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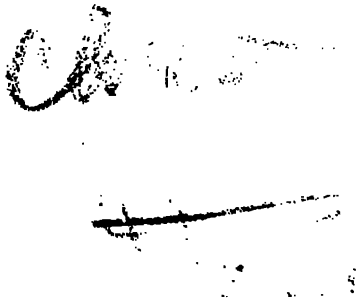


THE

CHRISTIAN JOURNAL,

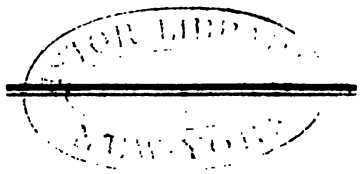
AND

LITERARY REGISTER,

FOR THE YEAR OF OUR LORD

1826.

VOLUME X.



NEW-YORK:

PRINTED AND PUBLISHED BY T. AND J. SWORDS,
No. 99 Pearl-street.

1826.

INDEX *to Ordinations, Institutions, Removals, Deaths, &c. of Clergymen noticed in this volume.*

Adams, Jasper page 3
Adams, Norman H. 311, 359
Aisquith, Henry 254, 312
Alden, Charles H. 4
Babcock, Deodatus 354
Baldwin, Amos G. 354
Barry, Edmund D. 354
Bayard, Lewis P. 354
Beardsley, Seth W. 353, 354
Bennett, Alva 311, 359
Bingham, Moore 312, 374, 375
Blaisdale, Silas 375
Blanchard, John G. 237
Bostwick, William W. 285, 353, 354, 370
Bowman, Samuel 182
Bowman, William R. 192, 312
Brainerd, Carolus C. 200, 204
Brainerd, Elijah 3, 204
Bristed, John 192, 312, 374, 375
Bronson, Abraham 374
Bronson, Cotesworth P. 287, 312
Bronson, Tillotson 340
Brooke, John T. 95, 223, 311
Bryant, William 338
Bulkley, William J. 354
Burt, Moses 353, 359
Bury, Richard 353
Cadle, Richard F. 354
Cairns, William D. 95, 312
Carter, Lawson 359
Chevers, Mark L. 223
Clark, John A. 157, 311, 359
Clark, Jos. T. 242, 243, 286, 312
Clark, William A. 354
Clarke, James P. F. 354
Claxton, John 223
Clemson, John B. 180, 182, 312
Cloud, John W. 95, 242, 243, 312
Clowes, Timothy 354
Coit, Joseph H. 374, 375
Coit, Thomas W. 223, 242, 312
Converse, Augustus L. 359
Cooke, John 399
Covell, Joseph S. 4, 223, 237
Croes, Robert B. 223
Crosby, A. H. 254, 311, 355, 359
Crusé, Chris. F. 237, 254, 275, 276
Cutler, Benjamin C. 3
Davis, Edward 192, 311, 359
Davis, Henry L. 237
Davis, John 30, 182, 312
De Pui, Jacob 180, 181
Doane, George W. 354
Doddridge, Joseph 399
Douglass, S. 223, 312, 375
Duenchet, Henry W. 375
Duffie, Cornelius R. 353, 354
Dyer, Palmer 354, 359
Eastburn, Manton 359
Edson, Theodore 3
Eldred, William 192
Elliott, Charles P. 140, 141, 214
Fox, James A. 286
Fowler, Edward K. 359
Freeman, George W. 371
Gadsden, Philip 142
Gear, Ezekiel G. page 354
Gilbert, Sturges 243
Good, Caleb J. 182, 312
Goodwin, Daniel L. B. 3
Grammer, John 254, 312
Gray, Horatio N. 236
Green, William M. 204
Griffin, E. D. 254, 311, 355, 359
Griswold, George 286, 375
Gunter, Stephen S. 223
Hall, Richard D. 182, 276
Harris, Matthias 223, 312
Harrison, Joshua L. 30, 311, 359
Haskell, Samuel 354
Hickox, Burton H. 285, 353, 354
Hicks, John A. 287, 355, 359
Hollister, Algernon S. 353
Holmes, Benj. 276, 311, 338, 353
Hopkins, Caleb 353, 354
Hotchkiss, Henry N. 223, 354
Howell, O. N. 243, 311, 353, 359
Huntington, David 354
Huse, Nathaniel 354
Hutchins, Benjamin 371
Irving, William S. 354
Ives, Edward J. 242, 359
Jackson, Joannes E. 237
Johns, Leonard H. 254, 312
Johnson, Matthew 237
Johnson, Samuel R. 353, 354
Jones, Isaac 243
Jones, Lot 3
Jones, William 95, 312
Keese, Wm. L. 254, 311, 355, 359
Keith, Paul T. 141
Kellogg, Ezra B. 243
Lanston, Joseph 262
Lee, William F. 311
Lippitt, Edward R. 182
Low, Isaac 353, 354
M'Carty, John 30, 311, 359
M'Donald, Daniel 354
M'Donald, Louis 312, 374, 375
M'Guire, John P. 223
M'Millan, Gideon 287, 312
Marshall, Herbert 340
Marshall, William L. 95, 312
Mason, Henry M. 95, 202
Matthews, Matthew 275
Mead, William C. 353, 359
Mitchell, Richard H. B. 223
Morss, James 399
Mott, Thomas S. W. 3, 128, 375
Motte, Mellish J. 141
Muenscher, Joseph 3
Muhlenberg, William A. 359
Muller, Albert A. 182
Nash, Sylvester 374
Neufville, Edward 141
Northrup, Beardsley 354
Onderdonk, Benjamin T. 284
Osborne, Thomas A. 158
Otey, James H. 200, 205, 312
Otis, George 286, 375
Page, David C. 182, 312, 398
Parker, Benj. C. C. 223, 312, 375
Peck, Richard 223, 312, 374, 375
Peck, Thomas K. 353, 354
Péneveyre, H. L. P. F. 212, 359
Peters, Samuel A. 158
Phillips, Edward 140
Phinney, Samuel 354
Piers, Benjamin O. 254, 312
Pierson, Joseph 340, 353, 354
Pilmore, Joseph 182
Potter, A. 339, 353, 356, 359, 374
Potter, William T. 243, 370
Prout, Robert 237
Pyne, Smith 192, 311, 359
Rees, William J. 338
Reynolds, John 237
Richardson, George 3, 4
Ridgley, Greenbury W. 182, 312
Robertson, John J. 3, 237
Rodney, John 182
Rudd, John C. 276, 359
Rutledge, Edward 243
Rutledge, Francis H. 140
Salmon, Richard 285, 354, 359
Schæffer, George B. 31, 237
Schrœder, John F. 354
Seabury, Samuel 157, 311, 359
Searle, Addison 354
Searle, Roger 265, 340, 371
Sellon, John 354
Shelton, George A. 286
Shelton, William 242, 243, 359
Shepard, George C. 286
Sitgreaves, Samuel 354
Smith, Charles 182, 275
Smith, Orsamus H. 354, 359
Snowden, Charles B. 140
Somers, Daniel 237
Sparrow, William 287, 312
Steele, Ashbel 242
Stone, John S. 30, 311, 359
Symmes, Robert S. 140
Taylor, Thomas H. 157
Thomas, Edward 141, 223
Thomas, Wm. B. 254, 355, 359
Thompson, William 353, 354
Thorn, John V. E. 359
Todd, Charles J. 354
Treadway, A. C. 338, 356, 359
Ward, James 30, 182, 312
Warner, Thomas 354
Weber, Wm. M. 157, 311, 359
Weller, George 182, 237
Wells, Eleaz. M. P. 223, 242, 312
West, John 192, 353, 354, 359
Wheat, John T. 95, 312
Wheeler, Eli 275, 353
Whitehouse, Henry J. 353
Wiley, Philip B. 204, 254, 312
Williams, Charles 180
Williams, E. 253, 311, 355, 359
Williams, Peter 254, 359
Wilmer, William H. 371
Wilson, William S. 141
Wright, Thomas 201, 204
Young, Joseph B. 311, 359
Yvonnet, James L. 353, 354

INDEX *to Abstracts of the Proceedings of Conventions given in this volume.*

Connecticut, 1826 page 241
Delaware, 1826 247
General, 1826 584
Georgia, 1826 213
Maryland, 1826 236
Massachusetts, 1826 216
Mississippi, 1826 257
New-Hampshire, 1826 376
New-Jersey, 1826 274
New-York, 1825 80
1826 378
North-Carolina, 1826 198
Ohio, 1826 262
Pennsylvania, 1826 179
South-Carolina, 1826 124
Vermont, 1825 19
1826 246
Virginia, 1826 271

INDEX *to Canons published in this volume.*

Georgia, 1826 page 216
Mississippi, 1826 261
New-York, 1825 page 83

GENERAL INDEX.

	Page
Aid to churches	340
Amiable charity	157
Analytical dictionary	395
Anecdote	210
Ante-communion service	44
Antiquity, interesting relics of	395
Arctic expedition	367
Assistant bishop of Pennsylvania	287
Baxter, Rev. Mr. quotations from him	225
Beans, ancient, vegetation of	62
Beaver, ingenuity of the	218
Bhurtpore, treasure taken at	368
Birds migrate to the same spot	32
Bishop's College at Calcutta	367
Boetius, Queen Elizabeth's translation of	92
Books, sale of rare ones	368
Bowen, Bishop, his addresses 139,	213
Brownell, Bp. his conventional address	242
Burmese idol	285
Calendar 32, 64, 95, 128, 160, 192, 224, 256, 288, 340, 372,	400
Canons 83, 216,	261
Cedar apple, a remedy for worms	251
Central Bible and Prayer Book Society	352
Chalmers, Dr. extract from his sermon	250
Chamich's History of Armenia	286
Character, a singular one	220
Charleston Protestant Episcopal Missionary Society	144
Charleston Protestant Episcopal Sunday School Society	211
Chase, Bishop, visits a tribe of Indians	89
his conventional address	262
Christian Knowledge, Society of Trinity church, New-Rochelle, for promoting 16,	87
Christian Knowledge, American Society for Promoting	185
Church Register	29
Church in Mississippi	280
Church Missionary Society	253
Church of Spain, its great wealth	252
Church's printing-press	220
Claim for printing disallowed	157
Claremont Theological Scholarship	78
Clergymen, relief of poor and aged	306
Clerical responsibilities 207,	301
Clock, year-going one	339
Colburn, Zerah, a second	94
Columbia College commencement	384
Comets, five of them discovered	157
Comets, Olbers's theory of	285
Confirmations and ordinations 30, 95, 128, 157, 191, 222, 253, 286, 338, 370,	398
"Congregation," meaning of the word	206
Conquerors, their fate	173
Consecrations 64, 95, 157, 222, 286, 338,	369
Contributions to the Missionary Society	95
Convention of the Church, general	384
Convention of the Eastern Diocese and of New-Hampshire	368
Convention of New-York	369
Convention, special, of Pennsylvania 287,	369
Convocation of the clergy in Connecticut	369
Country church-yard	60
Croes, Bishop, his conventional address	274
Daleho, Rev. Frederick, his Sunday school address reviewed	231
Deacons ordained in 1825 and 1826	311
Devices, wicked, exposed	392
Discoveries by the Spaniards	250
Domestic and Foreign Missionary Society	191
Donations to the library of the Theological Seminary 87, 190, 312, 371,	397
Doxologies and metre-marks	115
Duffie, Rev. Cornelius R. his sermon reviewed	109
Ecclesiastical Register, notice of it	75
meetings noticed 160, 224, 256, 288,	340
Edward the Confessor, his sub-church	93
Egypt, population of	363
Egyptian manuscripts, catalogue of	286
Electricity destroys magnetic power	368
Elephant, the white one of Ava	218
Engraving, curious specimen of	32
Enthusiasms and their effects	391
Episcopal acts 253, 286, 338, 369,	398
Episcopal churches, new ones 223, 239,	399
Episcopal Register	29
Errata 128, 224,	400
Faber on the use of the Fathers	40
Female education in India	286
Female Education Society of Christ Church and St. James's, report of	252
Female Missionary Society of Christ Church	18
Fever, scarlet, inoculation for	64
Franklin, Dr. his sentiments on public worship	171
his legacy to mechanics	191
Free church, thoughts on	278
remarks on	308
Friendship, trees of	218
Fuel, economy of	219
Funeral sermon, extract from	90
Geneva College commencement	284
Gleanings—Memoirs of Dr. Scott	10
Popery unchanging	71
Union without agreement	165
Rights of conscience	193
Influence of the Spirit	298
Griswold, Bp. his conventional addresses 2,	373
Hebrew tales	248
Herculeneum manuscripts	395
Hobart, Bp. affectionate tribute to him	39
his sermon reviewed 53,	313
republished in Lond.	128
his visitations arranged	222
visits the Oneida Indians	253
addresses them	281
visits Brockville	287
notice of an English review of his sermon	289
vindicated from the attacks of the Theological Quarterly Review 312, 329,	341
the English review of his sermon remarked on	329
preaches at the institution of the Rev. Alonzo Potter	339
his address to the convention	353
Hodge's Biblical Repertory	37
Human race, new nomenclature of	286
Indian convention	339
Interior of a parish 1, 33, 104, 138, 168,	346

	Page
Island, a new one discovered	251
Jarvis, Bishop, biography of him	350
Kemp, Bishop, his conventional address	236
King's chapel, Boston	126
Koran, leaves of the, preserved	93
Leghorn Academy of Sciences	93
Leipsic fair	395
Light, intense, produced by art	251
Lines on the death of A. Van Zandt	160
of a child	192
Lines by XXX	399
Liturgy, propositions relative to it	398
Longevity, instances of	94
Love to the souls of men	393
Lungs, remedy for bleeding at the	64
Luscombe, Bishop	26
Malabars, moral maxims of the	93
Medal, ancient gold one	285
Metre Psalms, amendments of	145, 175
Middleton, Bp. memoirs of him	22, 33, 65, 97, 129, 161
Minister of religion, offices of	212
Ministers, unemployed	390
Miscellanea Theologica	20, 135, 196, 304
Missionary reports	118, 379
Missionary Epis. Soc. of Massachusetts	253
of St. Matthew's Church, Boston	253
of Hartford	253
general	396
Mont Blanc, ascent to the summit of	62
Monument, an ancient one	337
Moore, Bp. his sermons reviewed	7, 48, 106
Moore, Clement C. his lecture noticed	51
Muller, Rev. Albert A. his address	259
Mustard-tree of the Scriptures	157
National jubilee	254
Newspapers in India	368
New-York Prot. Epis. Missionary Society	28
population of the state of	63
city, deaths in it in 1825	63
Prot. Epis. Tract Society	85
Bible and Common Prayer Book Society's report	122
Prot. Epis. Sunday School Society, ninth report of the	150
Nova-Scotia, diocese of	217
Obituary of Mrs. Usher	30
Commodore M'Donough	31
Rev. George B. Schaeffer	31
Rev. Samuel A. Peters	158
Robert E. Hobart	ibid.
Mrs. Meeker	ibid.
Catharine S. Welles	159
Mary Bausman	160
ShuteBarrington,bp.ofDurham	192
Elizabeth Mansfield	223
James Davidson Swords	255
John Adams	ibid.
Thomas Jefferson	256
Susan R. Clark	287
Dr. Heber, bishop of Calcutta	288
Elizabeth Kemp	340
Rev. Tillotson Bronson	ibid.
Rev. Roger Searle	340, 371
Rev. Herbert Marshall	340
Rev. Joseph Pierson	340, 364
David R. Arnell	340
Dr. Warburton, bp. of Cloyne	ibid.
Elizabeth Ogden	372
Jane W. Bowen	399
Mrs. Mary Bronson	399
Rev. Joseph Doddridge	399
Ohio Episcopal Seminary	128
Oratory, figurative	251

	Page
Ordinations	30, 95, 128, 157, 192, 223, 253, 286, 338, 370, 398
Organ at Harlaem	62
Oriental manuscript	93
Paraphrases for public worship	76, 113
objections to them answered	170
Péneveyre, Rev. Dr. departs for Switzerland	212
Perkins's principle of generating steam	91
Philadelphia Recorder	96
Pierson, Rev. Joseph, extracts from an address at his interment	364
Pinckney lectures	143
Pinta, or blue stain	92
Pompeii, new discoveries at	367
Popery, acts of	171
Popular morality	84
Potatoes possess phosphorescence	62
Potter, Rev. Alonzo, instituted	339
Protestant church in Naples	395
Protestant Episcopal Sunday School Union	396
Quebec, Bishop of, arrives in New-York	189
his installation	216
Race-horse, noble birth of one certified	93
Rain-guage, Donovan's	285
Ravenscroft, Bishop, his vindication	122
his address	198
his charge	227
Readers and correspondents, note to	288
Remarkable preservation	156
Roman Catholic prayers	75
Roman cement	64
Rose, Hugh James, vindicates Bp. Hobart	341
Sacred music	347
Scholarship societies	188, 209
Scrap	309
Sea-serpent seen by Captain Holdrege	219
Sensations, doctrine of	32
Simile	312
Simons, Rev. J. D. notices of him	61
Singularity, verses on	256
Socrates and Jesus	143
Solitude, lines on	256
Sonnet	256
South-Carolina, Society for the Advancement of Christianity in	88
Spring, a remarkable one	94
Statistics—populous cities, &c.	190
Steam-horse	64
Stereotype, a new kind of	251
St. Paul's church, Augusta	247
St. Thomas's church consecrated	95
Swearing, profane, unfashionable	219
Sword-fish, its eyeball a magnifier	92
Syrian Christians, visit to them	310
Telescope, Tully's achromatic	368
Folger's reflecting	396
Theological Seminary, its opening	29
proceedings of	221
Thibet, writings discovered in	286
Thief, an honest one	32
Trials from a country house	386
Trinity, note on the 25th and 26th Sundays after	363
University, projected London one	16
Village church, the	399
Waring, Mary D. narrative of her life	234
Watchman, the	400
Wesleyan Methodist chapel	394
Whale, maternal affection of	95
White, Bp. his conventional addresses	179, 360, 377
Wilmer, Rev. Dr. elected president of William and Mary College	371
Wood made fire proof	191
Youth, the spring of	249

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 1.] JANUARY, 1826. [Vol. X.

For the Christian Journal.

Interiour of a Parish.—No. III.

It will be observed in the introduction to the "Interiour of a Parish" (No. I.) that the writer professed to derive his information from opportunities afforded by travelling, and from the selection of religious society. These means of information have since been further promoted; and should his health be spared, through God's blessing, may still have a wider and more copious extent. Some few more visits have been paid, and parish interviews obtained; and in course the information and observations arising therefrom shall be given.

I cannot but think that the instruction of children in the catechism is one of the best modes of bringing them up in the nurture and admonition of the Lord. This circumstance was slightly touched on in my last letter; and since then there has been a confirmation of this opinion from observation and experience. It is not meant hereby to say that a bare recital of the catechism is sufficient for the purpose; for children no doubt frequently are taught to repeat, though they may not understand the catechism: but if the distinctive principles are taught to them on that basis, and the Christian religion thereby exemplified, there is no doubt but their minds must regularly expand and grow in grace. In the parish where I am now visiting, much good is likely to result from this mode of communicating information. It is an easy and an interesting mode of instructing them to explain the catechism. Children become more and more interested in occasional lectures adapted to their capacities, where the peculiar doctrines of the church may be *appropriately enforced, and the lessons of Scripture inculcated according to primitive* and apostolic usage. It is easy at once to perceive, from the eagerness with which they imbibe these instructions and the emulation excited, that children must be inclined hereby to become regular in their devotions, and to adhere to the main duties of Christianity; and but little doubt is there, as their faculties expand, of their becoming firmly attached to the beauty, order, and purity of a regular church service.

Indeed I hesitate not to venture the opinion, that there may full as much, if not more, be done by this simple mode of instruction, towards preserving the church unshackled and entire, than by resorting to any other alternative. Although union there no doubt is, as to the essentials to salvation, in which all true Christians well may, for it is their peculiarly high privilege, herein to agree; yet, let it be remembered that lecturing on the catechism must not be omitted for the sake of union. You are more likely to make churchmen without such unions, which, according to the opinion of many, tend to the injury and ultimate subversion of primitive and evangelical unity of order; but though others are not quite so decided on this point, yet prudence dictates to them the adoption of a practice, should it even be found better than can be proved to arise either from Sunday school unions, Bible societies, or any other of the variety of promiscuous societies or associations now in operation. Children, I say, that are instructed in the church catechism when young, will not easily be induced to swerve in their principles, nor to follow or be led by any other. As they grow in years, they will grow more firm in those principles and opinions which the church holds out to the followers of our Lord, and who fervently and strictly keep his law and commandments. Let me not, however, be supposed by any means to

detract from the sphere of usefulness of these societies. No indeed! I think they are highly serviceable, and am disposed to use every endeavour to encourage them: but at the same time it may be maintained that catechetical instruction is not to be dispensed with, because it is found that this mode has added firmer members to the church, and adherents to the primitive faith and piety, than any other. Where children of the same village are instructed in schools of different denominations, the one that teaches the catechism will ultimately gain over the greatest number of converts.

And moreover I would add, as a mean of securing members in Christ's visible church, not upon any consideration to neglect introducing them by baptism. The best argument for bringing about this object in parishes where they have not been accustomed to the church service, is by urging baptism; because she does not consider them as under her charge without the celebration of this ordinance. They cannot otherwise than by baptism, if adults, be entitled to the church privileges. She neither does nor can own for her members those who have not been baptized. Such are neither subjects for catechetical instruction, nor are they, rubrically, entitled to Christian burial according to our church service. The members of the Sunday school classes are frequently collected together without the proper attention that ought to be paid to this particular: but if omitted for various reasons in the first instance, it should by no means be permitted to grow into an evil; and the necessary steps ought to be taken, at as early a stage as possible in their progress of instruction, to have them introduced by this public ordinance into the church. Necessary inquiries also must be made as to their belief in all the articles of the Christian faith, and that Jesus Christ is the Son of God—his divine character, and all other things necessary to be believed for our souls' health. If they profess to be willing and true members of the church, surely they can have no reason for refusing or neglecting what Christ has ordained as the characteristic mark of his followers; where he says, "go ye into all the world," and disciple, or make Christians of all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In one of the visits which I lately made with the parish minister, there was a striking manifestation of the fruits of his preaching, and of the power of the word as promised by the great Head of the church. The subject of baptism had been followed up in several successive discourses, and interviews with the people. We met some time afterwards, by appointment, at a small but interesting family, where a few friends also had convened. The husband had been baptized in early life; his wife now was prepared to receive baptism, and gave her consent, and so was baptized in the first place; and then their four children. Very great decorum and attention were manifested throughout the whole ceremony. The company afterwards were exceedingly cheerful, and the evening passed off with much good humour and useful conversation, which the occasion had excited; during which the rite of baptism was fully explained, and other subjects of religion introduced. This is a pleasure that often might be afforded in our western states to the missionary. There are many situations through which he must necessarily pass, where the desolate places of Zion are but too conspicuous—where they have not felt the power of the Gospel, or the glad tidings of salvation have been proclaimed. May I not say, are there not throughout our western hemisphere thousands who have much need of baptism, even the "baptism of repentance;" who are destitute of any knowledge of that fountain which is opened to wash away "sin and uncleanness," and who "have not so much as heard whether there be any Holy Ghost."

Q. E. D.

From the Gospel Advocate for November.

An Address to the Tenth Convention of the Eastern Diocese, delivered in St. Paul's Church in Boston, Sept. 28th, A. D. 1825.

Brethren beloved, and Christian Friends,

Through the Lord's patient goodness, we are advanced another year in the important work committed to our hands. The view of

our labours, and the present state of this diocese, which it is now my duty to lay before you, may be comprised in few words; for my principal journey in the visitation of our churches has for several reasons been postponed till after the meeting of this convention. A considerable number of them, however, have been already visited, and a very few, seventy-two only, have been confirmed. Several of our candidates have been dismissed to other parts of our country. Those admitted during the year past are, Robert B. Drane, Henry H. Oliver, Joseph H. Coit, Alexander H. Codwise, More Bingham, John Bristed, Jared Rice, Frederic C. R. Greene, Gustavus A. Dewitt, and Henry Goodwin.

Three only, George Richardson, Thomas S. W. Mott, and Daniel L. B. Goodwin, have been admitted to the order of deacons; and the Rev. Joseph Muencher, Benjamin C. Cutler, and Theodore Edson, deacons, have been ordained priests. The Rev. Lot Jones, the Rev. Elijah Brainerd, the Rev. Jasper Adams, and the Rev. John J. Robertson, have taken letters dimissory from this diocese.

It has pleased the Father of mercies to continue his blessing to this portion of his people; prosperity has generally attended our labours; while some few occurrences of an unpleasant nature remind us of our sins and our dependence. In this state (of Massachusetts) several of our churches have increased in their members, and some addition has been made to their number. In East Chelmsford is a large and beautiful village, which has sprung up with astonishing rapidity, and in it the Merrimac manufacturing company, with a liberality which does honour to themselves and to their country, have erected an elegant and very commodious church, and made bountiful provision for religious instruction, and all the Gospel ministrations. Should the like liberal policy and religious care become general in our manufacturing establishments, their tendency will not be (what is so complained of in other countries) to ignorance, degeneracy, and vice; but ours will be nurseries of neatness and industry, and schools of religious improvement. In such establishments, a pious, faithful, stated minister of Christ, would be highly useful, as a restraint upon vice, a superintendent of morals, and a teacher not only of religious truth, but of many other profitable things. Much useful instruction, of various kinds, he might give the people during the six days of labour; and this the more, because his ordinary parochial duties would be comparatively less. But chiefly on the Lord's day would such a faithful labourer be of incalculable benefit; not only in his preaching, exhortation, and public prayers, but still more in promoting, superintending, and regulating Sunday schools. These schools may be made highly beneficial in every parish; but in manufacturing villages, where there are many children and youth, and a large part of them necessarily occupied through all the labouring hours of the week, Sunday schools are of peculiar and very great advantage. And this, too, is a subject which has particular claims on us of the Episcopal Church. There is no other denomination of Christians whose religious system embraces, in equal degree, the instruction of children and youth, and attaches equal importance to bringing them up in the Christian faith. If we are true to our own principles and practice, according to what we profess, we may, among these establishments especially, be more beneficial to the social community than any other Christians. Even our divine service, or public worship, is itself a profitable school for the young, teaching the worship of God, and the knowledge of the Scriptures, and also reading and good behaviour.

On the 16th day of March, the new edifice in Chelmsford, called St. Ann's church, was solemnly dedicated to the honour and worship of Almighty God. The sermon was highly interesting and delightful: and was rendered much more so by the patient and respectful attendance of a numerous and very respectable congregation, collected from various parts; and a large choir of singers, whose excellent performance of several psalms and pieces of music, added not only to the pleasure, but, it is believed, to the edification of the exercises. To one gentleman especially, and his pious lady, we are, under God, much indebted, for the establishment of a church in that place. May the Lord remember them for good. The Rev. Mr. Edson is the minister of that church.

By the pious liberality and generous aid of another gentleman, who is second to none in contributing to the support of public worship, the Rev. Mr. Goodwin is now officiating in Sutton, with a good prospect of usefulness. The people of the small parish in Ashfield are engaged in building a church: considering their scanty means, it is a noble proof of their piety and zeal; and during this arduous effort especially, they merit all the missionary aid which the low state of our funds, and the urgent claims of others, will admit of our giving them.

With much pleasure I also add, that in consequence of the subscription generously set on foot, and liberally filled, for repairing the church in Cambridge, we may hope soon to see that edifice in a condition suitable for recommencing the Gospel ministrations within its sacred walls. And I scarce need remind you, that the speedy establishment of a pious and able minister in that parish is an object of much importance, not only to our church in this diocese, and throughout the United States, but to the prosperity of that University which is the pride of our country, and to the general public good. The permanent settlement of a faithful pastor in that station, will, we cannot doubt, be a powerful inducement to Episcopalians to send their sons thither for education. We may therefore with some confidence hope, that a liberal public will aid us in supplying the means of such an establishment. The Rev. Mr. Mott is officiating in Marblehead, and the hope still remains, that the parish there may yet be restored to a reputable standing among our churches.

But to this general prosperity in the field of our labours there is one very deplorable exception, St. Paul's church in this city, which, through the zealous labours of its highly respected pastor, and the very liberal contributions and generous efforts of the proprietors, had for several years been rapidly increasing, has, in the last few months, been much agitated; and continues in a very unsettled state. A controversy arose between the minister and the vestry of that church, partly from unfavourable circumstances which were not foreseen, and could not perhaps be avoided. Some months since, the wardens, vestry, and proprietors made application, according to the provis-

sions of the 23d canon of the General Convention, requesting that there might be a dissolution of the sacerdotal connexion between them and their rector. Accordingly, the presbyters of the state were notified, and desired to meet in council. To this summons they gave very prompt regard, and, much to their praise, patiently attended through the long investigation. In the morning of the last day of the council's sitting, after they had made known to the parties their advice, that there should be a separation, and before the question, *on what terms?* was decided, I was summoned home by a very mournful event in my family; and the council obligingly consented to continue the business.

After hearing from the rector, by his counsel, his claims to a large compensation, and from the vestry, the reasons why they ought, in equity, to give, if any thing, but little, the sum to be given was fixed at 5000 dollars. This decision they directed their secretary to make known to me, leaving it with me, if I approved, to make known the result to the parties. To avoid all ground of misunderstanding, it seemed necessary that I should designate the time when the money must be paid. Considering, from well known circumstances, that to require the immediate payment of so large a sum would be likely to ruin the parish, and also that the sum specified was the salary of two years, I directed the time of payment to be when, according to the most general usage, such a salary would become due; one half at the end of one year, and the remainder at the expiration of two years. With this part of the decision especially, Dr. Jarvis has expressed himself much dissatisfied, and has given it as his principal reason for not conceding to what I deem the advice of the council. I have endeavoured to do what I believed to be most agreeable to the principles of the Christian faith, most honourable to the clerical profession, and most likely to promote the good of the church. If I have erred, your counsel and aid will be the more necessary in our subsequent proceedings. Owing to a mistake of mine, not necessary now to be explained, the communication of the result was too long delayed; and it so happened, that when it was made, it was necessarily done in so short a time, that I could not examine the words of the canon; which it is hoped will be accepted as an apology for any incorrectness in the language of my communication to the parties. The meaning was correct; it was intended to impart, not the command, but the advice of the council.

In Rhode-Island, the four largest churches continue to be blest with the smiles of heaven. The services of the Rev. Mr. Alden, in East Greenwich, are discontinued; and the Rev. Mr. Burge has informed me of his intention to leave St. Paul's, in North Kingston. There is still a field for missionary labours in that state, which it is hoped will not long continue altogether neglected.

While speaking of Rhode-Island, there is a propriety in my observing, generally, that few things can be more injurious to the general interests of religion, or more hurtful to our church in this diocese particularly, than exciting sectional prejudices, and undermining that confidence which we ought to have in all our *Christian brethren. Hitherto, considering that we are thinly scattered over many states, the union which a merciful God has given us, has* been very remarkable, and demands our daily gratitude and praise. Let us not inconsiderately dash such a cup of blessing from our hands. Let us be sure that others have sinned against God, and that he has called us to be their accusers, before we presume to *cast the stone.* Nothing is easier, if we will indulge a strong propensity of corrupt nature, from a difference of opinion in the most trivial things, to blow up the devouring flame of a sectarian spirit. Already are heard amongst Episcopalians the discordant sounds of party distinctions, which every friend of our church should exercise his utmost prudence to oppose. Jealousy and crimination are the fuel which most fatally feeds the flame of discord, and are the opposite of that charity which "thinketh no evil." So blessed are the fruits of a "meek and quiet spirit," we scarce need be told by the pen of inspiration, that it "is in the sight of God of great price." When we consider further, how powerfully the *citadel* of the Christian faith is assailed, needless feuds among its defenders would seem as that infatuation which is the harbinger of ruin.

In New-Hampshire, the state of our churches has not materially changed. The parish in Hopkinton is still destitute of a minister. The Rev. Mr. Richardson resides in Claremont, and officiates in that vicinity.

In Vermont, the church has still powerful obstacles to contend with; but the prospect continues to brighten, and true religion, we trust, to increase. Our clergy are becoming more attentive to the wants of that part of the Lord's vineyard. But nine years ago, there was not a church (edifice) in that state properly ours. Since, there have been seven already consecrated; and two more (in Sheldon and St. Alban's) it is expected, the Lord permitting, will, within a few days, be added to their number. The Rev. Mr. Covell has officiated at St. Alban's during the most of the year last past. The Rev. Mr. Olney intends soon to leave the church in Gardiner, in the state of Maine. With pleasure I add, that in several parts of the diocese are missionary societies, which merit much praise.

It will be suitable here to mention, that the Rev. Mr. Carter, from the diocese of New-York, has been regularly appointed by the standing committee of the General Theological Seminary, "the agent for procuring subscriptions in the eastern diocese," and is now amongst us. Some sanction and recommendation from this convention would add to his confidence in soliciting subscriptions, and facilitate his success. That seminary, we have good reason to hope, will be of general utility. And as it is not the intention of the General Convention (so far as I have known its intention) to debar any state or diocese of its privilege or right to establish any school or seminary within its own limits, and under its own control, I can see no reasonable objection to patronizing that in New-York.

As our clergy and laity are supposed to be either present or represented in this convention of the diocese, it seems the most suitable, for us it is certainly the most convenient occasion, for the performance of the duties required of me in the 23d canon: for offering annually such advice to my respected brethren of the ministry, as may seem to me worthy of their attention; and of addressing the people of the diocese on some points of Christian doc-

trine, worship, or manners. These meetings of our churches in council, are favourable opportunities for devising and recommending means and measures for increasing the number, and improving the state of our churches. It is to be supposed, that we all desire and think it our duty to do whatever we can do to advance the Redeemer's kingdom; to promote true religion. We of the clergy especially, must feel a deep concern in knowing how this great work may best be promoted; how we "may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God." I am well aware that you may justly "say to me this proverb; physician, heal thyself;" that I have need to receive, rather than to give, counsel and exhortation. But the office which I fill, and which I well know might be better filled, constrains me to notice some things, which are too much neglected among us, or might be better performed. Some, perhaps, will deem them trivial things; but their effect is vast and serious. It is chiefly from inattention to what are thought small things, that Episcopalians are so generally supposed to be more deficient in pious zeal and religious feeling than other Christians. In things of greater notoriety, we have naturally more regard to decency and reputation. True piety, like good manners, is better seen in smaller matters. I should not be faithful to you, nor to our divine Master, nor to his church, did I not sound the trumpet and give warning when danger appears. If we, who are watchmen in Zion, are united in our labours, and are faithful in all, even the minutest duties, how can we doubt, that, with such advantages as, through the Lord's blessing, we possess, his work will prosper in our hands.

It is a circumstance much encouraging to greater exertions and more zealous efforts, that a considerable number of young men have recently entered, or are about to enter, into holy orders, whom, we may well believe, the Lord has called to this ministry; who appear to be sincerely devoted to his service. And not in this diocese only, but throughout the United States, there is pleasing evidence that our clergy, as a body, are increasing in piety and holy zeal.

Permit me then, first, to recommend to every minister of Christ who has a parochial charge, to ascertain accurately who are properly under his pastoral care; and, as a faithful shepherd, to watch over every soul, seeing that each one has his portion of meat in due season. Though we are ever so constant, and orthodox, and faithful in our public teaching, our work is but half done, and the better half remains. We must watch over them individually, and teach them from house to house. The wise physician does not think it sufficient to give general rules for restoring and preserving health; he visits the sick individually; he learns the particular case of every patient, and prescribes such remedies as each requires. We must be *pastors* as well as *rectors*. The minister of Christ must, far as in him lies, make himself acquainted with the religious state of every individual that belongs to his parish, and do all that he can do "to bring all such as are, or shall be committed to his charge, unto that agreement in the faith and knowledge of God, and to *that ripeness and perfectness* of age in *Christ," that none shall remain* in viciousness and error. This reason requires, the Scriptures clearly teach it, and it is solemnly enjoined upon each of us at the time of our ordination. And were we all, my brethren, more faithful in this one point, our church would shine with renovated life. They who are Christians in name, would be better Christians in heart and life; and numbers, eager to be under the care of such faithful shepherds, would come into the church.

In order to cultivate and increase social and religious intercourse among our clergy, I would further recommend, as often and as much as other duties will admit, that they meet and associate together as friends and brethren of the Lord's household; that they carefully avoid all jealousies and unfriendly party feelings; if misunderstandings happen, and they sometimes will happen, that with frankness and candour they be immediately obviated and removed; that we may all be cemented together in perfect Christian love. Shall not we, who are joint ambassadors of the world's Redeemer, and commissioned of the Almighty to save the souls of men, "dwell together in unity?" By *religious* intercourse, I mean that we should associate together, not merely to enjoy the pleasures of friendship and hospitality, but chiefly to promote the knowledge of Christ, and practice of religion; that we often unite in lectures, and in prayer for ourselves and others; and for God's blessing upon our ministry. We should bear with meekness, and give with love, as occasion may require, exhortation and reproof; encouraging and strengthening each other in every duty. We should consult together respecting the spiritual wants of our flocks; and devise the best means, and use all proper efforts, to promote true godliness. This was much practised in the primitive and best times of the church; and I submit it to your serious reflection, whether, if it were more practised by us, it would not be likely to result in the increase of brotherly affection, and of pure and undefiled religion.

But the utmost efforts of the clergy to awaken a more lively sense and holy practice of religion, will avail but little, without the co-operation of their brethren of the laity. The treasure of our ministry, though highly valuable, is given in earthen vessels; we are but weak instruments, though in the hands of God. Except the hand of Moses be supported, his weary arm will sink, and the enemy prevail. The difficulties and the labours of this ministry are greater and more arduous than is generally believed or thought of. St Paul will best tell you what they have to perform, and what to endure, who are faithful in this work; and also what honour and support should be rendered to those especially who rule well, and labour faithfully in word and doctrine.

We are best honoured, and most encouraged, when the people give due regard to all our ministrations; when they hear the word of truth from our lips, and let it shine in their lives. As Christians are all members of one body, it is essential to health and vigour that every member should do its office. They who are appointed wardens and vestrymen in our parishes, have it in their power to do much for the promotion of religion. The delegates to our conventions have an important trust committed to their care, which they should faithfully execute.

If Episcopalians (who, compared with other denominations, are certainly not poor) were more generally liberal in giving to public religious uses, it would be much to the honour of our church, and promote its prosperity. There are individuals, and indeed some parishes of our communion, who in this are worthy of the highest praise. But generally it is thought, and I fear with too much reason, that in such contributions we are much behind others; and if such be the fact, we must expect also to fall behind in the increase of our churches. If, especially, they who are rich would, whilst they live, or at least in their wills, devote to the honour of God some part of the wealth which he lends them, it would tend to no evil, and be productive of very much good. Their children, if they have children, would probably be more blessed and prosperous; they would, by such benefactions, judiciously bestowed, be doing good in this world through years and centuries after their decease, and probably increase their own happiness through eternal ages. Funds too thus given for public good and religious use, add to the wealth of the country, especially when not given in lands; they are generally so much wealth saved from prodigality or unnecessary expense, and laid up for the benefit of society in a permanent fund; they are a *savings bank* on the largest scale.

If we desire the blessing of God, if we would see our churches increase in numbers and piety, it is of immense importance that the forms of religion be suitably regarded in our families. Our children should not only be early dedicated to the Lord in baptism, but brought up in his nurture and admonition. Family prayer, which we fear is much neglected, should be generally performed. They who have been baptized, should never forget that the oath of God is upon them, and what mercies were sealed to their benefit "by the washing of regeneration." And they should desire above all things, "the renewing of the Holy Ghost." By a serious consideration of the nature of baptism, through God's blessing they may be prepared for confirmation, which should never be inconsiderately received, nor too long delayed. Much injury has been done to religion, and much discredit brought upon our church, by admitting, and even urging to confirmation, those who have no true repentance or faith, nor any serious regard for religion. The ordinance itself, which, when rightly used, is of inestimable benefit, has, in consequence of this laxity, "become a hissing and a bye word." No one need be told that confirmation is a voluntary ratification of the baptismal covenant, and is considered by the church as preparatory to the Lord's supper. Of course, what is necessary to qualify adults for baptism and the eucharist, is also necessary for receiving confirmation.

It is also highly important to the honour and prosperity of our church, that they who come to our communion should, in all other respects, live as Christians. To us who minister in these sacred things, it is painful to see any, who believe that Christ only is their Saviour, neglect to do in remembrance of him, what he commanded; and we are induced sometimes to be very urgent that you will not deny yourselves the inestimable benefits of that ordinance; but *it gives us greater pain to see those who feast on his body and blood, by their vain or wicked lives "crucify him afresh."*

It is also necessary to the increase of true religion, to make it an object of serious concern, kept ever in view. This will appear in our making it often the subject of private conversation; in which I fear we are very generally and culpably deficient. *Religious conversation* is a thing quite different from *conversing about religion.* We may talk of all the externals of Christianity, and the visible performance of its duties, without manifesting in ourselves, or imparting to others, any thing of its spirituality. If, like the psalmist, we *speak because we believe;* if we delight to *tell what the Lord has done for our soul;* if our conversation be of the mercies of God, of the character and the love of Christ, of the work of his redemption and the doctrines of his cross, it is truly religious. No one can justly call this affectation; for if we indeed believe these things, so very interesting, so infinitely important, how can we refrain from speaking of them? Do not "all sorts and conditions of men" speak very much of those things which are near their hearts, and much in their minds? I would not that you should "cast your pearls before swine;" or that you should introduce religious discourse at unseasonable times. But if we are indeed the disciples of that Saviour whom we preach in the Gospel, and who has done such things to save us, we must be strangely inconsistent if it be not our chief object, our greatest desire, to honour him; to enlarge his kingdom and magnify his mercies.

I am no advocate for enthusiasm; in our church, indeed, we are not likely to be much troubled with it. But let us not "put light for darkness, or good for evil;" let us not call religion enthusiasm. A greater compliment cannot well be made to any sect, than Episcopalians often make to one, in branding every thing serious, ardent, and spiritual in religion, with the name of *Methodism;* it has had, as we might expect, not a little effect in recommending and promoting real Methodism.

Another thing which, in my judgment, will tend very much to the increase of our communion, and the last which I shall mention, is the cultivation of love and harmony among all Christian people. In the present state of religion, few things, if any, are, in practice, more difficult, than the wise and just regulation of our conduct towards the various sects of Christians. We must follow after charity; and yet we must maintain truth. There is scarce one thing that can be named, peculiar to the Gospel of Christ, which is not by some, calling themselves Christians, rejected or denied. To say that these differences are unessential, is virtually saying that nothing is essential; that we may believe or disbelieve any thing without danger to our souls. We must contend earnestly for that faith, which, according to our best judgment, was delivered to the saints by inspiration of God. At all proper times, and in every suitable way, we must show that we are not ashamed of the Gospel of Christ; that we glory in the saving doctrines of his cross; and not the less, because to the Jews they are a stumbling-block, and to the wise men of this world foolishness. But let us not, in maintaining the doctrines, depart from the spirit of Christianity. The pride of orthodoxy is, perhaps, the worst sort of spiritual pride. Let us not "judge another man's servant," nor think too highly of ourselves; but hold the truth in meekness, humi-

lity, and fear. It is infinitely more profitable to notice our own faults than the faults of others. By endeavouring constantly and chiefly to correct what is wrong in ourselves, we shall promote holiness, charity, and peace. A haughty, censorious spirit, leads to confusion, and every evil work. Let our love be without dissimulation. True liberality is to be seen, not in our profession, but in our conduct. Words may be "softer than oil," and yet in their object and tendency be "drawn swords." Men may speak plausibly, and declaim earnestly against illiberality and uncharitableness, with the artful design of stigmatizing others, and exalting themselves: let such conduct with detestation be avoided. "I would have you wise unto that which is good, and simple concerning evil." The best we can do towards reforming the world, is to reform ourselves; to endeavour more and more to be and do whatever God requires of those who would be saved in Christ for ever. If we have the spirit of Christ—if we indeed possess and feel that love for all men which he so positively requires of his disciples—we shall naturally manifest it by doing good, as we have opportunity, to all men, and especially to them who are of the household of faith.

Finally, brethren, if God shall let us alone this year also; or, through the Lord's indulgent goodness, our lives and labours shall be prolonged through another annual revolution of fleeting time; let us pray, and let us endeavour, that we may be more faithful than in years past; and that we may again meet together under brighter circumstances of peace and prosperity.

For the Christian Journal.

Review of Sermons by BENJAMIN MOORE, *D. D. late Bishop of the Protestant Episcopal Church in the State of New-York. In two volumes. 8vo. New-York. T. & J. Swords*, 1824.

NOTHING is more common than the abuse of terms. So intensely prone to degenerating in every thing are the majority of mankind, that even in language, corruption has a progress as unabated and deleterious as in morals. Words originally conveying the best ideas, are in the end made by this downward course, to signify the worst. Innocent terms, not only become appropriated to what is bad, but terms once expressive of the highest excellence, are perverted to the very reverse. Among others, no one in the English language has suffered more severely than *evangelical*. Evangelical was originally used to signify that which related to the true Gospel of our blessed Saviour; or, to the publication of the good news of salvation to all people. *Evangelical preaching*, once, was only the enunciation of this Gospel in purity and simplicity: and, an *evangelical minister*, such a preacher as not merely taught a correspondent system of doctrine, but one whose life and conversation exemplified his public instructions. *His doctrines were the plain and unvarnished truths of holy writ. His life and* conversation were distinguished for benevolence and meekness, sincerity and piety, affability and courtesy, without hypocrisy or ostentatious sanctity.

But now, this application of the word is almost obsolete; and with a numerous class of men, who claim an exclusive right to the use of it, means any thing else than what we have defined it. With them, *evangelical* doctrines are the dogmatisms of Calvin, the incomprehensible metaphysics of Jonathan Edwards, or the wilder theories of more modern presumption. Evangelical *preaching* must, in their view of it, be a deviation from "the old paths" marked out by apostles and martyrs, or at least, a departure in something from primitive usage, and that which has become venerable by the long practice of the church. And not unfrequently, fanatical ranting or indulgence of a distempered imagination in the mazes of mysticism, is honoured with the appellation of evangelical preaching. Hence in these days of *liberality*, of religious good feeling, and universal unbounded charity, the character of *evangelical* ministers, is often denied to those who have the weakness to respect the authority of antiquity, who tremble at breaking down the ramparts reared by their forefathers for the preservation of apostolic discipline and order, and who do not admit the ebullitions of enthusiasm, their unlicensed exhalations, as paramount to homilies, rubricks, and canons.

He is allowed to be an evangelical minister who has no scruples in transcending all prescribed bounds, is censorious and dogmatical in his preaching, often lost in regions of air, where the foot of reason never trod, but not forgetting to treat with little reverence the ordinances, and with a respect bordering on indifference, the moral precepts of the Gospel. And as by this kind of preaching, that in the religion of the divine Redeemer which is most engaging and lovely is kept out of view; so in too many of those preachers, we unhappily find not dissimilar traits of character. Their character partakes not only of the gloom of the system they adopt, but of its inconsistencies and absurdities. In their manners and deportment, to pretensions of uncommon zeal, piety, holiness, and indifference to the things of the present world, are united austerity and moroseness, superciliousness and vanity, turbulence and impetuosity of temper, insolence and covetousness, insincerity, illiberality, hypocrisy, and chicanery. Such, alas, in too many instances, are the *modern evangelical*. Such are their doctrines, their preaching, and character; and such is the preposterous application of the term. Well, therefore, might we hesitate in annexing it to any character of work possessed of intrinsic excellence. But there has always been in

our own church a redeeming spirit, which, counteracting the propensity to corruption, both in principles and language, restores them in a measure to their primitive correctness. With sound Episcopalians, *evangelical* is, what it was from the first, that which relates to the Gospel in its purity. With them, therefore, we may use the term in its best sense, without apprehension of being misunderstood.

Appropriate to the character, we apply it to the posthumous sermons of the late Bishop Moore. These, without qualification, are *evangelical* sermons. They, in all respects, bear the image and superscription of that holy Gospel from which they were moulded. Embracing a body of sound divinity, they are enriched throughout with the sublimest moral and religious precepts —and in a tone truly apostolical, inculcate the whole duty of man, both as regards his faith and practice. It is to be regretted that discourses abounding with so much valuable and useful matter, did not receive a finishing touch from the hand of their author; but by their publication as they were at first written, we are made more minutely acquainted with the character of his pulpit instructions; and to a person who ever heard the good bishop preach, they must be doubly interesting. His manner of delivery most exactly accorded with the style of his writings. His manner was mild, affectionate, and winning; every accent bespoke the benevolence, meekness, and sincerity of his heart; and in these discourses, mild pursuasion is every where a characteristic trait. The man himself continually meets us. That delicate sensibility, that gentle though earnest exhortation, and that elegant simplicity of language united to the greatest purity of sentiment, which are more influential, and have more charms than the most pathetic or sublime, incessantly arrest our attention. Their style is chaste and refined—and though they seldom traverse the regions of the sublime, or are heated to the ardour of the pathetic, they display the best cultivated taste, and the discrimination of an accomplished scholar. Though they are not elevated to the first order of pulpit eloquence, they are fraught with the beautiful and lovely —with none of that acumen of expression by which a preacher often wounds to be admired, without an emollient to heal, their reproof is sufficiently pointed and severe; and though they break not upon our minds in those brilliant sallies of imagination, by which we are dazzled for the moment, they instruct us in the kindly voice of a celestial messenger, and leave an impression never to be erased.

But, the superior worth of these sermons in elucidating the fundamental doctrines of the Gospel, the distinctive principles of the Episcopal church, the nature of true piety in inculcating its obligations, and in pressing home to the conscience and feelings of every friend to the well-being of society, the duties of morality, claims our particular notice. Those upon doctrinal subjects, containing an almost perfect system of theology, discover a conception of mind never dimmed or erratic, intense thought, and no little industry of research. The leading articles of the Christian faith are all clearly and forcibly brought into view. The coeternal existence of the adorable Trinity; the incarnation, sufferings, death, resurrection, and exaltation of the Son, the second Person of that incomprehensible unity; the guilt of fallen man, and the original corruption of his nature; atonement, justification, and renewal to holiness alone through faith in the merits of the cross, and by the operation of the Holy Spirit; the divine institution of the Christian church, with its ordinances and ministry, as the medium of grace, and the appointed means of salvation; the necessity of obedience as an indispensable condition of the divine favour; the resurrection of the body, a final judgment, and destination to eternal happiness or misery, according to the deeds done in the flesh, are set forth with the ability of a master who understood, and the sincerity and frankness of a minister of Jesus Christ, who felt the importance of the subjects which he discussed. None of those spiritual doctrines are slightly dwelt upon which are most humiliating to our natural pride, or at which the captious and sensual are most disposed to cavil; they are urged upon the conviction of the understanding with that boldness and disregard to the fastidiousness of hearers, which ought to inspire the preaching of every embassador of heaven.

The bishop seems always to have felt, and never to have shrunk from the responsibility of his sacred office, which required him to declare unceasingly "the whole counsel of God." The primitive and apostolic order of our church, her divinely instituted ministry, the excellency of her invaluable liturgy, and all those principles which have for ages distinguished her from ephemeral sects, are strenuously maintained. The peculiar difficulties of the times in which such sermons were written and preached, add much to the merit of their author. The enemies of our church were then far more numerous and powerful than at present. The prejudices of the great majority were bitter and invincible; and the pens of those who wrote in opposition to her doctrines and rites, were dipped in wormwood and gall. To support her cause with a fearless hand, was almost incurring universal odium and malediction; but the bishop knew his duty, and he never deserted his post. Uninfluenced by that misnamed liberality

which is at all times ready to yield every thing to the enemies of the church, he disregarded the opinions and speech of men, while conscious of doing the will of his divine Master. He knew nothing of *merging* truth and falsehood in one common mass. The *amalgamation* of discordant elements was left by him to more subtile geniuses. But, he knew well the pernicious consequences of every attempt of the kind—he knew that instead of advancing religion and promoting a spirit of true charity, the reverse was an almost inevitable result; or, in his own mild exposure of such inconsistency, "men sometimes" says he, "lose their *benevolence* by pretending to be universal philanthropists; and they frequently lose their *religion*, by seeking the reputation of a catholic disposition, and indulging themselves in excessive latitude in their opinions and practices." Every discerning clergyman must, from observation, feel the justness of this remark; his course of conduct and preaching, therefore, if faithful in his holy office, like that of the venerable bishop, will be such as to maintain the distinguishing excellences of the church unmindful of the reproaches of the malevolent; and the event will never fail to manifest its rectitude. Success will sooner or later crown the faithful labours of the Christian minister.

Of the correctness of this assertion, we have the most pleasing testimonial in the case before us. Bishop Moore lived and preached in the infancy of the American church. And even at the time of his consecration to the episcopate, in New-York, as in every other state of the union, she had receded but a short distance from the verge of extinction, to which she had been brought by the revolution. Her enemies, as we have remarked before, were numerous. Few congregations had been organized, and a less number of houses erected for divine service. The friends of our communion were scarcely known, but to be reviled as hostile to a free government, or as pertinaciously adhering to the *dregs* of popery. How astonishing, yet gratifying the change since that time! Episcopal congregations are now formed and flourishing in every part of the state. Nearly one hundred additional churches have been built—pious and able clergymen have increased fourfold—the prejudices and animosity of the most inveterate and implacable have worn away, and we can now count a host who are the unshaken supporters of our doctrines, discipline, and worship. Though there may still be enemies both within and without the church; though there are still the ignorant and contentious who rail at what they do not understand; yet nevertheless, the state of this diocese *is now highly prosperous and blessed; and while too much, for this prosperity, cannot be attributed* to the talents, zeal, and indefatigable labours of the present diocesan, great credit is due to the exertions of his predecessor—to his Episcopal ministrations, of which these sermons formed a conspicuous part. But neither did Bishop Moore, nor has his successor, ever supposed that the interests of the church were to be advanced by mutilating her liturgy, concealing her essential doctrines, or by those other unjustifiable concessions which strengthen instead of weakening the unreasonable prejudices of sectarians. It has been, by unreservedly and undauntedly, though temperately, defending what they verily believed to be the truth, by arming with the panoply of the Gospel, the distinctive doctrines of the Episcopal church, and by earnestly inculcating them on all suitable occasions, that her cause has triumphed over infidelity and bigotry.

But while Bishop Moore supported at all points the articles of our faith, he never failed to inculcate also the highest and most exalted piety. This is evinced by every sermon in the volumes before us; they are all brought to bear emphatically upon this subject, and whatever else they contain, is made to impress more deeply upon the mind its supreme importance. Here we dwell with inexpressible emotions of satisfaction and pleasure—it is here that the devoted Christian appears in his native beauty—it is here that the reader must be constrained to pay the same tribute of admiration and praise to the heart as to the head of the author. Often and most iniquitously have the clergy of our church been vilified with the opprobrious names of *legalists* and *formalists*, accused of never preaching any thing more than a *cold* morality, of neglecting to enforce the sublimer principles of the Gospel, spiritual mindedness, abstraction from the world, and assimilation of the soul and affections with the Father of our spirits, and even of giving countenance to indulgence in unwarrantable pleasures and sensual gratifications. All their sermons which have issued from the press, are a positive and ample refutation of such groundless accusations, and none more triumphantly so than the present. The foundation is laid in repentance towards God, and faith in our Lord Jesus Christ; upon which a superstructure of all that can elevate the mind from the vanities and fading enjoyments of the earth to God and heaven, is raised. No views could appear more angelic—no sentiments more tender and warm—no expressions more kind. From a heart overflowing with divine love, and in language the most affectionate and engaging, the preacher recommends, and enjoins upon his hearers, that self-abasement and mortification of corrupt nature, that devotion to God, and unreserved surrender of soul and body to his service, that sincerity and

ardour in his worship, and that disregard of the present world in sure expectation of a better and more enduring, without which he knew and felt, what an apostle has declared, that "no man shall see the Lord." None ever heard, none can read these discourses without being convinced that the author expressed the sentiments of his soul or without being at least momentarily charmed with the "beauty of holiness." Yet glowing, as they do, with all the fervour of a godliness which exalts the mind to communion with the spirits of just men made perfect, they keep constantly in view what should never be lost sight of—that all useful preaching is designed for the benefit of those who dwell in *houses of clay*—that there are duties of the present life, duties to be enjoined upon men as citizens of the present world, without which any sort of piety to God is surreptitious. While some, too cautious of the extreme of enthusiasm, may possibly err on the opposite, by for ever dwelling upon the moral precepts of Christianity, far more are incurably disposed to preach religion unconnected with the social virtues, and, in their zeal to inflame the passions and sublime the imagination above all that is human or within the grasp of terrestrial beings, never give to the momentous duties of "judgment, mercy, and faith," the most trifling attention. The sermons of Bishop Moore are free from both these exceptions; enforcing the whole Gospel, they preserve the happy medium of truth and justness—The importance of one duty excludes the consideration of no other; while they soar on wings of the liveliest faith to the abodes of pure spirits, and associate the mind in the employ of angel and archangel, they cower to the affairs of mortals. While they would inspire us with the most ardent piety and the most rapturous devotion, they equally enjoin upon us the obligations of virtue and morality. In a word, while they teach us our duty to God, what ought to be our sentiments and affections towards him who is our Creator, Preserver, and Redeemer; they also teach us, as an essential part of, and inseparably connected with, that duty, our obligations to our neighbour and ourselves.

We shall confine ourselves to a few extracts, for a justification of the remarks which have now been made, and to give the reader some idea of the value of these sermons; at the same time recommending them entire to the attentive perusal of every individual. Repeating what we have intimated before, that in our humble opinion, no person can read them in a spirit of candour, and love of the truth, without imbibing a degree of respect and veneration both for the memory of their author, and also for the church to which he belonged.

(To be continued)

For the Christian Journal.

Gleanings.—No. I.

From "Memoirs of the Rev. Thomas Scott. By Andrew Crichton."

Messrs. Editors,

I have lately perused the Memoirs of the well known Mr. Scott, the author of the Commentary on the Bible. It is a slight fugitive work, yet composed from authentic materials. The perusal of it has suggested to my mind several reflections, which, with some copious extracts, you may, if you think proper, publish in your valuable Journal.

I was struck with the strange facility of procuring orders in England, as exemplified in the case of Mr. Scott: and I cannot but think that our American Episcopal Church must appear to great advantage, if compared in this respect with her mother.—Mr. Scott was the son of a grazier; was at first intended for the same avocation; afterwards went to a classical school to prepare for studying medicine; after being bound to a surgeon, was soon turned away for misconduct; and then returned to the coarsest employments of the farm for "more than nine years." At this period, after some domestic indignity, he determines to attempt the clerical career; not urged by the pious motives which afterwards uniformly governed him; but in the hope of holding a more distinguished rank, and acquiring literary eminence. He consulted with a clergyman, "with whom he had formed a small acquaintance," on this project:—

"To this clerical friend he made known, with some hesitation, his purpose if possible to obtain orders; but his narrative was listened to with the greatest astonishment. 'Do you know any thing of Latin and Greek?' was the first question asked. He replied, he had some knowledge of these languages, but that for nearly ten years he had never seen a Greek book, except the grammar. The Greek Testament was then put into his hand, and without much difficulty he read and translated several verses, rendering them both into Latin and English. This exhibition in an unlettered shepherd, as he was supposed, excited new

wonder in his examinator. He was told that a visitation was to be held next week, at which the archdeacon, Dr. Gordon, was to be present, to whom his name should be mentioned, and an interview if possible obtained." p. 33.

He read "*several verses*" of the Greek Testament "without *much* difficulty!" Why, the humblest of *our* candidates that ever was passed (without an absolute dispensation with the languages) could do better than this, and would have besides a stock of good theological reading. This first proceeding of Mr. Scott was in or after April, 1772.

The next week, he "was politely received by Archdeacon Gordon, and further examined as to his skill in the Greek tongue. To all the questions put, he gave undisguised and satisfactory answers; and was dismissed with the assurance of being represented to the bishop, and the probability of receiving ordination. This conference added a new stimulus to his diligence. He expended all the money he could raise, on books, repaired to Boston, and devoted his attention to the revisal of the classics, particularly to the art of composing Latin themes, which he practised daily, by writing short comments on passages of Scripture, which his friend the clergyman corrected. He had already acquired a facility in expressing his thoughts in English, which he improved by constantly corresponding with his sisters, and occasionally contributing to newspapers and magazines.—Being informed that the ordination would be held in London on the ensuing Trinity Sunday, (June 14,) he procured a title to the small curacy of Martin, near Horncastle, got his testimonials signed, and despatched to the bishop; and such was his eagerness to have matters brought to a crisis, that he set out on his journey to London, without waiting for an answer." p. 34.

Such were the qualifications, and such the preparation, with which he who had been a working farmer and shepherd in April, was allowed to *hope* for ordination in June—two months! A degree of blame attaches of course to Mr. Scott for this precipitancy—he would not have done so in his after life; but far greater censure must be imputed to the "established authorities," which could allow him the least prospect of succeeding. *We* require *a year's* probation, after admission as candidate, as the very shortest; and testimonials of piety, &c. for *three years*, before the ordination can take place.—It so happened that Mr. Scott was disappointed in obtaining orders at that time; he was "suspected of Methodism." He had an interview however with his bishop; and detailed to him his life, prospects, motives, &c.

"Still, however, his request was negatived; but he was given to expect a chance of better success next ordination, provided his father's consent could be gained, and a letter from any beneficed clergyman in the neighbourhood, whom he knew. These conditions seemed, in his case, tantamount to absolute exclusion, as he had little personal acquaintance of the clergy, and those whom he did know reprobated his views as the height of presumption." p. 35.

He obtained at length the "concession rather than the consent" of his father, and a letter from a proper clergyman. He then employed his time in study; and that with so good effect, that.

"At the Michaelmas ordination, he was admitted a candidate without objection, and examined at Buckden by Dr. Gordon. He passed his trials with much credit; and was highly complimented both by the archdeacon, and by his fellow-candidates, some of whom owed their success to his private assistance."—"He was immediately ordained deacon, being Sunday, September 20, 1772; and on the 12th of March next year, he received priests' orders in London." p. 38, 39.

Thus, in only five months from being a labourer, and on ill terms with his family, he is ordained deacon; and priest in six months more.

Nothing like this can be found in *our* church, in the present day; and I do not believe that any like it took place in its earliest and most depressed and disordered periods.

I would next animadvert on the imprudent mode of speaking of the courses of Providence, into which the writer of

these memoirs has fallen. He represents the failure of Mr. Scott to enter the medical profession, though it was occasioned by his gross misconduct, as a sort of special interference of the Deity, in order to secure in him an eminently useful minister.

The biographer says—"Misspent time, and the neglect of religious ordinances, speedily led to improprieties in behaviour, which furnished his master just grounds of provocation, and in course of two months occasioned his final dismissal. He returned home mortified and in deep disgrace, to encounter the reproaches of his family, for having, by his misconduct, defeated his father's favourite scheme, and cast dishonour upon his connections.—This failure, however, and seeming disappointment of his future prospects, turned out, in the wise disposal of Providence, which often makes the most important results to spring from the most trivial and unexpected means, the instrument of good,—a choice mercy, rather than a matter of regret." p. 27.

If I understand this passage—his misspent time, his neglect of religious ordinances, his improprieties in behaviour leading to deep disgrace, were "*trivial* and unexpected means" of ultimate good to him. Not a few readers will understand the passage as intimating that *Providence* led him into sin, as the "means" of transferring him from a secular calling to that sacred office in which he was to be so useful. This interpreting of the ways of God is at all times a mark of weakness, if not of some latent impiety; and in the present instance it is peculiarly absurd. For, Mr. S. did not attempt to get into the ministry till nine years after this disgrace, and then chiefly from motives of literary ambition. Suppose he had conducted well, had avoided disgrace, and, instead of cramping his mind in the drudgery of a shepherd, had practised some years as a surgeon—would not his classical ambition have been quite as great, and his course to the ministry quite as unimpeded? and would he not as readily become a pastor worthy of the title, when his *conscience was comparatively* pure, as *he did after the above* gross misconduct? For my own part, I bless God for every sinner that repenteth: but I do not. I cannot think, nor would I have the world think, that an iniquitous course in any man may prove the special means of his becoming either a more pious Christian, or a more devoted pastor.

The present work drew my more particular attention on account of the subject of it himself. Dr. Scott (*we* call him doctor, because an American college gave him that degree, though he "never chose to avail himself of" it)—Dr. Scott was truly remarkable, as a man, as a Christian, as a clergyman. He had much native talent. His piety became fervent and pure—after a course of early vice, and of half Socinian coldness, or rather full Socinian virtue, in the first years of his ministry. And his usefulness as a clergyman, when his motives became pure and his creed orthodox, far exceeded the injury that might or may accrue from his errors of doctrine. This said, I hope I shall not be accused of any disrespect for his memory, because he belonged to the party which is self-called *evangelical*. I have no such disrespect for him. On the contrary, his principles were in several respects such as all Christians would do well to copy.

He does not appear to have favoured the preaching which invites the sinner to "come to Jesus just as he is:"—strange idea! for surely if the sinner does really come to Jesus, he is no longer in the bond of iniquity.—The following is Dr. Scott's own language—p. 105, 108:—

"No sooner does a minister begin in good earnest to address the consciences of his hearers, in an awakening, searching, and practical manner, and there is hope that religion will revive, converts be made, and Christians quickened to adorn their profession, than some Antinomian hypocrite, or some injudicious dry professor, whose tongue or purse has given him considerable influence, begins to form a party against the minister, to censure, brow-beat, discourage, oppose or expel him. Hence some are restrained; and by the fear of man, which bringeth a

secure, their ardour is damped; they feel themselves in thraldom; and if they are not consciously unfaithful, they are forced to use such caution as cramps them in their ministrations, and takes off much of their pungency. Thus, a stupid congregation choose a pastor of their own cast, when a peculiarly alarming, heart-searching one is requisite; and so matters grow worse and worse. Or if the pastor they choose turns out different from what they expected, they either spoil or expel him; and thus, in many places, the form and notion is all that is retained of true religion.

"Leave out the holy character of God, the holy excellence of his law, the holy condemnation to which transgressors are doomed, the holy loveliness of the Saviour's character, the holy nature of redemption, the holy tendency of Christ's doctrine, and the holy tempers and conduct of all true believers: then dress up a scheme of religion of this unholy sort: represent mankind as in a pitiable condition, rather through misfortune than by crime: speak much of Christ's bleeding love to them, of his agonies in the garden and on the cross; without showing the need or the nature of the satisfaction for sin: speak of his present glory, and of his compassion for poor sinners; of the freeness with which he dispenses pardons; of the privileges which believers enjoy here, and of the happiness and glory reserved for them hereafter: clog this with nothing about regeneration and sanctification, or represent holiness as somewhat else than conformity to the holy character and law of God: and you make up a plausible gospel, calculated to humour the pride, soothe the consciences, engage the hearts, and raise the affections of natural men, who love nobody but themselves."

I suspend this quotation for a moment, to mark with emphasis the words just above—"*represent holiness as somewhat else than conformity to the holy character and law of God*"—that is, represent it to be a certain train of *feelings*—"*and you make up a plausible gospel, calculated to humour the pride, soothe the consciences, engage the hearts, and raise the affections of natural men, who love nobody but themselves.*"

Dr. Scott, in a strain of well-wrought irony, thus describes the popularity of this kind of gospel, made up of *feelings*, of any thing rather than practical obedience:—"And now no wonder if this gospel (which has nothing in it affronting, offensive, or unpalatable, but is perfectly suited to the carnal unhumbled sinner, and helps him to quiet his conscience, dismiss his fears, and encourage his hopes) incur no opposition among ignorant persons, who inquire not into the reason of things; meet with a hearty welcome, and make numbers of supposed converts, who live and die as full as they can hold of joy and confidence, without any fears or conflicts. Its success perhaps may cause it to be cried up as 'the only way of preaching for usefulness:' while all discourse concerning the being, authority, and perfections of God; concerning the law; concerning the evil of sin; and concerning relative duties; is considered as only 'hindering usefulness:' and they only are thought to preach the Gospel in simplicity, as they ought to do, who preach in this manner. What wonder if, when all the offensive part is left out, the Gospel gives no offence? What wonder if, when it is made suitable to carnal minds, carnal minds fall in love with it? What wonder if, when it is evidently calculated to fill the unrenewed mind with false confidence and joy, it has this effect? What wonder if, when the true character of God is unknown, and a false character of him is framed in the fancy,—a God all love and no justice, very fond of *such* believers, as his favourites,—they have very warm affections towards him? What wonder if, when these persons are of one mind, and admire and extol each other as the only favourites of heaven, they seem to be full of love to one another? It is not Christ's holy image in them that they love, but their own image." p. 106.

Dr. S. had full opportunity of witnessing the conduct of such professors; and we have the pledge of his sagacity that the persons he described "admired and extolled each other as the only favourites of Heaven;" and that it was this

mutual admiration (based in fact on *self*-admiration) that made them believe they were "full of *love* to each other."

Some of these remarks of Dr. Scott would seem to be directed against the sort of negative Christianity sometimes heard in the English pulpits; but they are more applicable to Antinomianism and half-Antinomianism, for the negative creed is far too cold for several points of the above description; and that I do not misinterpret, will appear from the extracts which are now to be given. And highly valuable, from one who understood *Evangelicism* so well, is the following statement of its tendency to induce men to *do nothing* towards "working out *their own* salvation."

"There is a prevailing tendency among numbers to Antinomian abuse of the Gospel, which may be called the system of *passivity*. The term may be new, but the thing itself is not. A few words will explain my meaning. An *unconverted* man says, 'I can do nothing: if God would give me a heart, I should pray, repent, believe; but I cannot give myself a heart: if he will not, how can I help it? I must wait his time; perhaps he some time may, and some time he certainly will, if I be one of the elect; and if not, I must perish, and all I can do will signify nothing.' A *professor* says, 'I have declined and backslidden: if God will be pleased to revive me, I shall be restored: I must wait: I hope I have known better times: and he will not finally forsake his people.' In this style they excuse their sloth and lukewarmness, quiet their consciences, stop their ears against exhortation, and under pretence of passively waiting till God do all, and of giving him all the glory, fairly exonerate themselves of their guilt, and charge it all upon God."

"Sure I am," he continues, "that evangelical religion is wofully verging to Antinomianism, one of the vilest heresies that Satan ever invented. Many preachers who are not directly Antinomian in doctrine, yet dwell so fully and constantly on doctrinal points, and give *the several* parts of the Christian temper and conduct, *in all its* branches and *ramifications, so little* prominency, that, after all, their hearers are never taught the particulars of their duty, in their several relations to God and man, in the improvement of their talents, the redemption of their time, &c. They are told in a few words, that they should be holy, and do good works; but they are left ignorant in what genuine holiness and good works consist; and often live in sin, or neglect of duty, for want of knowing this and the other thing to be sin or duty.—Such preachers fit out their vessels with abundance of sail, and carry canvass enough, but the helm and the compass are too little attended to.

"I am convinced, upon mature deliberation, that the preaching of the present day is not practical enough. I therefore speak more fully than most do of the moral character of the Deity, of its excellency, glory, and loveliness, as described in the word of God. From this I deduce the reasonableness and excellence of his holy law, which I endeavour fully to open in its extensive requirements. Then I demonstrate the evil of sin as apostacy from God, and the transgression of his holy law. Thence I show the justice of God in the eternal punishment of sinners; it being necessary that he should mark his hatred of sin, and magnify his law, so as to appear glorious in the eyes of all for ever. Thus I suppose *I dig deep*, to lay the foundation for the Gospel of free grace; the necessity and nature of the vicarious obedience and sufferings of Emmanuel; the sufficiency of his one sacrifice—his ability and willingness to save to the uttermost all that come." p. 107—110.

How admirable, how just, are such views of Christianity! Such doctrine is truly *evangelical*—practically evangelical. If Calvinism had not been added in some of the author's works, he would have taught the Gospel in apostolical purity.

It appears from this volume, that Dr. Scott's preaching was *not popular*:—whether on account of his very homely style, or from the practical turn of his evangelical views, I do not learn. One circumstance however in the narrative inclines me to believe that the *latter* was the cause, at least in part:—he

was a candidate to succeed Mr. Newton at Olney, of course the parish was as evangelical as that eminent clergyman could make it; but they preferred at that time an Antinomian, and rejected Dr. Scott. I confess I am not a little confounded at the following description of Olney when the worthy Mr. Newton left it:—p. 97—99:—

"In September, 1779, when Mr. Newton had determined on removing to London, he proposed that Mr. Scott should succeed him in the curacy of Olney, which he supposed he had influence enough to procure for him. To this change he felt considerable reluctance, because Ravenstone, the curacy of which he still retained, was a place where his exertions were the occasion of doing much good; and from what he knew of the people at Olney, he was persuaded his plain style of preaching, and his comparative youth, would not be acceptable there. In fact, the place was, at that time, a very *unpromising field* for ministerial labour; it was much divided in opinion; the inhabitants were full of speculative notions of religion, but very deficient in its duties and charities. Mr. Newton's pressing earnestness, however, overcame his scruples, and he consented to be nominated his successor. But no sooner was the appointment known, than so general and violent a burst of opposition ensued, that the plan was disconcerted, and, for a time, abandoned.

"The prevailing party at Olney had fixed upon a man of their own choice, and, of their own principles; and, although the most improper person that could have been selected, no remonstrances could have the smallest effect in convincing them that they had mistaken their object, but rather seemed like pouring oil upon the flame; for such was the morbid delicacy of their minds and feelings on the subject of religion, that they preferred *a gentle hand to soothe them into Antinomian repose*, to one that would rouse them from their lethargy, by an honest and practical application of Scripture. In the present ferment, it was impossible to carry into execution the project of Mr. Scott's *removal; it was therefore deferred, not without some* prophetic suspicions that this superabundant zeal would, by working its own overthrow, open at length a way for his reception.

"These predictions, in course of a year, were fully verified. The new successor, having quarrelled with his parishioners, and acted in such a manner as to incur a public rebuke from the archdeacon at the visitation, wrote in a fit of bad humour to the patron, threatening to relinquish his charge. Probably he had said what he did not intend to do; but he was taken at his word, and his resignation of the curacy admitted. A deputation, including several of those who formerly opposed his succession, immediately waited on Mr. Scott, earnestly requesting him to supply the vacancy, which, after some hesitation, he consented to do."

From such a view of a parish as left by one of the most eminent and excellent preachers in the enthusiastic party, it would seem that there must be some radical defect, nay, some latent mischief, in the very system. Alas, there is too much reason to agree with Dr. Scott, in a quotation made above,—that the so-called "evangelical religion wofully verges to Antinomianism, one of the vilest heresies that Satan ever invented."

The same deleterious effects of this kind of preaching were seen at the institution in London, where he afterwards officiated. He was not counted evangelical, by hearers who claimed that character, after his *practical* views came to light.

"A very general and a very unfavourable impression of his preaching had gone abroad; and the same unfounded accusations were brought against him as at Olney, and by the same description of people who could not endure to be honestly told of their failings, or have their Antinomian delusions exposed. 'My situation,' says he, 'has amazing difficulties; but I trust I shall triumph over all. The body of professors are as shy of me, or averse to me, as they were at Olney. My blunt, plain, *right forward* way of speaking, lays me under the censure of rash, imprudent, or even conceited and self-sufficient. I believe no minister in London is so unpopular.'" p. 130.

"He had solicited and obtained from the acting governors, an additional lecture to be preached exclusively by himself, on the Friday evenings, and this with a full determination to bring forward, in a stated and particular manner, every thing relative to the Christian temper and conduct. With this intention, he fixed on the Epistle to the Ephesians, which he began to expound and illustrate. His first appearance gave general satisfaction, and drew a most numerous and respectable audience. His popularity continued so long as he was occupied on the *doctrinal* parts of the epistle, in explaining the mysteries of election, adoption, and sanctification; but when he came, in the fourth chapter, to apply his doctrines to *practice*—to inculcate meekness, forgiveness, charity, holiness, and other personal and relative duties, though his exhortations were imbued with the spirit and strain of evangelical piety, the *hue and cry* was raised of Popery and Arminianism. The alarm spread, that he had changed his principles; they who had religious antipathies at his preaching, laid hold of this rumour, and filled with groundless prejudices the minds of numbers who were incapable, or had not the opportunity, of judging for themselves; and the consequence was, that he irrecoverably lost above the half of his congregation, and was in danger of being driven by violence from his post." p. 132.

Thus *repeatedly* does it appear, from these Memoirs, that congregations called *Evangelical* did not relish the pure and practical Gospel; but preferred Antinomianism, *doctrine*, election, adoption, &c.—For myself therefore, I think I am safest on *the other side*.

Dr. Scott at one time travelled to various places, preaching in private houses, and even in dissenting places of worship. His biographer frankly admits that "there was certainly an irregularity in these itinerary lectureships, not altogether consistent with the rules and engagements of his order, as a member of the established church. But the impropriety did not occur to *him at the time.*"—"Afterwards he *became sensible of the inconsistency, and refused to preach in private houses,* or to exchange pulpits with dissenters."

On the whole, this little book has rather tended to raise Dr. Scott in my estimation:—omitting his early years, he seems to have been a truly excellent Christian and pastor. The Calvinism of his Commentary on the Bible I never can admire. But the leading traits of his private character appear to have been sterling. GLEANER.

To the Editor of the Christian Journal.

Missionary.

A SOCIETY has been formed in the congregation of Trinity church, New-Rochelle, entitled, "The Female Society of Trinity church, New-Rochelle, for the Promotion of Christian Knowledge and Piety;" the object of which, as expressed in the second article of their constitution, a copy of which will be presented in the next Journal,) is, *first*, to promote a *knowledge of the church; secondly*, to increase the missionary fund of the diocese; and *thirdly*, to promote Christian fellowship. The ladies of the congregation meet on the afternoon of every Wednesday in the church; some useful book is read by the rector, or illustrations given of the Bible or Book of Common Prayer; and each member makes some contribution for the missionary fund at every meeting, the amount of which is left discretionary, and is put by the donor into a box, the care of which is intrusted to the treasurer, and the contents of which are to be remitted on the 1st of October, annually, to the missionary board.

For the Christian Journal.

MR. EDITOR,

YOUR readers are probably aware, that the subject of a university to be established in London, has lately been much discussed in England. Some candid and liberal remarks on the tendency of the proposed plan, appeared a short time since in the London Courier, which I have thought proper to send to you. Many of these remarks will derive greater interest from the circumstance, that several of our bi-

shops have taken an active part in the establishment of colleges immediately under the influence of churchmen, and have urged the education of children in these schools with earnestness and decision. The charge of the bishop of North-Carolina, lately published in the Journal, while it exhibits the characteristic *force* of the author, is worthy of being often read, for its *judgment* on this point. CURA.

From the London Courier, August 17, 1825.

The projected London University.

If a metropolitan university should be established, it is unquestionable that its effect upon the habits of thinking of the whole middle classes of society in England would be prodigious. That wise views, and correct principles, should preside over its establishment, is a matter, therefore, of the deepest national concern. We had better a thousand times forego all the promised advantages of such an institution, than incur the slightest danger of undermining the religious principles, or weakening the patriotic feelings, of a part of the community so important, and hitherto so pure. That some danger of these calamities may be apprehended by men who are neither bigotted nor slavish, if the proposed plan should take effect without considerable modification, it is the object of these observations to maintain. In examining this subject, we will deal out no imputations. If some of the promoters of this design are actuated by feelings of enmity towards the religious and political institutions of the country, many, no doubt, have sincerely and singly in view, the laudable object of diffusing literature and science. The reciprocation of sarcasm or invective could avail but little in this discussion, even if respect for the virtuous and liberal motives of many of the supporters of the institution, or our sense of the grave importance of the controversy itself, did not entirely forbid the employment of such weapons.

The question at issue is simply this: Can the means of religious instruction be safely left out of the scheme of a London *university? In the affirmative it is contended, that if the university* will do nothing directly in favour of religion, neither will it do any thing against it; that the religion of the students will be left to the undisturbed operation of those domestic and local influences by which it is at present governed. This proposition we deny. The student, from the time of entering the university, is brought within the sphere of an authority infinitely more imposing to his imagination than that of local or domestic influence. The latter is superseded in his mind.—Finding religion utterly neglected in the system of public instruction, it naturally sinks in his own estimation. The plain and homely precepts of paternal piety, or the simple discourses suitable to the mixed congregation of a parish church, are now disadvantageously contrasted with the refined taste or the vigorous intellect which the academical professors of literature or science are called upon to display to his young and ductile mind. What was before adequate cultivation, is now comparative neglect. Religion is not only stunted—it is overgrown. The more flourishing shoots, and the richer foliage of every other plant in the garden of the mind, reduces this, the most important of all, to the rank and estimation of a weed.

There are, however, dangers even greater than this. A body of educated youths cannot long remain neutral upon the subject of religion. The *Emilius* of Rousseau was the creation of a distempered imagination; but even this vision was rational and sober, when compared with the extravagance of the supposition, that a multitude of youths can be congregated together for the purpose, and with the means of acquiring advanced learning, without acquiring, at the same time, a bias one way or the other, either for or against the Christian faith. The negative or passive system of education upon this subject is absurd, simply because it is impracticable. No progress can be made in miscellaneous study, no fixed view even can be directed towards society, without suggesting questions upon this subject to every active mind. But the minds of these students are, as much as possible, to be urged into activity.

every stimulus is of course to be applied which may render them more and more eager for the enjoyment of that intellectual gratification which springs from the active and vigorous exercise of the faculties of the mind; and that stimulus—more piquant perhaps than other, the intercourse, and the mental collisions of a social and literary community—will here exert its greatest force. Religion, therefore, will doubtless become, amongst these students, one of the subjects of animated discussion, and of curious research. Is it prudent to leave this discussion without any moderation—this research without any guide? Does the passion for distinction in the bosom of even ingenuous and able men, never triumph over the love of truth? Is there no danger that this passion may lead many of the finest minds of the university, upon this the sole subject where no principles are to be deemed fixed, no authority established, to seek its gratification, by their more profound contempt for received opinion, by the more subtle texture of their sophistry, by the more astounding boldness of their paradox, rather than by the calm, patient, laborious, and impartial search after truth?

It seems almost inevitable, that in this new university a corporate spirit upon the subject of religion should gradually spring up. What shall be the nature of that spirit, is wisely intended, in the specious name of liberality, to leave to chance. Chance, do we say? If chance means a future contingency, to be in no degree influenced by known or ascertainable causes, then is chance a term much too favourable to be employed upon this occasion.—There are in existence causes known and ascertainable, and most powerful causes too, which have a direct tendency to give to the corporate spirit of the projected university a character of decided hostility to the Christian faith. We have already alluded to one cause, founded in the general nature of man—the power of which, those who have looked the most deeply into *their own hearts, will* be the most forward to allow. There is another, *founded on existing* circumstances, which ought to be considered in connexion with it. Our present collegiate establishments (and thank God it is so) are all of them intimately allied—identified, we may say, in interest and feeling, with the religion of the land. This constitutes by far the broadest and most palpable of all the distinctions between the projected irreligious institution and those ancient and venerable bulwarks of our faith. Is not this distinction in itself a circumstance calculated to create a bias in the new institution unfavourable to religion? This institution is to become, if it in any degree answers the expectation of its founders, a rival and competitor in the race of literary and scientific acquirement to the ancient establishments. The sons of this new Alma Mater will naturally become partial to her regulations, and solicitous for her fame. Not her positive only, but her comparative merit also; her merit alike in what she withholds, and in what she imparts, will be by them zealously upheld. The operation of these circumstances and feelings upon the minds of a numerous assemblage of ardent, enthusiastic, and unguided youths, it is not difficult to foresee. Contempt for Christianity will become the badge and watchword of these new academies, and the banners of infidelity will be seen in England for the first time to wave over a temple dedicated to learning.

For the Christian Journal.

Fourth Annual Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New-York. Adopted November 24th, 1825.

As the operations of this society are confined to the collecting of funds, to be paid over to, and be at the disposal of, the parent society, it cannot be expected that we can have much from year to year to communicate; still we deem it our duty to exhibit an annual report, not only as being in conformity with the constitution of our society, but also to endeavour, by this means, to stir up the minds of some, and thereby obtain their aid, who perhaps would

otherwise remain ignorant of the necessity of co-operating in the most important work of endeavouring to disseminate the knowledge of that blessed Gospel which proclaims "Peace on earth and good will to man." And we would hope, that as 50 cents constitute an annual, and $5 a life subscriber, none would withhold so small a trifle from the treasury of the Lord. For although the mite which annually we are enabled to contribute, is as but a drop to the ocean, and it might be asked, what is this among so many? yet we dare not hide our talent in the earth; and we therefore consider it our bounden duty to continue our feeble efforts in behalf of the cause in which we have enlisted.

The amount collected by subscriptions and donations, and paid over to the parent society the past year, is $60 10. We had fondly anticipated a much larger sum, as there have been a number of subscribers added since the last annual meeting; but others, we regret to say, have withdrawn, and some have been called to their everlasting reward in heaven. Still we have whereof to be thankful, for that we are yet continued the humble instruments of aiding in any degree the faithful missionary, to plant and build up the waste places of our Zion. As yet, the work is as but begun; much—nay, labour and privation—must yet be endured by the faithful servant of the sanctuary, before the gospel trumpet, as sounded by the authorized ministers of God, shall reach the boundaries of our highly favoured and extensive State. Let us then not be weary in well doing; there are many loud and repeated calls to us to work while it is day, and surely none who duly appreciate our holy religion, can refuse to aid in building up the walls of our Zion.

Convention of Vermont.

The printed journal of the proceedings of the convention of the Protestant Episcopal Church in the state of Vermont, held at St. Alban's, on the *22d day of June last, has only* reached *us within a few days past.* From it we learn that there were present six clerical and nineteen lay delegates, representing thirteen parishes. The Rev. Abraham Bronson was chosen president, and the Rev. Joel Clap secretary. Morning prayer was conducted by the Rev. Mr. Clap, and a sermon delivered by the Rev. Mr. Bronson, who also administered the holy communion. Parochial reports were read from fifteen churches, affording a favourable view of the growth of the church in this young and hitherto almost destitute part of our Zion.—A committee of three was appointed "to confer with the trustees of the church lands in the state who were present;" which committee, after fulfilling the duty assigned them, submitted the following resolution, which was adopted:—

"*Resolved*, that the prudential committee annually appointed by this convention, be directed, and they are hereby directed, to inquire into and report, at the next succeeding annual convention, the state of the pecuniary affairs of the church in this state. And that said committee be, and are hereby directed to confer with the general agents of the Society for the Propagation of the Gospel in Foreign Parts, in relation to the funds or monies, for the benefit of the church, arising from the rents of lands in this state belonging to said society; and that the said agents be, and are hereby requested to permit the said committee to have, at all reasonable times, access to their secretary's and treasurer's books, to obtain such information as may be thought useful to them in making a report of the general state of the affairs of said church."

"The Rev. Mr. Smith, in behalf of the committee appointed by the last convention, to report to this convention 'the expediency of establishing a contingent fund to be at the disposal of this convention, and the best mode of raising and proportioning said fund,' presented" an animated and interesting report, which having been accepted, the following resolutions, with which the report concludes, were passed:—

"Resolved, that immediate measures be set on foot for raising a contingent fund, primarily for the purpose of de

fraying the expenses of delegates to General Convention.

"*Resolved*, that it be considered the duty of the clergy, or wardens of the respective parishes, on some Sunday between Easter and the second Sunday in June annually, to take up a public contribution to constitute said fund.

"*Resolved*, that the secretary of convention be the treasurer of this fund, which shall be controlled by the vote of convention, and paid over by order of its president.

"*Resolved*, that the surplus monies in the hands of the treasurer of this fund, may be disposed of by vote of convention, for other necessary or benevolent purposes than for that above primarily designated.

"Standing committee for the year ensuing:—Rev. Abraham Bronson, Rev. Carleton Chase, Rev. Benj. B. Smith, Rev. Joel Clap, Rev. Samuel B. Shaw.

"The Rev. Mr. Bronson, one of the agents for the 'society's lands,' made the following statement:—

"The agents are, as yet, unable to report such a full and minute account of the business at their disposal, as was called for by the resolution of the last convention. Eight suits are now in court for the recovery of lands, which were expected to be tried at the last term; but, in consequence of some unexpected difficulties, they are all continued. A considerable portion of the lands, probably more than one-third, have been leased, and are now bringing rents to the amount of something more than one thousand dollars a-year. The attornies' charge for carrying the first cause through the supreme court has been paid, and a part of the expenses of the present suits. The treasurer of the agents has been directed to pay over to the different parishes which are supplied with clergymen, the rents arising in their respective towns for the time being; and it is hoped that each clergyman may receive at least fifty dollars after the next meeting of the agents in May next. At that meeting *the agents* presume they shall be able *to give the prudential committee a full account of their agency.*

"*On motion, resolved*, that the next annual meeting of the convention be held at Middlebury.

"Delegates to the General Convention:—The Rev. Abraham Bronson, the Rev. Benj. B. Smith, the Rev. Joel Clap, the Rev. S. Brenton Shaw, Mr. Daniel Chipman, Mr. Dudley Chase, Mr. Jonathan H. Hubbard, Mr. Dana Hyde."

For the Christian Journal.

Miscellanea Theologica.

No. IV.

"Who hath despised the day of small things?" Zech. iv. 10.

Messrs. Editors,

I CAN make pretension to neither a very long nor a very extensive experience. Nevertheless, the little I do possess has thoroughly convinced me of the importance of attention to the subject of my motto. Neither my time, nor my regard for your readers, will permit me to enter into a formal proof of the intimate connexion between small things and great ones, in the formation of habit, in the gradation of error, &c. Allow me merely to set down a few observations which I have made in my studies of men and things. *I have observed*, that few, if any, innovations in civil or religious politics have ever been commenced and carried through at one impulse. In other words, no great change has taken place which may not be traced to *small causes* at some prior period. As far as man can judge of the ways of God, we are authorized to assert, that in his moral, as in his natural government of the world, he always observes an established order. Himself the great first cause, he controls the affairs of man by the apparently natural* operation of secondary causes, of gradually increasing force, from the motions of an insect, to the exploits of a hero, and the revolutions of empires. The capture of a predatory outlaw gave occasion to the foundation of the mistress of the world. To the expulsion of an obscure head of an English college, the curious inquirer

* In the true sense of the word, *really* so; i. e. *natural*, because by God established as permanent.

may trace the noblest and mightiest revolution that ever changed the face of Christianity.*

I have observed, that conscientious scruples concerning established orders have generally commenced with a few of the least important. They are the offspring of an over-curious, unquiet mind, and, withal, not uncommonly tinctured with self-conceit. He that will be searching into matters which are not his province, is apt to find some small particulars which he cannot explain, and which, unless he be possessed of considerable humility and patience, (virtues which fall to the lot of few,) he will be led to believe superfluous or even injurious. One who is slightly acquainted with the mechanism of a watch, can readily name and ascertain the uses of the chain, the barrel, the fusee, the crown wheel, the balance, &c., but when he comes to the lesser wheels and pinions, he cannot explain their actions, and ten to one but he thinks some of them unnecessary, or impediments to the easy and regular motions of the whole. My illustration loses much of its strength by reason of an unaccountable inconsistency in the mode of thinking and reasoning of the multitude. They will readily own their incompetency to judge of a piece of machinery, and their inability to improve its construction without an acquaintance with mechanics superior to that of the machinist; but in the great moral machinery of civil and ecclesiastical government, every pragmatic meddler fancies himself a fit judge of the performances of the most learned and the most experienced. He will cut and contrive to suit his fancy, without once dreaming of the necessity of previous study and acquaintance with the art of governing. Men of judgment perceive the necessity of outward forms, even in minutiæ, to the well being of a body composed of men of all degrees. But because some pious but weak minded men conceived conscientious scruples concerning matters of mere form—the colour of a surplice, and the trimmings of a rochet—a faction was raised which, gradually extending its dissent to matters of more importance, had well nigh overthrown, and certainly shook to its foundation, that goodly edifice, of which our own church affords so fair a copy, the church of England.

I have observed, that the progress of individuals and collective bodies to irreligion and infidelity scarcely ever begins with points of any moment. A *laugh* has cost many an one his soul. The noted prevalence of Deism in England at the close of the seventeenth century may be traced to the ridicule which, like wild fire, spread from the Roundheads to the religion which they affected. A habit of thinking lightly of men professing religious habits generates disrespect for religion itself. A habit of speaking lightly on religious subjects seldom ends in any thing but a total contempt for religion and the God who gave it, expressed, if not in word, at least in deed. There are some who please themselves in seeking out parts of holy writ which may be set in a novel, strange, or ridiculous light, and drawing the notice of others to the same for the purpose of mere amusement. Let such beware that they come not to consider the word of God as man's word, and the book which was given to make them wise unto salvation as the product of mere human frailty and fallibility. There are those who delight in noticing the failings of the ministers of religion, and in setting in open view any seeming indecorum or impropriety in the worship of the sanctuary—There is a time to be silent, says the wise man, and surely it is when by a thoughtless word or heedless observation, we may pave the way for irreligious scorn or blasphemous reproach.

Lastly—*I have observed*, (and what christian has not observed it with me?) that in the ways of sin, *small things* are the introduction of every crime. Who has not heard of the dangerousness of little sins? "It can do no harm," and "only this once," are expressions which have caused more sin and misery than the most daring blasphemy or the most open incitements to wickedness.

* Wiclif did not *openly* and *zealously* oppose the monks till after his expulsion from the headship of Canterbury hall, Oxford, by Langham, their *declared patron*. To his writings *it is easy to trace the first regular attempts at reformation in every part of Europe.*

Reader, dost thou doubt the correctness of my observations? "Inquire of the former age, and prepare thyself to search of their fathers: shall they not teach thee?" Consult History, inquire of Philosophy. They proclaim with united voice, that on attention to *small things* depends the duration of civil governments, the existence of the church of God, and *the salvation of* THINE *immortal soul.* P. D. G.

[The following memoir of Bishop Middleton of Calcutta, prefixed to a volume of his sermons and charges recently published in London, cannot fail, we think, from the distinguished character of the first Protestant bishop in India, to gratify our readers. The parts which we shall select, containing an account of the bishop's travels and labours in India, will be particularly interesting.]

Preface to the Memoirs, and Sermons, and Charges.

IT is probable that the members of the Church of England, and particularly the clergy, expect more of Bishop Middleton's writings than have already appeared in print.

A solemn injunction in his will prevents the fulfilment of these expectations; and all that can now be offered, is a collection of his sermons and charges, &c. which were made public by himself.

The remaining part of his works are, "The Country Spectator," and "The Doctrine of the Greek Article." The former, not being wholly the production of his own pen, is omitted in this publication. The latter is reserved for another volume of his works.

Although the name of the first Protestant bishop of India will be handed down to future ages by the monuments of his piety and exertion which remain in that country, yet it is thought due to his virtues, that memoirs of his life should be prefixed to this volume; and it should explicitly be stated, that the information they contain is authentic.

Not only the writer's personal friendship with Bishop Middleton, but the many valuable papers communicated to him by favour of the Rev. H. H. Norris, of Hackney, enable him to assert this without hesitation; and he is only doing justice to the worth of that zealous member of the church, when he takes this opportunity of acknowledging, with gratitude, the kind *and valuable assistance* which he has afforded *in the prosecution of* this work.

King's Cliffe, Sept. 6, 1824.

Memoirs of the Life of Thomas Fanshaw Middleton, D. D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D. D. Archdeacon of Bedford.

The effect of religious precepts varies according to the different dispositions of men. The timid are awed by their importance, whilst the depraved regard them as a heavy restraint. But when example is introduced to prove how much, under Divine assistance, has been done by men long removed from the stage of life, or who have fallen within the range of our observation, the careless may be roused by shame, and the apprehensive attracted by encouragement.

Biography is designed to produced this effect. It brings example into view; and is not less useful as a guide to inexperience, than delightful as a companion to wisdom. The following memoirs, it is presumed, may lay claim to this distinction, and show the effect of religion and learning on the human character.

Thomas Fanshaw Middleton was the only son of the Rev. Thomas Middleton, rector of Kedleston in Derbyshire, and was born at that village on the 26th of January, 1769. His mother was Elizabeth, the daughter of John Bott, Esq. of Burton upon Trent. The rudiments of knowledge he obtained from his father, a man of learning and respectability. On the 21st April, 1779, he was admitted into Christ's Hospital, where he was distinguished for serious reflection and steadiness of conduct. Among his contemporaries and companions at school, were Sir Edward Thornton, his Majesty's late envoy extraordinary to the court of Sweden; Dr. Richards, author of "Aboriginal Britons," and "Bampton Lectures;" Mr. Coleridge the poet; Dr. Trollope, who at present presides over that seminary; and others who have since risen to distinction.

The advantages of education there liberally bestowed, were acknowledged with gratitude by Mr. Middleton in his progress through life. Even when engaged in the arduous duties of his bishopric in India, he remembered with feelings of filial regard the place where he had received so much benefit. Being desirous to express the sincerity of his thankfulness more strongly than by words, he, in the year 1821, transmitted to Christ's Hospital a donation of four hundred pounds, and shortly after* he was elected a governor of that excellent institution.

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* In December, 1821. The letter sent to inform him of this circumstance, together with the necessary papers for the presentation of a boy to the school, did not arrive at Calcutta till the end of August, 1822, after the bishop's death. The governors have since unanimously agreed, that his widow should make the appointment. Bishop Middleton, in a letter to

From school he was admitted into Pembroke Hall, Cambridge, where his habits were studious and his companions literary. He took the degree of B. A. in January, 1792, being, in the scale of honours, fourth of the *Senior Optimes;* and in the March following, having been ordained deacon by the bishop of Lincoln, he entered on the duties of the church, as curate of the parish of Gainsborough in Lincolnshire. Here he conducted a small periodical work, called "The Country Spectator;" which commenced on the 9th of October, 1792, and closed on the 21st of May of the year following; and contained thirty-three papers, most of which were written by himself.

The following extract from one of these papers, probably expresses the sentiments of Mr. Middleton at this time of his life. "I look back to the hours which I spent at college, with pleasing fond regret, and in vain sigh for their return. My feelings at this moment are admirably expressed in some charming lines of Cowley's dedicatory elegy; and as they happily have not been 'blown upon' (to use the phrase of Addison) by the swarm of learned flies who do little else than quote, I will subjoin the whole passage, together with a sonnet written in imitation of it.

"O mihi jucundum Grantæ super omnia nomen!
O penitus toto corde receptus amor!*
Ah mihi si vestræ reddat bona gaudia sedis,
Detque Deus doctâ posse quiete frui!
Qualis eram cum me tranquillâ mente sedentem
Vidisti in ripâ, Came serene, tuâ;
Mulcentem audisti puerili flumina cantu;
Ille quidem immerito, sed tibi gratus erat.
Tunc liquidis tacitisque simul mea vita diebus,
Et similis vestræ candida fluxit aquæ.
At nunc cœnosæ luces, atque obiee multo
Rumpitur ætatis turbidus ordo meæ.

"Cambridge! dear name, at whose transporting sound,
A pang of fond remembrance thrills my breast;
O could those hours return which friendship blest,
Which letter'd ease, the muse, and †C******** crown'd!
How calm my soul, when oft, at parting day,
Cam saw me musing by his willowy side,
The while I would recite some raptured lay,
Whose ling'ring murmurs floated down the tide;
Yet ah! too short is youth's fantastic dream,
Ere manhood wakes th' unweeting heart to woe.
Silent and smooth Cam's loit'ring waters flow:
So glided life, a smooth and silent stream:
Sad change! for now by choking cares withstood,
It scarcely bursts its way, a troubled boist'rous flood."

His reputation as a clergyman and a scholar introduced him to the notice of Dr. John Pretyman,* archdeacon and preceptor of Lincoln, and brother of the bishop; who, in the year 1794, intrusted him with the education of his two sons.

The charge reposed in him required his removal to Lincoln, and afterwards to Norwich, where Dr. Pretyman resided as a prebendary. Mr. Middleton's talents and acquirements soon introduced him to the literati of that city and neighbourhood; and his eloquence as a preacher was felt and acknowledged by the congregations whom he addressed; particularly at St. Peter's Mancroft, of which he was afterwards the curate.†

In 1795, the father of his pupils presented him to the rectory of Tansor in Northamptonshire, vacant by the promotion of Dr. John Porter to the see of Killala in Ireland. His mind was now intent upon domestic happiness, and in 1797 he married Elizabeth, the eldest daughter of John Maddison, Esq. of Gainsborough and of Alvington, in the county of Lincoln; whom he found a companion qualified to appreciate the character of the man, and to relieve the labour of the student. She was his amanuensis in transcribing all his manuscripts for the press; an employment which, as he declared to his friends, she executed with cheerfulness and accuracy. Indeed, the high sense which he entertained of her virtues, and of her incessant care to promote his happiness, was manifested in every stage of his studious and useful life. A remarkable instance of this is recorded in an inscription written by him on the blank leaf of the copy of his work on "the Greek Article," which he presented to this estimable person on

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a friend, requested him to send "Wilson's History of Christ's Hospital;" and added, "it would be unnatural in me not to have a warm interest in that institution; the source, perhaps, of greater good, upon the whole, than any other school in England. I sent the requisite donation to entitle me to become a governor. And I bless God that I have been enabled to do somewhat towards the repayment of so vast a debt."

* The author of the Country Spectator has not quoted the lines as they are in the original. Many of Cowley's verses are omitted. See Cowley's Works, *folio edition.*

† *The word Coleridge was probably intended to supply the deficiency in this line.* It has been said that Mr. Coleridge's mind was first directed to poetry, by reading a volume which had been presented to him by his schoolfellow Mr. Middleton.

* It has been reported that Dr. Pretyman turned his attention to Mr. Middleton, after reading one of the numbers in the Country Spectator.

† He became curate of St. Peter's Mancroft in the city of Norwich, about the year 1799.

the day he completed his thirty-ninth year.*

In 1802, Mr. Middleton received from the same patron the presentation to the consolidated rectory of Little Bytham, with Castle Bytham annexed, which he held with Tansor by dispensation. His mind and inclination were now directed to the latter place, where he intended to reside, but the charge of his pupils, for whose welfare he felt a lively interest, and the solicitation of his friends and parishioners, still detained him at Norwich.

His fondness for local history, as well as general information, induced him to make excursions into the country, in which he was often accompanied by Dr. Sayers, whose taste for antiquarian research corresponded with his own, and whose character he held in the highest esteem.

But graver studies occupied his chief attention, and particularly the language of Scripture. He was now writing his principal work, "The Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament," an elaborate production of distinguished merit. Former critics had not directed their learning to this part of speech sufficiently to deliver a full and satisfactory account of it; and the want of such a work was justly lamented by all those who knew how much the meaning of a passage depends upon the article. Mr. Middleton supplied this deficiency. And when to this is added the importance of an accurate interpretation of the New Testament, the learned and acute author merits not only the applause of the philologist, but also the gratitude of the theologian.

In the prosecution of this work he had to investigate the laws of the Greek idiom; and correctly to ascertain the uses of the article. In order to do this, "he found it impossible to proceed with any thing like certainty, unless the article itself were first clearly defined, and its nature well understood. It was, therefore, his endeavour, in the first part of his volume, to resolve the question, "What is the Greek article?" and to shew that the solution offered would explain its principal uses in the Greek writers. In the second part, he "applied to the text of the New Testament the doctrine laid down in the part preceding." Such is the outline which he himself draws in the preface.

Before he completed this work, the younger of his pupils, Henry George Pretyman, a youth of great promise, showed symptoms of a rapid decline, and was ordered to the mild climate of Bristol. But the disorder was too far advanced to admit of cure, and terminated in the death of his young friend, on the 16th of October, 1807; an event which deeply afflicted Mr. Middleton, who not only esteemed his pupil for the endowments of his mind, but admired him for the qualities of his disposition.

Shortly after this event, Mr. Middleton wrote the dedication of his volume on the Greek Article, addressed to Dr. Pretyman, in which he laments the loss, and commemorates the virtues of his pupil. This is dated January 1st, 1808; and the work soon appeared before the public.

The elder* of his patron's sons was at this time at Cambridge, and Mr. Middleton, no longer engaged in tuition, felt the obligation of residing on one of his benefices. His friends at Norwich, desirous of retaining him in their society, offered to procure for him preferment in that city, but a strong sense of duty compelled him to decline their proposal, and he determined to fix his residence at Tansor. Accordingly, in 1808, he quitted Norwich and went to Oundle, two miles from his rectory, and immediately entered upon the duties of his parish. The same year he took the degree of D. D. at Cambridge, and preached the commencement sermon before that university.

The rectorial house at Tansor being repaired, and fit for the reception of his family, he removed thither in the spring of the year following. The congregation now under his care differing materially from that which he had left at Norwich, he accommodated his style in the pulpit to the capacity and circumstances of his audience. And to this adding benevolence and hospitality, he gained the affection of his flock and the esteem of his neighbours.

Early in 1809, he was collated by Bishop Pretyman to a stall in the cathedral of Lincoln. In June, he preached the sermon at the visitation of the diocesan at Grantham, entitled, "Christ divided," which was published in the year follow-

* To ELIZABETH,
his most amiable and beloved wife,
who, with unwearied assiduity,
correctly and elegantly
transcribed the whole of this work
for the Press,
this Copy was presented
by the Author,
on the 26th Jan. 1808,
on which Day
he completed his 39th Year.
That the remembrance of conjugal affection
so honourable, so exemplary,
may not prematurely perish,
the Possessor of this Volume
in future times
is conjured,
by the reverence due to the dead,
to spare,
to preserve, this memorial.
T. F. M.

* Now prebendary of Lincoln and rector of Sherrington, Bucks.

ing: and in 1810 he began to act as a magistrate for the county of Northampton, an office which did not accord with the duties of the tutor or habits of the student; yet, during the short time he filled this situation, he closely applied his talents to the cases that came before him, and administered the law with the strictest impartiality.

In the year following, he resigned the livings of Tansor and Bytham for the vicarage of St. Pancras, Middlesex, and the rectory of Puttenham, Hertfordshire, and became resident at St. Pancras vicarage in Kentish Town. In April, 1812, he was collated by the bishop of Lincoln to the archdeaconry of Huntingdon; and in the May following, he visited the clergy, and delivered a charge, which requires no comment in these memoirs.

A larger field was thus open to the exercise of his talents, and he entered upon it with a mind comprehensive in its views, and devoted to the cause of religion. The deplorable condition of the parish of St. Pancras, in which he found a population of nearly fifty thousand persons with no other than the ancient and very small village church, with the chapel in Kentish Town, and the lower classes in consequence excluded from communion with the Church of England, engrossed his attention and called for his exertions. The legislature only could afford a remedy for this evil. A bill was therefore introduced into parliament at his suggestion, and in concurrence with many respectable parishioners, for power to erect a new church. His project, however, met with opposition from several of the inhabitants; and notwithstanding the arguments which he produced in a printed address, to prove the necessity of carrying the plan into execution, petitions were procured against the measure, and the bill was lost in the second reading.*

A man of Archdeacon Middleton's character could not long remain unnoticed by the higher clergy of the metropolis; and his exertions in the pulpit were often called for in behalf of charitable institutions. Dignitaries and prelates now cultivated his society. With Bishops Tomline, Burgess, and Law; Lord Kenyon; Archdeacons Cambridge, Pott, and Watson; Mr. Le Bas, Mr. Norris, and Mr. Joshua Watson, of Hackney, he formed a lasting friendship. To these must be added, Mr. Ward, of the accountant-general's office, the archdeacon's relative; whose esteem for him commenced in early life, and was only interrupted by death.

At this time the Rev. George D'Oyly and the Rev. Richard Mant, chaplains to the archbishop of Canterbury, were preparing for the press a Family Bible,* under the sanction of the Society for Promoting Christian Knowledge; and Archdeacon Middleton's judgment was solicited in revising the notes contained in the early part of that useful and excellent work. About this time also, a new series of the British Critic was projected; and it was purchased on purpose to place it in his hands. The prospectus was written by him, and he edited the first number,† but there his superintendence terminated.

In March, 1813, Mr. C. A. Jacobi‡ having been recommended to the Society for Promoting Christian Knowledge, as one of their missionaries to India, the archdeacon was requested to deliver a charge to him, previous to his departure. The charge was received by the society with marked approbation, accompanied by a request that it might be published; and it is inserted in the body of this work.

The state of religion in India, hitherto neglected, at length attracted the attention of the legislature; and in an act for the renewal of the charter of the East India Company, a provision was made, which enabled the crown to constitute a bishopric, with such jurisdiction and functions as should from time to time be defined by his Majesty, by letters patent under the great seal of England. The company was charged with salaries, to be paid to the bishop and three archdeacons; Calcutta was erected into a bishop's see; and Archdeacon Middleton selected to fill the important station.

At first he shrunk from the magnitude of the charge, and declined it. But, upon more mature consideration, he thought it unworthy of a Christian minister to suffer the difficulty of the office, or dangers of the climate, to deter him from the performance of a duty, to which Providence seemed to call him. "You will easily imagine," (he says, in a letter§ addressed to the writer of these memoirs,) "that in accepting this office, I have sustained a severe conflict of feelings. I had even declined it. But when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had

* Happily for the inhabitants of this populous parish, a subsequent attempt to obtain this great and necessary object has succeeded, and a new and handsome church has been built.

[* Recently republished at the office of the Christian Journal, with additional notes selected by Bishop Hobart. Orders for this Commentary, which will be promptly executed, are to be addressed to T. & J. Swords, No. 99 Pearl-street, New-York.—*Ed. Ch. J.*]

† The 1st, 2d, 5th, 7th, and 8th articles in this number, were written by Archdeacon Middleton.

‡ See the society's report for 1813. Mr. Jacobi, a German divine, died at Tanjore, 22d February, 1814.

§ Dated 14th March, 1814.

yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connections, and my prospects at home, as altogether worthless in comparison with the good, of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows; but I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage."

He was consecrated on the 8th of May, 1814, by the archbishop of Canterbury, assisted by the bishops of London, Lincoln, and Salisbury, in the chapel of Lambeth palace: Dr. Rennell,* Dean of Winchester, having preached the sermon; a sermon so highly appreciated by the bishop, that he regretted it was not published.

(To be continued.)

For the Christian Journal.

Protestant Bishop in France and the Continent.

We are gratified in communicating to our readers the interesting intelligence, that a highly respectable English clergyman, Dr. Luscombe, has been consecrated by the Scotch bishops, with the view of performing his episcopal offices on the Continent, particularly in France, where there are many English clergymen and congregations. When at Paris, Bishop Hobart formed an acquaintance with Bishop Luscombe, and we understand bears strong testimony to his personal talents and worth, and to the zeal and the prudence with which he discharges his important functions. It is a happy circumstance that the English clergy and congregations, who are numerous on the Continent, now enjoy the full ministrations of their apostolical church. And may we not hope, that in the good providence of God, this introduction of Protestant Episcopacy into France, may lead to its reception among the reformed churches, who have hitherto been destitute of this primitive bond of *unity*, and have hence fallen into lamentable heresies and schisms? Bishop Hobart has received from Bishop Luscombe, at Paris, and since his return here, several interesting communications with regard to his episcopal transactions, from which we hope to give extracts in our next. At present, we think we shall gratify our readers by the following extract from the advertisement prefixed to an admirable sermon on "the Catholicism of the Church of England, and the other branches of the [Protestant] Episcopal Church," by the Rev. Walter Farquhar Hook, of the university of Oxford, preached at the consecration of Bishop Luscombe.

"During a residence of five years in France, the attention of Dr. Luscombe (chaplain to his royal highness the duke of Cambridge) was naturally directed to the state of religion among his countrymen settled in that country, the number of whom actually resident is calculated at not less than 50,000: and he could not but observe with regret the great inconvenience and danger to which this large body of British subjects was exposed, from the absence both of proper teachers episcopally licensed and visited, and of the regular administration of the holy sacraments. He was more particularly awakened to the evils thus incurred by so large a portion of persons educated in the principles of the Church of England, by the representations of the most respectable among them, touching the rite of confirmation, from which their children were altogether excluded. This important want, coupled with the evident difficulty of holding a religious community together without some acknowledged tie, or authorized bond of union, induced him to apply for advice and assistance to such of his friends in the church at home, as, by their station and talents, might have sufficient influence to carry into effect his designs for the prevention or remedy of an evil so obvious and injurious to the best interests of religion.

"It was at first thought, that by the appointment of a suffragan to the bishop of London, this object might be attained; but the revival of an office so long disused was deemed objectionable; and *numerous other difficulties presented themselves, arising from the connection in this country between the church and state.** Dr. Luscombe was advised, therefore, to lay his case before the bishops of Scotland, and to seek that assistance from them which circumstances rendered it improbable he would obtain in England. After a long correspondence, in which zeal and prudence equally marked the conduct of

* *Also master of the Temple, London, and a friend of Bishop Middleton.*

[* This connection has always obstructed, and does still impede the operations of the Church of England in the extension of Protestant Episcopacy.—Edit. Ch. J.]

the Scotch prelates, they determined not only to adopt the plan suggested by Dr. Luscombe, but, if he were willing to abandon his prospects at home, to consecrate him as their missionary bishop to his British fellow-subjects abroad. Upon this decision, Dr. Luscombe did not for a moment hesitate to make the sacrifice required of him; and proceeding to the north, with the author as his chaplain, was canonically consecrated a bishop of the church of Christ, at Stirling, on Sunday, the 20th day of March, 1825.

"From the concluding words of the letters of collation delivered to Bishop Luscombe by the prelates who consecrated him, the object of his mission will be best understood. 'He is sent by us, representing the Scotch Episcopal Church, to the continent of Europe, not as a diocesan bishop, in the modern or limited sense of the word, but for a purpose similar to that for which Titus was left by St. Paul in Crete—that he may set in order the things that are wanting among such of the natives of Great Britain and Ireland as he shall find there, professing to be members of the United Church of England and Ireland, and the Episcopal Church in Scotland. But, as our blessed Lord, when he first sent out his apostles, commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;" so we, following so divine an example, which was certainly left on record to the church to guide her conduct in making future converts to her faith, do solemnly enjoin our right reverend brother, Bishop Luscombe, not to disturb the peace of any Christian society established as the national church, in whatever nation he may chance to sojourn, but to confine his ministrations to British subjects, and to such other Christians as may profess to be of a Protestant Episcopal Church.'"

The following remarks on the sermon itself occur in an English publication:—

"The primary object of the sermon itself, which is certainly an admirable production—exhibiting a profound acquaintance with, and reverence for, ecclesiastical antiquity, with no inconsiderable powers of argument and eloquence—is to demonstrate the catholicism of the Church of England. The meaning of the article, 'the Catholic Church,' in our creeds, is examined and illustrated with much ability and learning. The nature of the Reformation, as bearing on this point, is well explained; the church, he points out, rejected every thing that was *Popish*, and retained *every thing* that was *Catholic*. *Some judicious observations* follow, on the relation in which our church stands, both to the Romanists and the Protestant sects, which we must give in the author's own words:—

'Under this view of the subject, we shall easily perceive our relative position with respect to the leading sects of the Reformation on the one hand, and the Romanists on the other. To both can we hold out the hand of Christian charity, with neither can we enter into entire communion. We consider the former in error for having seceded from that church which required reformation, but which we were forbidden, as the institution of our Saviour and his apostles, to overthrow; the latter we regard as a *branch* of that *Catholic* Church, to which we ourselves belong—but a branch so scathed by time and cankered in the sap, that we dare not rest upon it our hopes of salvation. The one, in short, we censure for having revolutionized instead of reformed, the other for pertinaciously defending instead of correcting errors—unknown to antiquity—the creatures of barbarism, ignorance, and superstition. But as long as they continue to hold the doctrine of the holy undivided Trinity, we regard neither the one nor the other with feelings of severity. Our fellow Protestants, although on some points erroneous, worship the Father, Son, and blessed Spirit, with ourselves; they confide on the merits of the same crucified Redeemer; they look for, and will, we doubt not, through his mercy, receive all the benefits promised in his Gospel, to the true and humble worshippers of his holy name. The same charitable feelings we would extend to the Church of Rome. That the Church of Rome, amidst all its errors, still retains faith sufficient for salvation—that amidst all its corruptions it still cherishes something which is pure—that amidst all its superstitions, it still points out to the sinner the road of virtue and the path to heaven—that it still can boast among its members, many who, however mistaken in their doctrines, are to be esteemed for their virtues, and honoured for their piety, God forbid that the most devoted Protestant should deny. But at the same time, with these charitable, Christian, and liberal sentiments, with respect to other communions, our church has ever united the most uncompromising firmness in maintaining the doctrines of its own. We have a duty to perform to ourselves, and above all to our God, paramount to that even which we owe to our neighbour. Believing, therefore, according to our previous statement, that the Almighty, having in his wisdom instituted one church, (which, for the sake of distinction, has received the title of Catholic) intends through the agency of his creatures, that it should last for ever—and conscien

ously believing, through a clear and impartial interpretation of the Gospel commission, that the high trust of preserving the purest branch of it, has been confided to *us*, we feel it a solemn duty incumbent upon us, not only to preserve its faith intact and pure, but equally to vindicate it from the glosses of ignorance and prejudice, and zealously to cultivate those peculiar doctrines, which *have always marked, and do still continue to mark*, the distinction between THE CHURCH OF CHRIST AND THE SECTS OF CHRISTIANITY.'"

New-York Protestant Episcopal Missionary Society.

"THE ninth annual meeting of the 'New-York Protestant Episcopal Missionary Society,' was held in St. Paul's chapel, on Tuesday evening, December 6, 1825. In the absence of the president of the society, T. N. Stanford, 4th vice-president, was called to the chair; and J. Smyth Rogers, M. D. was appointed secretary *pro tem.*

"The minutes of the last annual meeting were read and approved, and the ninth annual report was presented, and read by the Rev. C. R. Duffie; when, on motion of John Duer, esq. it was *resolved*, that this society has heard with great satisfaction the report of the board of managers; and that the said report be adopted, and printed under the direction of the board of managers now to be elected.

"On motion of the Rev. Mr. Eastburn, *resolved*, that this society appreciates the valuable services by such of its auxiliaries as have contributed to its funds during the past year, and that they be earnestly requested to continue their zealous co-operation.

"On motion of the Rev. Benjamin T. Onderdonk, *resolved*, that the thanks of this society be presented to such vestries of churches and individuals as have, by their contributions, constituted their pastors members for life of this society.

"On motion of the Rev. J. M. Wainwright, D. D., *resolved*, that the thanks of this society be presented to the board of managers for their attention to the trust reposed in them."

The report commences with expressions of congratulation on the return of their right reverend president. It then proceeds with a view of its funds derived from auxiliary associations, contrasting the receipts for the year 1825 with those of the preceding year, and showing a deficiency from this quarter alone, of more than three hundred dollars. On this deficiency the report observes:—

"Several of our auxiliary societies in the country parishes have made no report, and this, we regret also to observe, is the case with two of our most efficient auxiliaries in the city churches, on whose constant aid we had placed the most perfect reliance. We are aware that it is difficult to keep up for any long time the excitement of strong feeling, and that it is in vain to expect from its influence any lasting results; but in a cause like this, so important, so obligatory, so vital, we may look, if any where, for the steady operation of confirmed principle.

"On this part of their report the board feel it their duty to say, that as it is the great and the express object in forming and promoting auxiliary associations, and that which alone makes their formation desirable, to obtain a larger amount of money than that which is usually obtained from the collection required by the canons; wherever this object is not effected, and especially where the mere circumstance of having an organized society is made the reason for not resorting to the collection, whereby the proceeds of both the one and the other are lost, the intention of this board in encouraging such societies, and that of the church in dispensing with the canonical collections, are entirely contravened, and worse than defeated.

"The board therefore take the liberty to suggest, that wherever there is wanting that hearty spirit of co-operation, that general combination of effort, which are necessary to call forth the resources of a congregation—or wherever, from occasional circumstances, a society is prevented from exerting itself to advantage, and from paying over its usual contribution—notice thereof should be given to the rector of the church, in order that the usual collection may be made; that the missionary service may not be permitted to languish for the want of that aid which the church justly claims from all her members. And indeed, since there are always some in every congregation who do not become members of the societies attached thereto, it is very desirable, where especial circumstances do not forbid, *uniformly* to make a collection, the avails of which could be added to the resources of such auxiliary institutions."

The report then details the general state of the funds, showing an increase of $ 190 to the permanent fund of the society from life subscriptions; on which it observes:—

"We present to the friends of the society this mode of aiding our funds, by constiuting themselves, or others, members for life, as one in which they may essentially and permanently promote its interests."

The report concludes as follows:—

"It belongs not to us to lay before you the various scenes of missionary operation, but we are assured that there are many

towns rising up in our diocese, where there is the greatest anxiety for the ministrations of our church; and where, if a beginning could be made, large congregations would soon be formed, and a wide diffusion be given to the faith and the worship which we cherish. Great numbers of our scattered brethren look with solicitude to the authorities of our church, to send among them the missionary by whom they may be gathered into the fold of the Lord. They wait, and anxiously inquire whether they cannot be supplied with the services they prefer.

"The answer must ultimately come from those episcopalians whom God has favoured with the means of extending his religion—whose attachment to their church, and whose sense of this imparative duty, we ought not for a moment to doubt. To them we again submit our cause, and most earnestly present our appeal."

Church Register.

The first number of a weekly paper, under this title, appeared in Philadelphia on Saturday, the 7th January, 1826. Its objects will be sufficiently explained by the following ample recommendations, which we insert with pleasure. It appears in a neat dress, and we flatter ourselves it will be well received by the Christian public.

Philadelphia, January 6, 1826.

The undersigned most cordially concur in recommending to the patronage of the public, and especially of the episcopal community, a new religious periodical work, to be published in this city, weekly, in a quarto form, entitled "The Church Register," and to be conducted by the Rev. George Weller, a presbyter of the Protestant Episcopal Church.

This paper professes to be devoted to the interests of our common christianity; and particularly to that pure form of it, by which the church to which we belong is characterized. And from our knowledge of, and confidence in the editor, we feel persuaded, that as far as talents, soundness of theological views, and general competency to the undertaking, can ensure the successful execution of the plan, the paper will be considered as meriting the patronage and support of all who duly appreciate, and wish to preserve, in all their integrity, that system of faith, of discipline, and of worship, which we profess.

We feel warranted in this recommendation, not only from our personal knowledge of the rev. editor, but from the satisfactory proofs, which he has given of his general scholarship, and of his particular adaptation to the work in which he is about to engage, in a very able publication, styled "A Vindication of the Episcopal Church," in which he is displayed as the well furnished and successful champion of her primitive and sacred institutions. And as an additional ground of our confidence, we would mention the material circumstance, that the editor intends to devote himself to the paper, as his *principal* employment; and thus to have it in his power to bestow that time and labour in the preparation of its matter, as are confessedly necessary to make such a work worthy of general patronage, and promotive of general information and improvement. While the *form*, in which it is to be presented, the *quarto* page, will be found most convenient for present use, and future preservation. Under the full sense of the utility of such a publication, and of the auspicious circumstances which vindicate its claim to our support and confidence, we bespeak for it your patronage and interest.

Signed in behalf of the episcopalians at a public meeting:

Jas. Montgomery, Jackson Kemper, J. R. Ingersoll, W. H. De Lancey, W. Meredith, Wm. White, John Read, Jas. Abercrombie, John C. Lowber, James S. Smith, Durden B. Carter, L. S. Ives.

From the representations made to us of the character and qualifications of the Rev. Mr. Weller, we cheerfully concur in the preceding recommendation.

Wm. Tilghman, Frederick Beasley, Richard Dale, Daniel Smith, Horace Binney, G. Bringhurst.

The publisher is happy to present to the public, as above, the names of the highly respectable gentlemen who have favoured the undertaking with their patronage; among them will be found those of the bishop of this diocese, the Rev. Dr. Abercrombie, the Rev. Dr. Beasley, provost of the university of Pennsylvania, the Rev. Messrs. Montgomery, Kemper, De Lancey, and Ives, the chief justice of the state, Commodore Dale, several eminent members of the bar, and other respectable gentlemen.

Episcopal Register.

The first number of a monthly publication, of 16 pages, under this title, has just appeared at Middlebury, Vermont. It professes to be "consecrated to the service of Episcopacy and the Gospel," and is neatly printed on good paper. The price is one dollar a-year, paid in advance. Communications, post paid, should be addressed to the Rev. B. B. Smith, Middlebury.

General Theological Seminary.

The public opening of the General Theological Seminary of the Protestant Episcopal Church in the United States, after the annual vacation, took place in Christ church in this city, on Monday evening, November 14, 1825; when the evening prayer was read by the Rev. Henry J. Whitehouse, deacon, residing in New-York, an alumnus of the seminary; and a lecture introductory to the course of Hebrew instruction, was delivered by Clement C. Moore, A. M., professor of Oriental and Greek literature. We have received from a distant and much respected correspondent a notice of this lecture, which will be inserted in our number for February.

Confirmation and Ordinations.

On Friday, December 23, confirmation was administered by Bishop White, in St. Stephen's church, Philadelphia, to 18 persons; and at the same time Mr. John Davis, late of the diocese of North-Carolina, and the Rev. James Ward (a coloured man,) late of the Presbyterian church, were admitted to the holy order of deacons. Morning prayer was read by the Rev. Robert Davis, of Reading, and an address delivered by the Rev. James Abercrombie, D. D. of Philadelphia.

On Friday, December 23, 1825, the Right Rev. Bishop Hobart held an ordination in St. John's chapel in this city, and admitted Messrs. John M'Carty, and Joshua L. Harrison, to the holy order of deacons. The morning prayer was read by the Rev. Manton Eastburn, officiating in Christ church, New-York; and the exhortation delivered by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York.

An ordination was also held by the same bishop, in St. Mark's church in this city, on Wednesday, January 4, when Mr. John A. Stone was admitted to the holy order of deacons. Morning prayer was read by the Rev. William Creighton, rector of St. Mark's, and the exhortation delivered by the Rev. George Upfold, M. D., rector of St. Luke's church, New-York.

Obituary Notices.

With feelings of the deepest sympathy for the bereaved, we extract from the Gospel Messenger for December, the following obituary notice of

MRS. SUSAN MARIA USHER.

Died in Bristol, Rhode-Island, on Friday, the 29th of July, after a lingering and distressing sickness, through the severest sufferings of which she manifested the most exemplary patience, SUSAN MARIA USHER, eldest surviving daughter of the Right Rev. Alexander V. Griswold, bishop of the eastern diocese, and wife of Captain George T. Usher.

From childhood she enjoyed the advantages of many very striking examples of suffering affliction according to the will of God, and was herself early schooled with severe lessons, by the loss, one after another, of several interesting and dear sisters, and a beloved brother, hurried rapidly from the world, by the same disease of which she at length became the patient victim. It was not, however, until some time after her young heart had been touched by the hand of early sorrow, that it became permanently impressed with a deep sense of religion. With many other *of her youthful companions, over whose hearts the influence of more serious piety about the same time began to be felt,* she came forward in the autumn of 1812, to the reception of the more solemn ordinances of religion. At her confirmation, and at first receiving the holy communion, her demeanour manifested such deep sorrow for sin, such unaffected humility on account of it, and such a devout sense of the mercy of Christ in the Gospel of his grace, as gave all her friends the liveliest confidence, that her future life would indeed "be led according to that beginning."

Ever afterwards was she ready to every good work; co-operating with patient and unwearied zeal in the pious labours of several charitable institutions, waiting humbly and constantly on the various means of grace, and exhibiting in domestic life, and in her social relations, the meekness and simplicity of the purest and loveliest form of Christianity.

After marriage, her own family establishment suffered so many interruptions on account of the absence of her husband at sea, that she generally presided in her father's family, and contributed by her wise arrangements, and highly intellectual society, to increase the zest, and to heighten the charms of his free and generous hospitality. Here she lived, occupying the place of a tender mother to a bereaved household, and shedding the light of a precious example over a wide circle of friends, and enjoying a very tolerable share of health, until some time last winter, when a severe influenza seizing upon lungs naturally weak, and for a while previous, irritated by a remarkable hoarseness, she was soon obliged to confine herself to her room; and it became but too evident that she, also, was marked as the victim of that incurable decline, which had hurried so many of her family out of the world.

She could not have been insensible to the danger of her situation. And though she seldom spoke of it, she evidently devoted many of her thoughts to an humble and more entire preparation for her approaching change. As the ravages of disease became more alarming, she sometimes, in calm and pensive accents, spoke of her hastening departure. But never, even during the periods of her worst and least supportable sufferings, *never* was heard to complain. On the contrary, she evidently regarded her severe affliction as wholesome medicine to her sinful spirit, and as affording the surest and most affecting evidence of the compassionate tenderness of that Saviour, in whom was all her trust. The hopes of the Gospel shone like a clear and peaceful light into her sick chamber, and cheered to the last her renovated spirit.

While wasting thus slowly away, endeavouring to calm and soothe the agitations of an heart bound by many ties to

the earth, she experienced a striking instance of the providential care of her heavenly Father, in the unexpected return of her husband, who was bound from Cuba on an European voyage, and was compelled by stress of weather to put into Newport for repairs. She enjoyed the melancholy satisfaction of bidding him a last farewell, and commending to his care, and the mercy of God, their only daughter. But to the very last, it cost her a severe struggle, to be deprived of the satisfaction of taking a final leave of her dear and much honoured father, whose Episcopal duties detained him, at this afflicting period, at a distance from his family.

In reflecting on so calm and holy a scene, and estimating the value of those causes which sustained the principal sufferer, we are little in danger of prizing too highly the happy effects of a pious education, and an elevated Christian example. But as far as these merely served to *instruct* her how to suffer, they would have been of very little use to her. In convincing her of the reality of that piety of which they were the results, and as far as they served to lead her heart to its high and holy experience and exercise, they were indeed inestimable. Admired models, and rich lessons of piety, no farther benefitted her, than they served to deepen her own religious exercises. The atmosphere of devotion around her gave not life, but only heavenly sustenance and vigour to her own. It was not another's prayers to heaven, and the calm state of another's resignation, which sustained her. Had she not herself lived very near the Saviour who supported her, and received visits from the Holy Spirit who comforted her, she would have found a dwelling where prayer was wont to be made no more than any other place, the house of God, and the gate of heaven to her own soul.

And thus, too, I would have the readers of this tribute of affectionate regard for a departed Christian, seriously reflect, that their glowing admiration of her conspicuous virtues, or even a passing wish to die as she did, joyful through hope, and rooted in charity, will never meet their need in the hour of death, or serve their purpose in the day of judgment. To be like her, will indeed be, in a great measure, preparation for death. But in order to be like her, yours must be that deep sense of religion, which will lead to its holy practices in the midst of temptation; that love of religion, which will make its services delightful; and that heartfelt experience of religion, whose influence amounts "to a death unto sin, and a new life unto *righteousness*." May such *piety increase and abound*; and to the *hearts of the many sufferers*, whose lives are waning under the power of incurable disease, may it bring those hopes and consolations which defy the terrors of death!

A C———n.

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COMMODORE THOMAS M'DONOUGH.

Died at sea, on the 10th of November last, on his passage from the Mediterranean, Commodore Thomas M'Donough, of the United States' navy. His body, having been landed at Philadelphia, was brought to this city, where every mark of respect and affection was paid to the remains of so gallant and excellent an officer, under the direction of the common council of the city. The body, which had, since its arrival, remained at the Navy Yard at Brooklyn, was conveyed thence to the City Hall, where the procession was joined by the corporation of the city, the clergy, the military, and a large number of public officers, strangers of distinction, and the most respectable citizens. The procession moved to St. Paul's chapel, where the funeral service was read by the Rev. Cave Jones, chaplain to the Navy Yard at Brooklyn. Additional interest was given to the service, by the admirable manner in which the musical parts were performed by the choir, accompanied by the noble organ. After the funeral rites, the body was conveyed, in solemn procession, to the steam-boat Commerce, in which, after the paying of military honours, it was conveyed to Middletown, Connecticut, for interment. The bells of the city were tolled, and minute guns fired, during the solemnities of the day; and it was perfectly obvious that every one's heart felt deeply the emotions which those solemnities were designed to express. The patriot delighted to do honour to the memory of one of the ablest of his country's defenders. The Christian felt the pure and holy satisfaction, that while the revered mortal remains were thus duly respected, a soul rich in the faith, and prepared by the grace, of the Gospel, had entered into its rest. Nor was it, we humbly think, a narrow and sectarian feeling, which added to these emotions the deep interest of the churchman in thus honouring the relicks of one of the best and most pious of his household of faith.

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REV. GEORGE B. SCHAEFFER.

Departed this life, in the city of Baltimore, on Christmas-day, after an illness of 15 months, in the 28th year of his age, the Rev. George B. Schaeffer. Mr. Schaeffer was admitted deacon by the Right Rev. Bishop Kemp, in St. Paul's church, Baltimore, on the 11th April, 1821; soon after which he removed into this diocese, and became rector of the Protestant Episcopal church at York. In 1823 he resigned his cure, and returned to Maryland, where

took charge of St. Margaret's, Westminster parish, in Anne Arundel county, and was in the same year ordained priest by the same bishop. He was soon incapacitated, by the disease which has now removed him from the world, from serving the altar. In the view of death, he said with the psalmist—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Ps. 23, v. 4. The evening previous to his death, he requested his friends to sing the following stanza:—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

[*Church Register.*

Minute Engraving.

A very curious specimen of minute engraving has been recently published by Mr. Williamson, of Lambeth. This is a plate on steel, representing the crucifixion. Immediately over the head of the Redeemer, a small circle appears, the eighth of an inch in diameter, in which the whole of the Lord's prayer is accurately and even elegantly engraved. This would seem almost impossible, and at first the eye glances incredulously on the space said to be so occupied, but a magnifying glass shows the statement to be perfectly true. Every word may be distinctly read. The letters *tempta*, in the word temptation, are rather darker than the rest, but the whole is very legible, and the letter A in the word amen, has a bold flourish. The surrounding ornaments are in good taste.—The Lord's Supper group is peculiarly happy. The scroll on the cross contains in letters, even smaller than those of the circle, the name of the artist.—*English paper.*

An honest Thief.

During the late war, a family in Waterford, Saratoga county, New-York, had a blanket stolen, and charged the theft upon a black woman, from some circumstances that occasioned suspicion. The poor woman had always denied the theft, protesting her innocence; but still a lurking suspicion was harboured against her, as is common in such cases. Within a few days past, the real thief has voluntarily presented himself to the owner of the stolen property, confessed the theft, paid the value of the article, and again disappeared, without, however, disclosing his name. He was a soldier at the time of committing the theft, but is now a father, and has several children, which he gave as the reason for not telling his name or residence.—*Waterford paper*, 1825.

Doctrine of Sensations.

In the course of a lecture recently delivered in London, Mr. Abernethy took occasion to exemplify the doctrine of sensations not residing in the part where they were supposed to be felt, but in the brain itself; and instanced the case of a man who fancied he felt an itching in his ankle, and actually scratched the extremity of his wooden leg, to appease the supposed irritation. It is on the same principle, that when patients' limbs undergo amputation, they often fancy they feel sensations in their toes and fingers, although those parts are removed: so great is the delusion at times, that they are not satisfied the limb is off until they have ocular proof given them by the removal of the bandage from their eyes, when they become convinced of the fact.

Annual Return of migrating Birds to the same Spot.

The late Dr. Jenner, in a curious paper on the migration of birds, published since his death, in the Philos. Trans. for 1824, mentions the following curious experiment. "At a farm house in the neighbourhood, I procured several swifts, and by taking off two claws from the foot of twelve, I fixed upon them an indelible mark. The year following, their nesting places were examined in an evening, when they had retired to roost, and there I found several of the marked birds. The second and third year, a similar search was made, and did not fail to produce some of those that were marked. I now ceased to make an annual search; but at the expiration of seven years, a cat was seen to bring a bird into the farmer's kitchen, and this also proved to be one of those marked for the experiment.

Calendar for February, 1826.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.
5 Quinquagesima Sunday.
8 The first day of Lent; commonly called Ash-Wednesday.
12 First Sunday in Lent.
15, 17, 18 Ember days.
19 Second Sunday in Lent.
24. St. Matthias the Apostle.
26. Third Sunday in Lent.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 2.] FEBRUARY, 1826. [Vol. X.

Memoirs of the Life of Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D.D. Archdeacon of Bedford.—Continued from page 26.

The opportunity of extending Christianity in the East, was thus enlarged by the establishment of episcopacy in Calcutta; and the appointment of so zealous a member of the church, and so firm a supporter of the Society for promoting Christian Knowledge, as Bishop Middleton, could not fail of being noticed by that institution. The committee granted his lordship a vote of credit to the extent of 1000*l.*, to promote the objects of the society in India, in such ways as he should deem most consonant to the society's designs; and on the 17th of May he attended a special meeting of the members in Bartlett's buildings, to receive their valedictory address, delivered by Dr. Law, Lord Bishop of Chester, which was as follows:—

"*My Lord Bishop of Calcutta,*

"Though I am sensible that many members of this society would discharge the office I have undertaken with much greater weight and effect, yet still, on every other account, most sincerely do I rejoice that it has fallen to my lot to offer to your lordship this address, from the Society for promoting Christian Knowledge.

"In the first place, we hail the appointment of a bishop in India as a fortunate and favourable omen to the cause of religion. The establishment of episcopacy there will, as we have reason to think, most effectually check every erroneous doctrine, stop the wild progress of enthusiasm, and spread the knowledge of uncorrupted Christianity over a country of great extent, and of an immense population. That it is you who have been singled out for this new and important station, is an additional cause of great and general satisfaction. 'When it goeth well with the righteous, the city rejoiceth.'

"This same event cannot also but be a source of the purest pleasure to a mind like yours. A wide field is opened to your talents and zeal. To you is committed the apostolical charge of diffusing the light of the Gospel, where its rays have scarcely penetrated; *and of becoming, in the hand of Providence, as we hope and pray, the* blessed means of establishing multitudes in the faith.

"But this our joy, both on a public and private account, is mixed, as most other gratifications are, with feelings of a different and opposite nature. We lose the friend—the zealous and able advocate of our civil and ecclesiastical establishments,—the warm supporter of this excellent institution. It cannot therefore be a subject of surprise or blame, if, on the present occasion at least, our feelings of this kind too much predominate.

"The circumstances of this day may perhaps sometimes recur to your mind, when on the trackless deep, or in a distant clime. But, whenever they do recur, be assured that you are bearing with you the esteem, the gratitude, and the affection of every member of this society. As to myself, it will ever be the source of pleasing recollection, that I have mingled my regrets with theirs, and that I have offered to you what I never offer but at the shrine of virtue, the tribute of my respect and regard.

"But I have too long detained you from the immediate business of this meeting. Let me then now, in the name of this very venerable society, present to you their

"VALEDICTORY ADDRESS.

"The Society for promoting Christian Knowledge desire, with sentiments of profound respect, to offer to your lordship their sincere congratulations on your elevation to the episcopal see of Calcutta.

"The intercourse of a religious character which has long subsisted between this society and the British dominions in the East Indies, had given us abundant reason to recognize the indispensable necessity of the establishment of an episcopal government there, in order to secure, in any competent measure, the due celebration of the ordinances of divine worship, and the advantages of Christian instruction to the European inhabitants: and not less frequent occasions have arisen to satisfy us, that without this important additional instrument, the endeavours must be, in a great degree, hazardous and ineffectual to propagate a pure and reformed faith among the Pagan and Mahomedan nations of that vast empire. It is with unfeigned satisfaction therefore that we saw, in the recent

act for the renewal of the charter of the honourable East-India Company, a provision made towards the attainment of this unspeakable blessing, in the power given to his majesty to erect and constitute a bishoprick, with such jurisdiction and functions as should, from time to time, be limited by his majesty, by letters patent under the great seal of the united kingdom.

"The great benefits which this society has derived from your lordship's counsels and co-operation in all its undertakings, and not the least in that department which relates especially to the religious concerns of the eastern parts of the world, require of us to declare, that the measure of our utmost hopes in this matter was amply fulfilled, when we saw you called, under the special providence of Almighty God, by the command of his royal highness the prince regent, to this high and arduous office.

"From this moment, therefore, the society looks with fresh hopes towards the East, and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts in which it has been long engaged, in behalf of the maintenance there and the farther advancement of the kingdom of our blessed Lord and Saviour.

"And, if we may be permitted on this interesting occasion briefly to advert to the nature of those efforts, we would beg leave to remind your lordship—

"—*That* more than one hundred years have elapsed since the Society for promoting Christian Knowledge first began to labour in this vineyard.

"—*That*, in the progress of this interval of time, through the aid of our missionaries, the consolations and instructions of the gospel have been extended to many of our countrymen placed (otherwise) in circumstances of peculiar spiritual privation and danger; and that many thousands of the natives have been converted from idols to the living God.

"—*That*, even from the earliest date of our connection with the East, we have made it a special object of our concern to afford to the natives an opportunity of hearing and reading the word of God in their vernacular tongues.

"—*That* the liturgy of the church of England has likewise been translated and printed by our missionaries, and is used by them in public worship.

"—*That* many other religious books and tracts, in the English and other European languages, and in sundry of the native dialects of Hindostan, have been, from time to time, sent over by this society, or have been translated and printed there under its patronage, to the incalculable *spiritual advantage of multitudes of our fellow creatures.*

"*And, finally,*—*That*, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this society *have* ever been anxious to promote and encourage the erection of schools for the instruction of the children, as well of Europeans as natives.

"These, in few words, have ever been and still are the objects in which this society is especially desirous to be made an instrument, in the hands of divine Providence, for the maintenance and propagation of the Christian religion in the British dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your lordship's solicitude and care in your weighty charge.

"We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions which henceforward, by the blessing of divine Providence, this society may be enabled to make, in prosecution of the above designs.

"And we beg further respectfully to invite your favourable attention to certain printed documents, in conformity to which diocesan committees, in connection with this society, have been recently established, under the special recommendation and patronage of the right reverend prelates of England and Wales, in almost all parts of this kingdom, and from which the most beneficial consequences have been found to ensue. A great eastern institution to be erected upon this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

"That the Almighty may bless you with a prosperous voyage, and crown with ample success your lordship's efforts for the advancement of his kingdom and glory, is the earnest prayer of the Society for promoting Christian Knowledge."

To this address Bishop Middleton made the following reply:—

"*My Lord Bishop of Chester,*

"I cannot proceed to notice the interesting and important matter contained in the valedictory address with which I have been honoured, without having first offered to your lordship my sincere acknowledgments for the singular kind expressions with which your lordship has been pleased to introduce it. I shall indeed, my lord,

to adopt your lordship's affecting language, whether 'on the trackless deep, or in a distant clime,' recollect 'the circumstances of this day;' and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your lordship, that I bear with me the favourable opinion and friendly regards of the members of this venerable society. My pretensions to this high distinction, the kindness of your lordship's nature has exceedingly overrated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this society is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services, in the cause of religion, of order, and of peace: it is the testimony of those who are distinguished by knowledge, by rank, by piety, and by Christian zeal in the greatest of Christian nations, and in the proudest period of her existence.

"Impressed with these sentiments of the venerable society, and persuaded of the vast importance of the objects to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance, that in the distant empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the society, especially those to which my attention has been called in its address. In common with the society, I have ever been of opinion, that if the difficulties of diffusing the light of the gospel through the eastern world can be successfully encountered, (and the sure word of God forbids us to despair) it can be only by establishing among our countrymen in Asia, the form of church government derived from the apostles, by inculcating attention to divine ordinances, by unity of doctrine in the teachers of religion, and by a departure from iniquity among all who name the name of Christ. That the society has, for more than a century, unremittingly endeavoured to instil into the minds both of the natives and of our countrymen in India, sentiments favourable to the diffusion of the gospel, is admitted by all who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity which subsists in those regions, has been planted under its auspices and nurtured by its care: and the exemplary conduct of those holy men whom it has sent forth to bear the glad tidings of the gospel of peace, their temperate zeal, their conciliating manners, their patience in well doing, and their devotion to *the cause of Christ, have supported the credit of the missionary name*, and have contributed to refute the misrepresentations of ignorant or interested men.

"I am not unacquainted with the printed documents to which the address refers me, in conformity to which, diocesan committees, under the sanction of the right reverend prelates of England and Wales, have been established in most parts of this kingdom; and I pray for their multiplication, as the most effectual means of extending the blessed influence of the society at home. Happy indeed shall I deem myself, if Providence should enable me, by any exertion of diligence and zeal, to establish an eastern institution, framed upon the same admirable model, and co-operating with the society in its benevolent designs. But whatever be the result of this and of my other endeavours, I would only entreat, that the society will be assured of my earnest desire to promote the objects which it has this day recommended to me; and not to impute to indifference or inattention any failure or delay, for which the acknowledged difficulties of my situation may afford a reasonable excuse. Unfeignedly could I wish, that so arduous an undertaking had been committed to stronger powers; but my trust is in the Almighty, who can call forth strength out of weakness: already am I deeply impressed with the awful responsibility of my charge: and in the execution of my duties I shall feel that, under the divine protection, I possess some security against the mischiefs of an erroneous judgment, in my firm attachment to the doctrines and discipline of the church of England.

"I now take leave of the venerable society, with my warmest thanks for this and every other mark of its regard, desiring to be remembered in its prayers."

On the 19th of May, 1814, Bishop Middleton was elected a fellow of the Royal Society; and having taken leave of his friends in the country, on the 8th of June, he and Mrs. Middleton, and Archdeacon Loring,* sailed from Portsmouth in the Warren Hastings for Bengal. It is not to be supposed that a man of the bishop's acute feeling could leave his native country, uncertain of ever seeing it again, with the indifference of a stoic. His friend, Archdeacon Thomas,† who attended him to the shore, witnessed how properly the zeal for the cause in which he was engaged, and his attachment to his connections in England, were blended.

On the voyage the vessel touched at

* Three archdeaconries were erected at the same time as the bishoprick, and persons appointed to fill them. Archdeacon Loring to that at Calcutta, Archdeacon Moseley to that at Madras, and Archdeacon Barnes to that at Bombay.

† Archdeacon of Bath.

Madeira, and the bishop preached on that island; being, probably, the first prelate of the English church who had performed that office before its inhabitants.

He arrived at Calcutta on the 28th of November of the same year,* and was received without any public testimony of respect. But his private reception was such as was due to him as a bishop. There was no house appropriated to the see, and his lordship and his family were under the necessity of living with a stranger until he could obtain a place of residence fit for his establishment.

(To be continued.)

* During the whole of the voyage this exemplary man applied his mind to such subjects as were likely to be useful in his new station. He read Hebrew and Persian, as well as theology; and, above all, he laid down the following rules for his future conduct:—

"Invoke divine aid.—Preach frequently, and as 'one having authority.'—Promote schools, charities, literature, and good taste: nothing great can be accomplished without policy.—Persevere against discouragement.—Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Keep up a close connection with friends at home.—Attend to forms.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity without the appearance of pride: manner is something with every body, and every thing with some.—Be guarded in discourse, attentive, and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Beware of concessions and pledges.—Be not forward to assign reasons to those who have no right to demand them.—Be not subservient nor timid in manner, but manly and independent, firm and decided.—Think nothing in conduct unimportant and indifferent.—Be of no party.—Be popular, if possible; but, at any rate, be respected.—Remonstrate against abuses, where there is any chance of correcting them.—Advise and encourage youth.—Rather set than follow example.—Observe a grave economy in domestic affairs.—Practise strict temperance.—Remember what is expected in England;—and, lastly, remember the *final account.*"

On his voyage he addressed several letters to his friends in England; and, amongst these, one to a very young person, which at once shows him to have been a man of affectionate and religious feeling. "I am very anxious, my dear ——, that you should employ your time well. I suppose that you are now at school; but, wherever you are, I cannot but be interested about you: and nothing will give me greater pleasure in my remote residence, than to hear of your being distinguished by every quality and attainment which are requisite to constitute the great and good man. You have, certainly, sufficient abilities, and you are blest, I think, with naturally good dispositions; but remember, *that both must be cultivated*, or you will *not arrive at excellence* either as a man or a *Christian. You used to say that I was always right; I am sure I am right in this.*" MS. notes.

For the Christian Journal.

Milton's Heterodoxy.

Some little excitement, and not a little astonishment, has lately arisen in the reading world, by the discovery and publication of a work of the great Milton, which has long lain unnoticed in some of the public offices in London. This work, of which we have perused a part, is most unaccountably, and alas, we fear, most wickedly, devoted to the cause of 'error in religion and viciousness of life.' Perhaps no farther notice of it will be necessary than the following, taken from the [London] Evangelical Magazine:—

"It is not without a pang of regret that we profess our belief, that this long-lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of this earthly pilgrimage they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human autho-

rity, and a profound deference for the word of God. To some of our Baptist brethren it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars must for ever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God.

"How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects falling victims to the sorcery of an ingenious though deceitful theory, while the unlettered peasant holds on in the even tenour of his way, believing what God has said, and obeying what he has commanded!"

To the Editors of the Christian Journal.

Messrs. Editors,

When, in November last, I forwarded to you some strictures on Hodge's Biblical Repertory, I had no intention to resume the subject, or to trouble either you or your readers with any further communication. But the sight of another number has caused me to change my mind, and again to request room for a few lines in your Journal. The *selection* of the number of the Biblical Repertory for January, 1826, is unquestionably better than that of any former number. The articles are generally interesting, and not too long. But the *execution* is superlatively bad. The articles which are mere reprints are defaced by numerous typographical errors, sometimes such as seriously to affect the sense. Those which are translated are much of kin to that which I formerly noticed. The most prominent is a translation from Storr's Dissertation *on the use of the* word Πληρωμα *in the New Testament*. It is the most execrable piece of blundering and garbling that I ever examined. The translator repeatedly betrays ignorance of the import of the most common Latin phrases. The more difficult passages are sometimes omitted, evidently because he did not understand them. References to German authors and to the other works of Storr are uniformly omitted. Whole notes (sometimes several together) are wanting. Explanatory and confirmatory references to the Scriptures, and references to the classics &c. in proof of assertions, sometimes many in succession, are omitted. Explanatory terms, which are very frequently used by Storr, are almost uniformly left out. Whole passages of the text are omitted, with the occasional substitution of an abridgment, sometimes totally differing in sense from the original. Sometimes I fancy that I discover in some of the omissions, alterations, and interpolations of the translator, a fondness for preconceived opinion, and a disposition to deal unfairly with his author.* If I should be mistaken, the difficulty of distinguishing between gross error and misrepresentation must be my excuse. Upon the whole, this translation is by some degrees worse than any I have ever seen. The reason, I suppose, may be found in the acknowledged difficulty of the author. But is the traaslator the less blameable, because he has so egregiously overrated his abilities as to attempt the involved and intricate style of Storr? It is pity that this author should have fallen into such hands. He

* The following mistranslations seem to me to be the production of a maintainer of the imputed righteousness of Christ. Storr, speaking of the terms of salvation, has the expression, "nobis, per Christi δικαιοσυνην, h. e. per obsequium ejus ad mortem usque, expiandis." This the translator renders—"making expiation for man by the δικαιοσυνη of Christ, that is, *in this place*, his obedience even unto death." I leave the comparison of these sentences, and the deduction of the obvious inferences, to the reader, only remarking, that the reference of Storr's *general* proposition to any single passage never existed except in the mind of the translator. The following is still more glaring. Storr says, "per unius Christi absolutionem (δικαιωμα) in omnes homines valet absolutio salutifera."—The translator: "by the righteousness of one (Christ,) righteousness, (δικαιωμα) came all men, bringing salvation."

is deserving of better treatment. His most casual illustrations of passages of Scripture—and he never omits an opportunity of giving them—are exceedingly valuable. In his professed interpretations, his knowledge of the languages of Scripture and of the oriental style, is admirably displayed, and his applications of parallel passages are almost inimitable. One of his works—the treatise on the historic sense—has been already given to the American public, and is, I believe, with the exception of a little awkwardness in the language, (which those who know the style of the original will be disposed to excuse,) well translated. It is now, I think, out of print, but deserves a wide circulation, on account of the intrinsic excellence of the piece, and especially on account of its tendency to counteract the influence of the crowd of German critics who possess critical talent without the piety and deference to inspired authority which render it so valuable in Storr.* He who would translate the rest of the works of Storr with faithfulness and rather more attention to language, and would add notes containing the most important of those of his references which in this country could not be readily procured by the theological student, at full length, with occasional references to the opinions of our standard English divines (who, whatever the Germans may be in criticism, stand unrivalled in didactic theology) on the subjects discussed by Storr, would render an essential service to the theology of our country.

U. U.

* A work has lately been published in England which is highly deserving of the notice of the student of critical theology. I refer to Rose's Account of the State of Protestantism in Germany. Cambridge. 1825. The author displays extensive acquaintance with the works of the German divines, and gives a most salutary exhibition of their lamentable aberrations from orthodoxy and Christianity. On this account his work must be useful to those whose studies lead them to an intimate acquaintance with German criticism and German theology. It would however have been much more useful had the author been more particular in his notice of the characters of individual writers. At present the student may look in vain for a notice of many of those works which are most celebrated and in most common use.

For the Christian Journal.

Interiour of a Parish.—No. IV.

As the present number respects the rite of confirmation exclusively, I cannot perhaps do better than to introduce the subject by a quotation from the letter of a worthy and pious correspondent whom I lately visited. After speaking of the besetting difficulties with which the Christian's progress is assailed, he encourages every one to use exertions to sustain them, and to look up for the manifestation of future glory, unto him for whose sake an everlasting portion has been appointed, rejoicing in the hope, "that all things work together for good to them that love God."

He then proceeds thus:—"I think it must be admitted I have done wonders here in the way of confirmation; or rather let me say, 'it is the Lord's doing,' and he has graciously been pleased to make me subservient to his blessed will and purpose, in directing me hither. May the hearts of all our foes be turned, and may they all see the error of their ways; 'for neither circumcision availeth any thing nor uncircumcision but a new creature.' Work therefore while it is called to-day, for the night cometh when no man can work—'rejoice in the Lord alway, and again I say rejoice.'

"But in what are we to rejoice? that we are freed from bondage and corruption by Jesus Christ, in that we are created anew unto holiness. Sometimes I have been ready to despond previous to the approaching confirmation; the prospects were indeed so dull: but why should I despond? If only six persons are confirmed, it is all I promised the bishop, and my ends will then be answered. Though my quaker family will not budge an inch; though some cannot see how confirmation will make them better, or the propriety of being made (God forgive them when they call it a butt) to appear at the chancel, and there reverently in his presence, and before all the congregation, to ratify the solemn vows made in baptism; though I have spent much time in talking to them and preaching to them; to say the least of this matter, it has been

the means of bringing them to think about it; and so my labour has not been in vain, nor will it ever be in vain in the Lord: 'it is not for us to know the times or the seasons.'

"I have not let one person alone whom I found of a proper age, and judged a fit subject for confirmation. There are two, if not three, who, having been communicants some time, I urged from a sense of duty: if they fall back now, they shall be reported to the bishop. 'The kingdom of heaven suffereth violence,' says the Baptist, 'and the violent take it by force.'

"There has been a variety of opinions respecting the interpretation of this text at different times suggested; but I think the spiritual meaning is exceedingly conspicuous: we must use ardour and undeviating assiduity against all opposition, in our Christian course to the end. It may not inappropriately be applied to the state of many of the desolate places of Zion, from the circumstances arising out of a close investigation of those trials to which the minister of Christ is subjected in the daily visits of the parish. Embarrassments, opposition, lukewarmness, the suggestions of depraved imaginations, the dictates of worldly mindedness, meet and perplex him at every step. A sad picture of which has been literally verified by means of the present state of this church in my attempts to augment its members. It is necessary here to 'fight against principalities and powers.' There is much encouragement, however, in stating to you, that there were about forty people assembled on last Sunday afternoon to hear my preparatory lecture on confirmation, and in the morning I had a full and highly attentive congregation. The bishop will no doubt expound to them the subject more fully on the appointed day for confirmation. For my part, I can do no more, having preached two discourses on baptism, and four on the subject of confirmation. Let us trust in the Lord, that our labours in a good cause will be blessed. Much has been done also in this parish in the way of visiting, as appears afterwards by reason of a *more devout and engaged attendance on divine service.* I would therefore encourage my brethren in the work: be assured there are but few people besides those that have witnessed something of the nature of these things, who know any thing about the trouble it is to get young people ready or prepared to come forward to confirmation; and indeed the older they are the worse is the task. All try by some means or other to creep out, which keeps me constantly apprehensive; but we must go on, and abide patiently in the promises. Thus did our divine Master encourage them that were 'assembled together,' before 'he was taken up,' when 'speaking of the things pertaining to the kingdom of God,' and 'commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.'"

For the Christian Journal.

Affectionate tribute to Bishop Hobart.

The attentions shown to Bishop Hobart in his visit to Britain and the continent must be fresh in the memory of our readers. These attentions called forth the most kindly feelings, not only from his particular friends and the friends of the church, but from the community generally. We must be permitted to express the same kind of feeling in noticing the article which follows, which is taken from the Christian Remembrancer for December. That publication, in giving an account of the bishop's reception by the convention of the Protestant Episcopal Church in New-York at its meeting in October, very shortly after his return to his diocese, copies the whole of the address and the resolutions, as inserted in our number for November, and concludes as follows:—

"In the above address the Chief Shepherd of an integral portion of the Christian fold is so completely exemplified in all the pastoral preeminences which commend the character to our veneration, that the feeling cannot well be heightened by any additional testimony. Yet there is a testimony recently borne to Bishop Hobart by Mr. Rose, in the notes to his valuable cours

of Sermons on the state of the Protestant religion in Germany, preached in May last, before the University of Cambridge, and recently published, which we cannot deny ourselves the pleasure of adding to that which the bishop here most unconsciously bears to himself. Mr. Rose, it should be observed, enjoyed great opportunities of becoming intimately acquainted with Bishop Hobart upon the continent last winter, where a close friendship was formed between them. He is speaking of two Charges of the bishop's, delivered to the clergy of the diocese of New-York in the years 1815 and 1818, and commending them to the theological student as the most forcible, and at the same time succinct view of the divine institution of the Christian ministry, and of the awful nature of the duties undertaken by those ordained into it, that has fallen under his observation; and he proceeds—'Bishop Hobart is indeed a treasure to the church he governs. The impression which he has made on all who had the happiness of knowing him here, by his clear and lucid views, his sincere and heart-felt, but unobtrusive piety, his deep and entire conviction of the truth of his principles, and his earnest zeal in their propagation, will not easily pass away. Let it be pardoned to private affection and regard, if it here utters the wish, which indeed could be fully justified on public grounds, that his life may be long spared to the church and country of which he is so bright an ornament.'—It is most delightful to see, from the reception with which he has been greeted, that his clergy and his flock are fully sensible of the treasure they possess, which we most cordially concur with Mr. Rose in praying that they may long be permitted to enjoy."

For the Christian Journal.

On the right Use of the Fathers.

Miles is happy to lay before the readers of the Christian Journal the following article from the Christian Observer for November last. The argument has a strong bearing on the Bible Society maxim—that the holy volume alone is sufficient for its own interpretation. The author is one whose name cannot but be reverenced by the friends of those societies—the Rev. George S. Faber.

While allowing the general correctness of Mr. Faber's argument, *Miles* cannot but think that he has not allowed force enough to the evidence in the two points, drawn from the sacred text itself.

To the Editor of the Christian Observer.

Your correspondent R. X. (in your number for September, p. 551) wishes to have some account of the benefits to be derived from the study of the Fathers. Should the present communication suit the purpose of your work, and seem likely to meet his desires, it is much at your service.

I. My general view of the degree of importance which attaches to the writings of the Fathers, I would briefly state as follows:—

We receive them not, as being *in the abstract* infallible propounders of true doctrine; for the privilege of *infallibility* we limit to direct inspiration. But, as *witnesses*, both to the train of thinking, to the mode of explaining Scripture, and to the statement of doctrines, which prevailed at the times during which they severally flourished, we justly deem them invaluable.

II. Your correspondent seems to me to have expressed himself very inaccurately respecting a matter of much importance: and the pointing out of this defect will enable me the better to exemplify what I esteem the true and legitimate use of the Fathers. He recommends, that we should steadily keep before us the fundamental principle, that *the Bible, and the Bible only, is the religion of Protestants:* and he asserts, that *we ought not to introduce the Fathers, as arbiters in controversies which the Scriptures alone must be allowed to determine.*

I must always regret, when propositions are set forth thus nakedly and generally; for they can serve no end, save that of exposing us to the attacks of our brethren of the Latin Church.

1. Doubtless, in the *legitimate* sense of the words, the Bible, and the Bible

only, is the religion of Protestants: but I greatly fear, that these words are very commonly used in a sense which they are by no means intended to convey. *The Bible, and the Bible only, is certainly our religion;* if, by such an expression, we mean to intimate, that *we will receive nothing, save what can be clearly proved from Scripture:* but, if we mean to say, that *the Bible only is so the religion of Protestants, that each crude interpreter, depending solely upon his own unassisted judgment, is thus arbitrarily to strike out a theological system for himself,* we make an assertion, whereof it is difficult to determine, whether the folly or the mischief be the greater.

After rejecting what cannot be *proved from Scripture,* we have still to learn *what Scripture actually teaches.* Now this is obviously *a matter of interpretation:* and, before our faith can be fixed, we must have, not only *the Bible itself,* but also *such an exposition of the Bible as, on solid grounds, may be thought to propound its genuine sense.* When it is said therefore that *the Bible, and the Bible only, is the religion of Protestants,* we are not to fancy that *each individual is arbitrarily to frame a system for himself;* for, in that case, we may well nigh have as many religions as there are expositors. But we are to understand by the apophthegm, that *it is a principle with Protestants to receive nothing save what can be demonstrated from the Bible.* Thus, on the broad Protestant principle, I am *bound* to reject the invocation of saints; because no such practice can be demonstrated from Scripture: but, on the same broad Protestant principle, I am *not bound* to reject the doctrine of transubstantiation; because, whether that doctrine be or be not the mind of Scripture, depends purely upon a point of interpretation, respecting which (as we all know) there may be a very considerable diversity of opinion.

2. Your correspondent proposes, that *the Scriptures alone, with a studied exclusion of the Fathers, must be allowed to determine controversies.*

He writes, I fear, without fully considering the amount of what he writes. *When a controversy* respects image-worship, or any other matter which cannot be *scripturally* established, *then* no doubt the Bible *alone* can determine the controversy; because, either its total silence or its marked reprobation, more or less strongly *condemns* the practice. But the matter assumes a very different aspect, when *the controverted point itself* professes to be *built* upon Scripture.

In the Socinian controversy respecting the Godhead of Christ, or in the Romish controversy respecting transubstantiation, how will your correspondent manage to make the Bible *alone* determine the question? Such controversies respect, in truth, the *very meaning* of the Bible. Whence it is evident, that if two men differ as to *the meaning* of the Bible, the Bible *itself,* to which they equally appeal, cannot possibly *alone* determine their controversy. Can the Bible *alone,* for instance, determine the controversy betwern the Trinitarian and the Antitrinitarian; or the controversy between the Transubstantialists and the Antitransubstantialists? Clearly it cannot; for the two sets of opponents severally *appeal* to it with equal confidence; and when they have argued *from* Scripture until they are all heartily weary, all still contend that Scripture is manifestly on the side which they have respectively espoused. I may err in my view of this matter; but, if your correspondent will explain HOW *the Scriptures alone must be allowed to determine controversies,* I shall better understand the principle on which he refuses to introduce the Fathers as arbiters.

III. My *present* difference from him on this point is so great, that I really know not how we are to decide many of our doctrinal controversies, save by calling in as arbiters those very individuals whom *he* would reject; and, in truth, this, if I mistake not, is the proper use of the Fathers. I receive them not, as being *abstractedly* and *per se* irresistible *arbiters:* but I receive them, according to their several degrees of antiquity, as *witnesses* to that system of doctrine which the primitive Catholic Church universally maintained as having received it immediately from the hands of the inspired Apostles.

Take, as a specimen of the mode in which I would use the Fathers, the two controversies to which I have just alluded.

1. Between Trinitarians and Antitrinitarians the dispute is, whether Scripture teaches the Godhead of Christ and the doctrine of a personal Trinity, on the one hand, or whether it teaches the bare manhood of Christ and the doctrine of an impersonal Unity, on the other hand. In prosecuting the dispute, the difference between the parties respects the interpretation of a variety of texts; and, so far as the Bible *alone* is concerned, each is quite positive that it is clearly in *his* favour. What then is to be done? Must we, with your correspondent, call upon the Bible *alone* to determine the controversy, when the very controversy respects *the true meaning of the Bible itself?* Or must we confer the office of arbiter upon primitive antiquity? The latter is the plan which I would venture to recommend; nor do I see what reasonable objection can be made to it. They who lived nearest to the Apostles must best have known the mind of the Apostles. If then the Apostles were humanitarians and antitrinitarians, so must the primitive church have been; and, consequently, if the reverse, the reverse. And now let us see how the matter actually stands.

With respect to the texts litigated between the Trinitarian and the Antitrinitarian, not an instance can be brought, so far as I know, from any Father of the first three centuries, in which any one of those texts is expounded as Dr. Priestley or Mr. Belsham would expound them. From my own actual examination I speak with confidence, that the Fathers invariably understand the litigated texts as the Trinitarian still understands them.—Now, if the Apostles had been *unanimous deniers* of Christ's Godhead, this remarkable circumstance, so far as I can judge, would have been physically impossible. In *that* case, Scripture, in the primitive church, *must* have been universally expounded as Antitrinitarians *now expound* it. But the primitive church, *in her exposition* of litigated Scripture, universally *differs* from Dr. Priestley and Mr. Belsham. Therefore, since the system of those writers is *not* the system of the primitive church, it *cannot* have been taught by the Apostles, and consequently *must* be false.

Take another mode of adducing witnesses. Justin Martyr bears the following testimony to the worship and doctrine of the primitive church.

"*Him*, the Father, *and the Son, who came forth from him, and who taught us both respecting these things and respecting the army of the other good angels who follow him and resemble him; and the prophetic Spirit:* these three WE *worship and* WE *adore, honouring them in word and in truth, and unjudgingly delivering to him who wishes to learn,* AS WE OURSELVES HAVE BEEN TAUGHT." Justin. Apol. i. vulg. ii. p. 48. Sylburg. 1593.

Justin flourished only forty years after the death of St. John. His use of a plural phraseology shows, that he speaks not merely of his own individual practice, but of the practice of the whole church. And his intimation, that he and his contemporaries were willing to teach others as they themselves had been taught by their predecessors, demonstrates, that the ecclesiastical generation which preceded Justin believed and worshipped exactly in the same manner as himself. If then such worship were the worship of the church only forty years after the death of St. John, and if the church had learned this worship from the church of a yet earlier period, chronological necessity will compel us to admit, that this identical worship must have been the worship of the Catholic church even in the lifetime of that Apostle. I cite Justin only *as a witness to facts:* but then the facts which he *attests*, are of such a nature as to involve the inevitable Trinitarianism of the Apostles. He bears witness, that John and the contemporaries of John taught to their successors the worship of the Father and the Son and the prophetic Spirit; and that the worship thus handed down, was the worship of the Catholic church only forty years after the death of John; which worship the Catholic church was ready to teach to others as she herself had received.

Evidence of the same description is afforded by Irenæus. This eminent person taught the Godhead of Christ, and his joint worship with the Father and the Spirit. As he *taught*, so he professed to have *received* from Polycarp, who similarly professed to have *received* from St. John: and that he himself taught the identical doctrines of Polycarp, he appeals to the churches of proconsular Asia, among whom Polycarp had sat as bishop of Smyrna for the long space of half a century from his consecration by John. Iren. adv. hær. lib. i. c.2. §1, 2, 3; lib. iii. c. 3. § 3.

2. So much for one of the two controversies adverted to: let us next see the use of the Fathers in the other.

It is disputed between Transubstantialists and Antitransubstantialists, whether the words employed by our Lord in the institution of the eucharist ought to be understood *literally* or *figuratively*; that is to say, whether the bread and wine, by virtue of consecration, experience a *physical* change into the *literal* body and blood of Christ, or whether they experience only a *moral* change from secularity to sacredness.

Such is the subject of dispute. That the Antitransubstantialists are in the right may, I think, be inductively proved even from Scripture itself: but the scriptural arguments which convince *me*, do not convince a *Transubstantialist*. Hence again it becomes nugatory to contend that the Scriptures *alone* must be allowed to determine controversies: for here, as before, the *very meaning* of the Scriptures themselves is the point disputed. Under these circumstances, where can we find a more unexceptionable umpire than the primitive church, speaking through those ancient accredited writers whose works have come down to us? For, though we claim not *infallibility* on behalf of the Fathers, yet they are unexceptionable *witnesses* to the doctrine of the primitive church: and the doctrine *held* by the primitive church, whatever it might be, must, I think, inevitably have been *received* from the Apostles. What then say the Fathers respecting the present controversy?

Our Latin brethren *quote them in great abundance, as teaching* the doctrine of a change in the consecrated elements: but quotations of this sort will do nothing toward determining the controversy, unless we can ascertain whether the Fathers speak of a *physical* change or of a *moral* change. Would we learn their *meaning*, therefore, we must hear them *explain* themselves.

Now, with respect to explanation and specification, they are full and explicit *against* the doctrine of Transubstantiation.

They compare the change produced in the elements by consecration, to the change produced in an individual by ordination; when, ceasing to be a layman, he becomes a priest. They compare it, moreover, to the change effected by consecration, in oil or in buildings intended for altars and churches; by virtue of which, these several objects cease to be common or secular, and henceforth become holy or appropriated. They furthermore compare it to the change effected in our fallen nature by the mighty efficacy of spiritual regeneration. Now all the changes to which they thus avowedly compare the change produced in the bread and wine by the prayer of consecration, are purely *moral*, not *physical* changes. Therefore the only change in the consecrated elements which they can have acknowledged, must have been purely *moral*.

With this their avowed explanation, perfectly agrees their language of specification. They declare, that the consecrated elements are only types or symbols; or figures or allegorical representations of the true body and blood of Christ. They contend, that the bread and wine pass not out of their own nature by virtue of consecration, but that physically they still remain what they ever were. They assert, that as no physical change takes place in the water of baptism, so neither does any physical change take place in the wine of the eucharist. They even pronounce, in express terms, that, in partaking of the consecrated elements, we do NOT eat the *literal* flesh, and that we do NOT drink the *literal* blood of our Saviour Christ.

Nor is even this the whole of the evidence which they afford us. When the novel doctrine of a physical change

was first started by the Eutychians, in the fifth century, it was immediately opposed by direct arguments. The Fathers of that period deny and argue against a *physical* change, and contend that the Catholic church acknowledges no change, except a *moral* change only.

Your correspondent will now perceive the utility of the Fathers in determining controversies. If, by their evidence, the Catholic church, down even so late as the sixth century, not to say yet later, *denied* the doctrine of a *physical* change, it is quite clear that she can never have received from the Apostles the doctrine of transubstantiation, as the doctrine taught by our Lord when he instituted the eucharist.

For the gratification of your readers I subjoin references to establish what I have said.

Iren. adv. hær. lib. iv. c. 34. § 6; Cyril. Hieros. Catech. Myst. iii. p. 235; Uom. de corp. et sang. Christ. in Hieron. Oper. vol. ix. p. 212; Gregor. Nyssen. de baptism. Christ. Oper. vol. iii. p. 369; Clem. Alex. Pædag. lib. i. c. 6. p. 104, 105. lib. ii. c. 2. p. 151, 156, 158; Tertull. adv. Marcion. lib. i. § 9. p. 155. lib. iii. § 12, 13. p. 209; Tertull. de anim. in capit. de quinque sens. p. 653; Cyprian. Epist. Cœcil. lxiii. p. 153, 154; Cyril. Catech. Mystag. iv. p. 217; August. cont. Adimant. c. xii. Oper. vol. vi. p. 69; Enarr. in Psalm. iii, xcviii. Oper. vol. viii. p. 7. 397; Athanas. in illud evan. Quicunque dixerit verbum contra filium hominis. Oper. vol. i. p. 771, 772; Vacund. Defens. Concil. Chalced. lib. ix. c. 5. p. 144; Gelas de duab. Christi. natur. in Biblioth. Patr. vol. iv. p. 422; Theodor. dial. i, ii. Oper. vol. iv. p. 17, 18, 84, 85; Ephrem. Antioch. cont. Eutych. apud Phot. cod. 229.

G. S. FABER.

For the Christian Journal.

The Ante-communion Service.

This service begins with the Lord's Prayer; but if morning prayer has been said immediately before, the Lord's *Prayer may be omitted.*

The Collect following stands thus: "*Almighty God, unto whom all hearts* are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord."

It would seem hardly possible to conceive a prayer better suited to the condition of human beings. The address is short, simple, but sublime—*Almighty God!* Here we ought to pause, till our minds feel the force of the sentiment, that we are addressing a Being, to whom belongs, in its full extent, the denomination of *Almighty*—a Being possessed of all power, whose influence and whose control extends to every thing in the universe, but especially *to whom all hearts are open.* To his eye the true spiritual condition of our hearts lies exposed: sound or diseased, their real state is known to him. To him *all desires are known.* If we harbour impure desires—if we encourage revengeful purposes—if we entertain dishonest intentions, or foster worldly propensities—all these, even while they remain inactive in the heart, are spread before the view of the Almighty: while they continue merely in the state of thought, he sees them; for *from him no secrets are hid.*

Under this awful impression, with the greatest propriety we pray God *to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit.* Well aware, that there is nothing more difficult than to control thought, to check imagination, to restrain sinful desires, and to suppress angry passions, we disclaim all expectation of being able to accomplish this great work but by the influence of God's Holy Spirit; and for that blessed influence we most ardently pray. "Out of the heart," said our blessed Lord, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile a man." In the heart is generated every thing that is evil: our first, therefore, and our principal efforts are to be aimed at the heart. And the prayer now under consideration would constitute a most appropriate part of any religious service, or of any devotional

exercise: indeed this would form a most excellent ejaculatory piece of devotion, to be addressed to the Almighty when we sit in our houses, when we walk by the way, when we lie down, and when we rise up.

Then follows, "that we may perfectly love thee." Perfect love implies the highest state of religious affections; and is the only source from which all holy desires, all good counsels, and all just works will proceed. Perfect love supersedes every thing that disturbs the peace, or mars the happiness of man. "There is," says St. John, "no fear in love; but perfect love casteth out fear, because fear hath torment." They whose hearts are cleansed by the inspiration of the Holy Spirit, look upon God as an object of love: they view him as a Being of infinite goodness, directed by infinite wisdom; they are satisfied that the strictest of his laws, and the severest of his punishments, are means which he knows to be needful for our good; that his mercy, upon sincere repentance and true faith in Christ, will efface our past sins, and his grace enable us to lead new lives.

Nothing but sin can render the Almighty an object of fear. But he is to the sinner clothed in the most terrific array. All things are in his hands, and he can convert every thing into an instrument of punishment; nor can death or the grave rescue us from his power. Nay, futurity is the season when his plans are carried into full effect. But in proportion as man rises above the influence of sin, and cultivates the love of God, in the same proportion will fear be changed into veneration and worship.

Active, energetic love, is the ground of every thing that is noble in sentiment, or correct in conduct. But such love must be cultivated upon high and influential considerations. We must contemplate God as the Author of all our blessings, but more especially of those which we derive from the system of grace: we must view him as carrying on all the arrangements of this world so as to favour and promote the ultimate happiness of his rational creatures. *Our love will then assume a character which will regulate the whole man, yield to our actions the most excellent of all motives, raise our affections to things above, soften our cares and our sorrows in the most effectual way, and render our tempers truly mild and gracious.*

"And worthily magnify thy holy name." If we love God, we shall possess all the dispositions and affections that will lead us to worship him; and under the Christian dispensation we can be at no loss how this worship is to be performed—in songs of praise and in aspirations of gratitude.

If then, through the inspiration of God's Holy Spirit, we can attain such cleanness of heart as perfectly to love God and worthily magnify his holy name, we need not fear but the Christian character will be completely formed. That we may attain this, let us most fervently pray, through Jesus Christ our Lord.

Had the Church ever left it doubtful as to the use of this service on every Lord's day, which the writer of this is fully satisfied she has not, he would use it for the sake of this excellent prayer.

Then come the Ten Commandments, which constitute a most important part of our service. For if these be read with due solemnity, and the prayers required upon the part of the people made in the true spirit of Christian devotion, they cannot fail to produce great effect. Who can hear pronounced, "God spake these words," without the most intense concern? And when is added, "I am the Lord thy God, thou shalt have none other gods but me," surely they who can sincerely respond, "Lord have mercy upon us, and incline our hearts to keep this law," will make the Supreme Being the object of their purest affection, and the subject of their most devout worship.

In correspondence with the fact, that at the giving of the Ten Commandments, although the Lord spake unto Moses, amidst all the astonishing scene there was no similitude, no likeness of any thing in heaven above, in the earth beneath, or in the water under the earth, we are forbidden to make any representation of the Deity. And this is surely a wise prohibition; for such is the weakness of the mind of man, that i

is prone to transfer the adoration from the subject to the similitude. This is the foundation of idolatry—a sin of the most dreadful consequences—consequences enduring to the third and fourth generation. Look at those nations among whom the knowledge of the true God has been thus imperceptibly lost. Agreeably to the account of St Paul, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Well then may we pray God to have mercy upon us, and to preserve us from even an approximation towards this state.

Who can bear to hear repeated, Sunday after Sunday, "Thou shalt not take the name of the Lord thy God in vain," when is added, "the Lord will not hold him guiltless that taketh his name in vain?" To plead habit will not do—to pretend to no disrespectful sentiment will not avail; for the name of the Lord is awful, and to mention it with carelessness and indifference is sin. Let every swearer then join heartily in the response to this commandment—Lord have mercy upon me for all the profane exclamations, all the oaths and curses I have used, and incline my heart to reverence my God, to venerate his name, and to obey his laws.

Now comes a commandment truly interesting and merciful, but one that is probably more misunderstood and more violated than perhaps any other: "Remember that thou keep holy the Sabbath day." *To keep holy*, means, to devote to the purposes of religion. And the arrangement of the Almighty on this subject is clearly this; that of the period of a week, six days are to be devoted to worldly concerns, and the seventh to religion. This is the wise plan of God, which has obtained under *all dispensations.*

Still it seems to be supposed by some, that a strict observance of this commandment would interfere with the business of life; consequently stages travel, mails are carried, steam-boats go, mills grind, printers work; and in a great variety of ways is the intention of this institution frustrated. And yet, he in whose hands are the issues of all things, can detract more from the profit and the success of all enterprises, than if the Lord's day were regularly kept holy.

Upon the law of God ought to be founded all the laws and regulations of man; and particularly upon those fundamental laws, such as marriage and the observance of the Sabbath, which were instituted at the creation of the world; for these apply in all countries, and in every situation in which human beings are to be found. And were the regulations of society all formed in correspondence with these institutions, no injury would happen either to individuals or to communities. A complete and universal pause on the Lord's day, would equally affect all, and of course injure none. Even suppose the mail were to stop on Sunday, the effect would only be, that less business could be crowded into the same space of time. But this would neither detract from the happiness or the character of man; nay, it would enhance both.

This commandment is remarkable for its particularity. It not only enjoins the keeping holy of the Sabbath, but it forbids the performance of any kind of labour: "in it thou shalt do no manner of work." And recognizing the authority of the head of a family, the prohibition is extended to every member of the little community, to those that visit it, and to the brute creation. And to give effect to this commandment, the Creator of the world, when he had finished his stupendous business, is represented as resting on the seventh day.

It is true, the kind spirit of Christianity exacts no rigour incompatible with the comfort of man. We are permitted to visit the sick and to cure the diseased on the Lord's day, nor are we required to abstain from our daily food. Indeed the object of this commandment, like that of all the arrangements of the Almighty, is merciful and bene-

volent. To allow a day of rest, every week, to all classes of men, and also to the brute creation—to yield an opportunity to the labouring part of mankind to read the word of God, to attend public worship, to instruct their children in religion, and unite with them in all the exercises of devotion—this is an institution worthy of that Being, who is good unto all, and whose tender mercy is over all his works.

The next commandment stands thus: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Although there seems to be a special reward offered to the Jews for obedience to this command, yet, in a general view, it may be considered as asserting, that to those who treat their parents with kindness and affection, the providence of God will be ever favourable. And indeed unkindness and disobedience to parents are symptoms of such baseness of heart, that no good thing can befal those that manifest such dispositions.

Under the Gospel, to this commandment is added a Christian motive: "Children, obey your parents in the Lord." Nor is the duty of parents placed under a less awful sanction: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Giving then a general character to the response to this commandment, it may imply, on the part of those who have lost their parents, "Pardon, O God, all my unkindness and want of respect to my parents, and infuse into my heart such dispositions as would induce me to treat them with tenderness and obedience, if I were now so happy as to have them." On the part of those who have them—"Give me grace, O heavenly Father, to succour my father and my mother in their aged days, and to do every thing in my power to lessen their afflictions and to make them happy."

"*Thou shalt do no murder.*" Whatever the violent passions of men may induce them to perpetrate, whatever *scenes of blood and destruction* the *ambition of princes* and the pride of governments may involve them in, surely there can hardly be an individual who, in his cool moments, and particularly in the house of God, will not ardently pray that the Lord may have mercy upon him, and incline his heart to keep this law.

Whenever the state of society verges towards a licentious cast, and profligates assume an undaunted front—when all sorts of facilities are yielded to gratify passion at any hazard and at any expense—the Church ought to raise her voice with forcible accent, and proclaim, in the thunders of Sinai, "*Thou shalt not commit adultery.*"

And in a commercial country, and in large cities, where fraud and theft assume every appearance, and are committed in all forms and degrees, *Thou shalt not steal*, ought to be sounded in the ears of the people every Lord's day. And the man who, in the sight of God and in his holy church, can respond, "*Lord have mercy upon me, and incline my heart to keep this law,*" will suffer severely under the sting of a guilty conscience, unless he desist from all unfair and dishonest conduct.

Our service is a heart-searching service—a service to which the presence of God is loudly proclaimed, and to whom many awful appeals are made.

To tell the truth fairly and exactly, is of great importance in the transactions of human life. Life, character, and property often hang upon this point. But such is the want of solemnity in administering oaths, and so seldom are people admonished of the heinous sin of swearing falsely, that perhaps few commands are more frequently violated. And they especially who are engaged in courts of justice, must be deeply sensible how necessary it is to warn men against false swearing.

The last commandment proceeds immediately to the heart. This raises it to the standard of Christian morality, which begins with the heart, and refers always to the will of God.

The concluding responsive prayer is truly excellent. While the commands of God were preceded by a prayer to cleanse the thoughts of the heart by the inspiration of God's Holy Spirit

they are followed by one in which we plead with God to have mercy upon us, and to write all his laws on our hearts; to impress them so indelibly on our minds, that we may regularly and carefully obey them.

The summary of these commandments made by our Saviour, and the prayer following it, is left discretionary with the minister to use or not. The prayer is truly excellent and judiciously placed, closing the whole with this ardent aspiration, "that through the most mighty protection of Almighty God, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ."

The collects, the epistles, and the gospels allotted for every Sunday in the year, follow the commandments in the regular course of our service.

The collects, which seldom comprise more than one sentiment or one petition, are suited to all the events and anniversaries of the ecclesiastical year: and there is not a prominent doctrine in the system of grace, or a divine institution in the Church of Christ, which they do not recognize. Besides, the epistles and gospels are short selections from holy writ, adapted in the same manner with the collects to the various seasons and events of the church.

To this rich and beautiful service, in the opinion of some of the most wise and learned divines, the church is greatly indebted for her stability and orthodoxy. There seems to be no alternative for a person who regularly uses this service, but to be a pious and well principled Christian, or a careless and loose sinner.

You are well aware, my brethren, that it is a rule of eternal justice, and one by which we shall all be judged at the great day of the Lord, that to whom much is given, of him will much be required. Your devotions, your hearts and your lives, will be expected to bear some proportion to the high advantages that you enjoy. That there should be cold devotional feelings, and low sentiments, where the services possess all the flatness and insipidity of *human performances*, is not to be wondered at. But possessing, as you do, *services drawn* principally from the rich treasures of divine inspiration, some portion of the same elevated spirit, and some degree of the same purity, will be looked for in your souls. God grant that you may all possess it.

D.

For the Christian Journal.

Review of Sermons by Benjamin Moore, *D. D. late Bishop of the Protestant Episcopal Church in the State of New-York.*

(Continued from page 10.)

It is, however, yet to be remarked, that while these sermons enforce all the leading and fundamental doctrines of the Gospel and the distinctive principles of our own apostolic church, they do this by no laboured discussions. In them, as in the Holy Scriptures, which are above system, and in which divine truth is revealed but to urge upon us in the strongest manner the duties of a divine religion, the articles of our faith and their practical results are every where blended. In these extracts, therefore, we shall not be confined to the order of our prefatory observations, but shall follow the arrangement of the editor, as they lie before us.

The first volume commences with a discourse upon the Lord's day. After enumerating the minor advantages to be derived from a due observance of this divine institution, the bishop proceeds to the following well digested summary of what is most important in the consecration of this day as holy time.

"But the last and greatest advantage to be derived from religious assemblies on the Lord's day, is this; that they tend to increase the flame of sincere piety, to establish the power of godliness in our hearts; thus promoting, and eventually securing the happiness of our immortal souls. The business of professing Christians in this place, is to fix their minds upon subjects the most interesting that can possibly engage the attention of reasonable beings—the existence, the attributes, the wonderful works of Almighty God—the state and condition of man—his fall from original rectitude, and the gracious provision which has been made for his recovery to holiness and happiness, through the mediation of Jesus Christ. Here, we are strongly incited to feel, and

to express some of the most amiable affections of our nature—our love for the most excellent of all beings; our fear of transgressing his RIGHTEOUS laws; our gratitude for innumerable blessings received; our hope, the transporting hope, of future glory, and honour, and immortality. And can it be otherwise than that the careless will be awakened, the wicked alarmed, the ignorant instructed, the wavering confirmed, the meek encouraged, and the sincerely religious stimulated to proceed from strength to strength, till they come to the fulness of the stature of perfect men in Christ Jesus? Can it be otherwise, than that the flame of ardent piety will catch from one bosom to another, till all the dross and impurities of earth are consumed and done away for ever; and we rendered fit, in soul, body, and spirit, for the unpolluted joys of heaven?" Page 16.

In the above, the beauty of diction, the force of the arrangement, and the deep-toned spiritual mindedness which breathes in every syllable, will at once be perceived without comment. It is such preaching, if any, that must encourage and perpetuate among mankind a just respect for the Lord's day. That doctrine which lies at the foundation of a true faith and the sincere practice of pure religion, the fall of man, the corruption of our natural state, is here placed in prominent view: and it is this alone which brings us to feel the necessity of an atonement by the Saviour, and thence to cherish a reverence for every ordinance of Heaven. We find this truth very clearly expressed in a subsequent discourse.

"Humility," says the author, "and a docile disposition of mind, are the very ground-work of all true religion: unless this foundation be laid, no superstructure can be erected. Unless we are sensible of our ignorance, weakness, and depravity, we shall not look to that wisdom which cometh down from above; we shall not seek the supernatural aid of heaven, nor anxiously inquire whether there be any atonement for our sins." Page 28.

The next three sermons were written for the season of Advent. All the most important subjects of religion are glanced at, but the second coming of Christ to judgment is painted with the lively emotion of one who expected himself to participate in that solemn and fearful event.

Of the needful preparation for the great account, by obtaining, through *faith* and *repentance*, the friendship of our final Judge, this is his language:

"Were the existence of man to terminate with this life, there would be little necessity to dwell upon the duties recommended in the words of the text. But, of what infinite importance is it to such frail and sinful creatures as we are, to secure an interest, by faith and repentance, in the merits and mediation of our Redeemer, when we take into consideration the awful realities of that future world towards which we are hastening." Page 24.

Again, embracing the whole subject as the momentous concern of every human being—

"With respect to the season of probation which is afforded us in this life, it may with propriety be affirmed to every mortal man, 'behold the Lord cometh quickly, and his reward is with him.' If not hurried away by some sudden and unexpected accident, the revolution of a very few years will convey us all into an unchangeable eternity. Now is the accepted time, and the day of salvation. When the Bridegroom cometh, it will be too late to go and purchase oil for our lamps: the door will be shut, and we shall cry in vain, 'Lord, Lord, open unto us!' The language of the mariners to Jonah, should rouse from his slumbers every heedless sinner who is embarked upon the uncertain and tempestuous ocean of life; 'What meanest thou, O sleeper; arise and call upon thy God!' What the Lord said unto the first disciples, was intended for the admonition of all professing Christians: 'Be ye also ready; for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping.' Since, therefore, we know our critical situation, and are apprised of our danger; since we are not in darkness, that that day should overtake us as a thief, but are all the children of light, and the children of the day; and let us not sleep as do others, but let us watch and be sober." Page 46.

After describing the terrific majesty of the scene of judgment, he thus speaks more decidedly of the unalterable destination of all mortals which shall thence succeed:—

"And now the moment of dread decision is at hand: now an everlasting distinction is to be made between those who have feared God, and those who have dishonoured and disobeyed him—the one will stand before their Judge with cheering confidence; the other will shrink from his

presence ashamed and confounded—the righteous will be called to inherit the bliss and glory of his heavenly kingdom: the wicked will be sent away to participate in the misery prepared for the devil and his angels." Page 24.

And to the same point—

"In order, if possible, to procure obedience to his laws, God has given them sanctions which of all others must have the most powerful operation upon the human heart—*eternal happiness* is offered to the righteous, and *everlasting misery* is denounced against the wicked. If we consider the representations which are given in Scripture of this last astonishing scene—behold our Judge, invested with honour and great glory, preceded by the archangel, whose alarming trumpet even wakes the dead, surrounded by myriads of the heavenly host, and the whole human race assembled before him, to receive their final sentence of felicity or woe." P. 53.

Nothing is more plainly and positively declared in Scripture, than that this life is the only time of probation, and that a future will be a state without change. The same truth is often, and without disguise, asserted in these discourses. Thus is another eminent testimony added to the many witnesses of the veracity of God. And such must be the thorough conviction of every honest heart, which, free from the pollutions of licentiousness, or the vanity of being wise above what is written, is willing to understand the declarations of heaven according to the terms in which they are made to us.

The next four are sermons for Christmas. Replete with the persuasive, they seem to be a transcript of the author's feelings, as expressed in his own words:

"The communications of the Divine will which were made by the prophets to the people of Israel, were often accompanied with circumstances of terror—they were better calculated to confound the *obstinate*, than to soothe and encourage the *humble*. But when the great Prophet of the new covenant came to declare and to fulfil the will of his heavenly Father, he was not invested with dreadful majesty to strike mankind with surprise and consternation, but attracted the attention and love of every ingenuous mind, by the most condescending and humane deportment. His benevolent exhortations fell as the dew, and his enlivening doctrines *came down as the softest rain upon the new-mown grass*. And in this he *showed his wisdom as well as goodness*. For although there may be some particular exceptions, it is certainly more *agreeable*, and in general a more *effectual* method, to win mankind by *persuasion*, than to drive them by threats." Page 69.

If this be so, what are we to think of those preachers who represent the benevolent Parent of the universe as armed for ever with the dreadful thunderbolts of almighty vengeance, riding upon the wings of the whirlwind, riving the nations with his lightning, and hurling them into perdition by the breath of his power? How different *their* sentiments from those which actuated the author of these discourses!

We give the following as an instance of the elevation of thought and expansion of imagination which we sometimes meet with in these discourses, and which arise in a soul gratefully occupied in the contemplation of spiritual and eternal things:—

"How incomprehensible by our limited faculties is the nature of the great Parent of the universe! His existence had no beginning—he is from everlasting. He needed not the praises of angels or men to increase his ineffable felicity. But it hath pleased him, by the word of his almighty power, to create the heavens and the earth, and to fill them with myriads of intelligent beings, capable of perceiving and acknowledging the wonderful effects of his power and goodness. To these beings he has imparted faculties more or less comprehensive, and has made to them various manifestations of his glorious majesty. Some of the rational creation are called near, to gaze on the splendour of the eternal throne; and from their exalted station among the various ranks of intelligent creatures, they are favoured with more extensive views of the immense works of their Creator. Others are more remotely situated; their prospects are more contracted; and their apprehensions of the infinite perfections of the Deity much more faint and defective. The mind of an archangel embraces numberless exalted truths, is indulged with an enraptured view of many glories in the Divine nature, of which the human intellect can form no conception. God has nevertheless glorified himself in a greater or less degree, in the sight of all his rational creatures. Whatever power of thinking, and investigating, and comprehending truth, is exercised by the whole intelligent creation; whatever energy is seen perpetually operating in the universe that is in constant motion round us—all proceeds from him, the inexhaustible fountain of

truth; the first mover in the grand and complicated system of revolving worlds." Page 93.

The following sentences will show the earnestness with which the bishop preached the cross of Christ, and the disposition of the heart, and tenor of life, which must spring from a firm reliance on its merits:—

"The blessings which the Gospel of Christ is calculated to impart to mankind, are equally necessary to all. Will the highest seat of power, will the most ample stores of wealth, secure the proprietor from the stroke of death, or the awful mandate that calls him to the bar of judgment? Is the atoning blood of a Redeemer less necessary to the affluent and powerful? or, does a great abundance of temporal enjoyments render the soul obnoxious to the pernicious domination of sin? The solemn hour is fast approaching, when all distinctions will cease, but those which virtue and piety have made in the faculties of the immortal soul. When the greatest and proudest mortal that ever awed the earth, will find, from incontrovertible experience, that, without an interest in the merits of their Redeemer, destitute of the fear and love of God, without holiness of heart and life, no man can see the Lord in peace, and partake of that fullness of joy which is to be found in his presence for evermore." Page 96.

And again—

"If our holy religion be of such high importance to the true felicity of man, let us not receive it with cold indifference, but rather embrace it with cordiality, and celebrate the praises of its divine Author with the purest and the warmest affections of our souls. Actuated by this disposition, the prophet rises into these rapturous terms: 'Sing, shout, break forth into singing!' God has given us passions to stimulate us to action: let them be placed on their proper objects, and duly regulated, and the exercise of them is all good: hope, fear, love, and joy, find ample scope for all their salutary exertions. 'My son,' says our heavenly Parent, 'give me thine heart.' Let cold and formal professors, devoid of love and gratitude, meditate on the nature of God, and engage in the duties of devotion. Let us not be ashamed to mingle the warm emotions of a feeling heart in the services of our religion. Is there not in it all that is sublime or beautiful? What object like God? What interest like that of eternity? What beauty like that of infinite truth, and purity, and goodness? From the fulness of the heart, then, let the mouth speak *in all of our religious services—in confession, prayer, and praise.* Let us imitate the ancient servants of God, who would call forth a song of praise even from the inanimate creation, from the mountains and the trees of the forest; whose most frequent and affectionate address to all their fellow mortals is, 'O magnify the Lord with me, and let us exalt his name together!'" Page 98.

More ardent piety—more animated devotion of the whole mind, and soul, and spirit—more ecstatic love to our Saviour, our God, and a Redeemer, is seldom inculcated. What a palpable refutation is this tone of preaching, of that unrighteous charge set up by the ignorant and prejudiced against our clergy, as requiring, and our communion in general, as exercised in no more than a formal and heartless service to the Almighty.

Most of the ministers of our Church, in urging upon their congregations the duties of religion, come in no respect behind the warmth of these discourses; and we thank God that the blessed effects of such preaching are every where visible in the reformed lives and spiritual-devotedness of both the great and the small. Of these effects produced by the preaching of Bishop Moore, we have received the best and happiest testimony in many of those parts of the diocese where his episcopal visitations were made—we have met with many worthy Christian persons who declared, that some sermon which they had heard from him, was with them the first excitement to serious reflection, concern for their immortal welfare, and effective resolutions to live a life of penitence and faith; and the first cause of their attachment to the Episcopal Church. This fact speaks volumes in favour of the Bishop's manner of preaching.

(To be continued.)

For the Christian Journal.

Professor Moore's Lecture.

I HAVE read the lecture of Professor Moore, with no ordinary degree of gratification; not barely on account of the excellence of the performance itself, but also on account of the prospect it yields of the high character and extensive usefulness of the institution in which Mr. Moore fills a chair.

The lecture is surely, in every view, a manifestation of superiour talents—of a nice discriminating judgment—extensive knowledge of the subject, and high devotional taste. The composition is pure and classical: the topics well arranged and ably illustrated: and there are some positions stated and maintained, fundamentally important to students of theology. The author's view of the Hebrew language is learned and judicious, equally remote from visionary theory and light criticism. His description of the Bible is unequalled.

"Such, my young friends, is the wonderful volume, to the study of which a large portion of the time to be passed by you in the seminary is allotted. When the difficulties of its language are surmounted, it opens an abundant store of treasures to the antiquary, the historian, the chronologer, the philologist, the grammarian, the orator, the poet, and the divine. Its entire freedom from every thing that makes the least approach to affectation; the unrivalled simplicity of its style; its admirable touches of pathos; the perfect picture of nature in its narratives and descriptions; the beautiful metaphors, allegories, and similies; the noble hymns of praise; the profound strains of penitence and prayer with which it abounds, added to its high and holy import, render it a work of a nature fitted, in every point of view, to excite the most intense interest, and to afford the most exquisite gratification. And I hope it is not presumptuous in a layman to dissuade you from being influenced by the practise of those bold critics who, by conjectural emendations of the original text, attempt to throw light upon such parts of it as the lapse of ages has rendered obscure. This volume is like a beautiful old picture which has come down to us in a state of extraordinary perfection. Some defects and blemishes, it is true, appear; but they materially hurt neither the design nor the colouring; and it is not for modern and obtrusive hands to attempt to repair the injuries done by time to such a venerable and matchless work."

I could wish to see this lecture, and also the lectures of the other professors, circulated through the United States. They would yield a proof of the wisdom of the church in establishing a General Seminary in preference to diocesan or district seminaries, which, it would seem impossible to doubt, would produce division and discord.

In Virginia, in particular, should this *performance be widely distributed*, the effects would be great. Possessing, as the Virginians certainly do, a large stock of native talent, were their young men trained in such a school, they would furnish a description of clergy, suited to the genius of the people, and highly qualified to bring to light the beauties and excellences of the sacred volume; while they would kindle a pure and elevated spirit of piety, and entrench the church within the walls marked out by her divine Author.

Although this institution may now be considered as established beyond the hazard of failure, still were the means and the talents of the country concentrated, it would rise with such a degree of rapidity as to send able and pious divines through every quarter of the country; and particularly as it is now admitted, that nothing has been so detrimental to the spread of the Gospel, as the sending of ill-taught and inadequate clergymen into our new settlements.

The following extract will show in what light this seminary is viewed in England.

"Regarding the Theological Seminary of the Protestant Episcopal Church of the United States, as the best plan of education which can be adopted, under existing circumstances, we cannot but admire the excellent arrangements which have been made in it for conveying professional instruction. If it is not adapted to produce theologians of that gigantic stature, which a more various and extended course of education can alone produce; sent as were those veteran champions of our church, who pleaded the Lord's controversy with the papists and the sectaries of another day; still it is admirably suited to bring a great quantity of that talent which falls to the lot of the majority into the service of religion, and to render it most effective in the cause. It is no small praise of an institution, to say that it is calculated to produce a number of valuable parochial ministers, and to furnish them with that wisdom, which shall enable them to direct the souls of men into the way of everlasting life."*

Baltimore, January 10, 1826.

* Christian Remembrancer, vol. vii. p. 100.

For the Christian Journal.

REVIEW OF BISHOP HOBART'S SERMON.

The United States of America compared with some European Countries, particularly England: in a Discourse delivered in Trinity Church, and in St. Paul's and St. John's Chapels, in the City of New-York, October, 1825. *Second Edition—with Additional Notes. T. & J. Swords,* 8*vo. pp.* 44.

THE return of Bishop Hobart was a jubilee. Joyous feeling, in its most sacred flow, pervaded our city. Without any public demonstrations of welcome, there was an unmeasured and unrestrained emotion of delight.

In the height of this ardent feeling, and himself more than reciprocating it, the bishop delivered his first sermon—it was absolutely a torrent of eloquence, and was felt as such by the vast audience. They felt, that, as an orator, a patriot, an enlightened Christian, and a zealous and undaunted governor in Zion, their bishop was worthy of their admiration, of their affection, of their confidence.

Nor are these sentiments towards Bishop Hobart in any degree lessened by the subsidence of this fervid state of feeling. The deliberate perusal of his sermon has gratified thousands who could not hear it. And we believe there are few if any Americans who read it but feel prouder of their country, and few American Episcopalians but feel more devoted to their church. In one respect this sermon will be of unspeakable value to the American Episcopal Church—in silencing, for ever silencing, the calumny, which has indeed long sunk into a whisper, but which sometimes was audible, that our denomination encourages the political sentiments of Englishmen, and the monarchical predilections of English Churchmen—or, at least, that it aims at becoming the established religion of the land. These unfounded accusations are now, we hope, refuted, never again to be alleged.

We shall present our readers with several extracts from the bishop's sermon, adding occasionally a few remarks. The *text* is from Psalm cxxxvii. 4, 5, 6. "*How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*"

The commencement of the discourse is truly eloquent.

"This exclamation of lively and deep affection for the land which was 'blessed of heaven above and of the deep that lieth under,' and for that Zion where God delighted to dwell, uttered by the Israelites when captive by the rivers of Babylon, expresses forcibly and pathetically the feelings which must often arise in the bosom of him who, from motives of health, of business, or of pleasure, sojourns a voluntary exile in distant climes, from such a country as that, brethren, of which we may be proud, and such a Zion as that which engages, I trust, our best affections. Often, O how often! have these feelings of strong and affectionate preference for the country and the church which he had left, deeply occupied the mind of him who now wishes to thank the Father of mercies that he is permitted again to address you in these walls, sacred on account of the objects to which they are devoted, and endeared to him as the place where he has mingled with you in supplications and praises to the God of all grace and goodness."—"Yes, even in that land whose fame is sounded throughout the earth, which its sons proudly extol as the first and the best of the nations, whose destiny she has often wielded—even there, where nature has lavished some of her choicest bounties, art erected some of her noblest monuments, civil polity dispensed some of her choicest blessings, and religion opened her purest temples—even there (and he thinks the sentiment was not that of the excusable but blind impulse which instinctively attaches us to the soil that gave us birth) his heart deeply cherished, and his observation and reflection have altogether sanctioned, lively and affectionate preference, in *almost* every point of comparison, for his own dear native land, and for the Zion with which Providence has connected him. And often in the fulness of those feelings has he poured forth the exclamation which the fulness of feeling now recalls—'How shall I sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'"

In the following paragraph, how

beautifully do eloquence and love of country vie with each other!

"We have heard of the *fertile soil* which, in other lands, makes so abundant a return to the light and easy labour that tills it. Our feelings have glowed with delight, or thrilled with awe, at the descriptions which have vividly presented to our imaginations the beautiful or the sublime scenery for which other countries have been so long celebrated. We have perhaps sighed for those distant climes, whose skies are represented as glowing with serene and almost perpetual radiance, and whose breezes bear health and cheeriness to the decaying and languid frame. And undoubtedly in these respects it would be little less than absurd to urge a superiority over some other lands, or altogether an equality with them. But the comparison was less adverse to our own claims than I had supposed. We boast not indeed of Alps rising on Alps with wild and snow-crowned summits, sheltering within their precipitous and lofty ridges, vallies that beam with the liveliest verdure, and bear the richest productions of the earth. Yet the warmest admirer of nature, after having feasted on these tremendously sublime or exquisitely beautiful scenes, would still be able to turn with refreshing pleasure to the contemplation of the varied and bold outlines that mark the extensive mountains which range through our own country; of the highly cultivated fields that occupy their vallies and variegate the massy forests which mount up their sides; of the long and majestic rivers that proudly traverse the plains, or burst through the lofty hills which oppose them; and even of that sky, if not always as genial, often as serene and glowing as that of the most favoured of the southern regions of Europe, and which illumines the fertile soil that it nourishes and enriches. The traveller, indeed, is not surprised, elevated, and delighted by the stupendous castles which guard the mountain pass, or proclaim in their more interesting ruins that they were the place of refuge or the point of assault. He sees not the large and imposing edifices which, embosomed in the groves of some rich valley, or pointing some lofty hill, proclaim the taste as well as the piety of the ecclesiastics, who here daily and almost hourly raise the responsive strains of devotion. Nor is he astonished at the splendour that beams from the immense structures which wealth has erected for the gratification of private luxury or pride. But he can see one feature of every landscape *here*, one charm of American scenery, which more than *repays for the absence* of these monuments of the power, the grandeur, the *wealth, and the taste of* the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills, and the extensive plains that stretch before our view, are studded with the substantial, neat, and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land and exultingly say—It is mine; I hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur was erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished domain, presents a painful contrast to the meaner habitations, and the miserable hovels, that mark a dependent, and sometimes a wretched peasantry."

We pass on to the bishop's comparison of our country with others on the subject of religion and its institutions. He contrasts our case with that of papal regions, with that of the Protestants on the European continent, and with that of England.

"But I hasten to subjects on which I feel myself more at home. It is the *religious freedom* of my country that constitutes, in my view, one of her proudest boasts. Protected as religion is by the state, which finds in her precepts and spirit and sanctions, the best security for social happiness and order, she is left free to exert her legitimate powers, uninfluenced and unrestrained by any worldly authority whatsoever. And the happy effect is seen in the zeal with which her institutions are supported, as far as the ability of an infant country, and a spreading, and in many cases scattered and humble population, will admit; in the prevalence of those moral and social virtues that are among her best fruits; and above all, in less, much less of that hostility to her divine origin and character, which in other countries her unhallowed perversion to political purposes inspires and cherishes. The continent of Europe witnesses the arm of secular and ecclesiastical power exerted, in some parts, in the extension and restoration, in all its rigour, of a religion which alloys and contaminates the pure spirit of the Gospel by numerous superstitions and corruptions. And among those that once professed a purer faith, owing to their destitution of the best guards against heresy, the apostolic constitution of the ministry and a prescribed liturgy and ritual, an indifference and laxness prevail, which can hear uttered, as the oracles of truth, the most absurd and blasphemous heresies, and listen, even in the temple of the Most High, to those metaphysical

speculations which would terminate in the doubt of his existence and his attributes.

"From the melancholy view of the corruptions and superstitions that disfigure, and the heresies that subvert the pure principles of Christianity among the nations of the continent, let us turn to that church, which every heart among us must revere and love as the church of our fathers—by whom our own Zion (let this never be forgotten) was planted, and long sedulously and affectionately nourished; and which, whatever may be the defects and faults that are caused by those human admixtures which are extraneous to her apostolic and primitive character, still in that character, and in the zeal and liberality with which she expends her wealth and her labour in the diffusion of Christianity, must call forth our warm admiration, affection, and applause. In union with this general sentiment, the American Episcopal Church, I repeat it, should cherish, as another tie which binds her to this church, gratitude for her 'first foundation, and for a long continuance of nursing care and protection.' Still she has cause of congratulation, that having received, through the Church of England, the faith as it was once delivered to the saints, the ministry as it was constituted by the apostles of our Lord, and a worship conformable to that of the first Christian ages, she professes and maintains them in their primitive integrity, without being clogged or controlled by that secular influence and power which sadly obstruct the progress of the Church of England, and alloy her apostolic and spiritual character."

"Secular influence and power," exercised upon and within the Church of England, is the root of all its imperfections. What benefits the union of church and state may have produced in former ages, we are not here concerned to notice. In the present day, and in every country where the people are tolerably educated, that union must become less intimate, or the people will loosen it for themselves. Let France be an instance in proof: her church has shown, at periods, a disposition to reform; but the popes controlled her kings, and her kings controlled the church; and thus infidelity, in either its coldness or its wildness, has become the canker of her people. Let England be another instance: her church has been nobly reformed, and, as a *church*, is every thing that Christians can desire; but from *Henry VIII. downwards there has not been a monarch* but has made it an instrument of "secular influence and power;" and thus dissent has spread among the people, till it has acquired such political importance, that the cabinet must not neglect the conciliation of the thousands who fill its ranks. While such is the loss of the church in England, the American Episcopal denomination, free from all political control, is gaining from other communions.—The bishop adduces several examples of the evil of the "secular influence and power" which "clogs and controls" the church of England. The livings are the property of individuals, of government, or of corporations; from which cause, though with *many* honourable exceptions, they are "used for the worldly interests of the holders, and are frequently made subservient to the private views of individuals and families;" and they offer inducements to enter the holy ministry with secular motives. Discipline also is impeded, even in the case of clergymen notoriously profligate. The bishops, *nominally* elected by the deans and chapters, are *in fact* appointed by the king, that is, by his cabinet or prime mintster; "and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence."—We need not dwell on the contrast between this state of things and that which prevails among *us*.

No reformation of these abuses in the English church can be expected, till her ecclesiastical legislature be revived—the Convocation—which at present can scarcely be rated as *nominis umbra*. On this point we again quote the bishop.

"Advance still higher—to the church in her exalted legislative capacity, as the enactor of her own laws, and regulations, and canons. The convocation, the legitimate legislature of the Church of England, and the high grand inquest of the church, has not exercised its functions for more than a century. And the only body that legislates for a church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a house of lords, where the presiding officer may be, and it is said has been, a dissenter—a house of commons, where many are avowed dissenters, and where, whenever church topics are dis-

cussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians.*

"Let me not be misunderstood—I am not speaking disrespectfully of dissenters, nor entering into the question of the propriety of their participating in the civil government of England. But what business have dissenters with legislating for a church from which they dissent, and to which they are conscientiously opposed?

"I need not remark to you how superior are the arrangements of our ecclesiastical constitutions. These provide, in diocesan conventions, consisting of the bishop, the clergy, and the delegates of congregations; and in a general convention of the bishops, the clergy, and the representatives of the laity, with a negative on each other, for the full, efficient, and vigorous exercise of the legislative, executive, and judiciary powers of the church; and at the same time secure in every department, and in every officer, that responsibility which is essential to a zealous and correct administration of ecclesiastical affairs.

"The principle of our ecclesiastical polity we derive from the Church of England. It is the principle which its ablest champion, styled in olden time and in olden phrase, 'the judicious Hooker,' enforces and vindicates—that all orders of men affected by the laws, should have a voice in making them. In the theory of the ecclesiastical constitution of England, the bishops and the clergy legislate in the upper and lower house of convocation, and the laity in parliament, whose assent, or that of the king, is necessary to all acts of the convocation. But though the convocation is summoned and meets at every opening of parliament, the prerogative of the king is immediately exercised in dissolving it. Hence parliament—a lay body, with the exception of the bishops who sit in the house of lords, and whose individual votes are merged in the great mass of the lay peers—becomes in its omnipotence the sole legislator of the apostolical and spiritual Church of England. And the plan has been agitated, of altering by authority of parliament the marriage service of the church, so as to compel the clergy to dispense with those parts which recognize the doctrine of the Trinity, in accommodation to the scruples of a certain class of dissenters.* Thanks to that good Providence who hath watched over our Zion, no secular authority can interfere with, or control our high ecclesiastical assembly. The imposing spectacle is seen there, of her bishops in one house, and her clergy and laity by their representatives in another (analogous to the mode of our civil legislation,) exercising legislative, and by the bishops admonitory, authority over the whole church, and co-ordinately enacting the laws that her exigencies may demand. Harmony, union, vigour, zeal, like the life-blood of the human frame, are thus sent from this heart of our system, into every part of the spiritual body—through all the members of our church, which is destined, we humbly trust, to exhibit not only as under the most discouraging circumstances she has always done, in its purity, but in the strength arising from increasing numbers, the primitive truth and order which apostles proclaimed and established, and for which they and a noble army of martyrs laid down their lives."†

"* The following remarks on the subject of parliamentary theology are extracted from a most able work recently published, entitled, 'Letters to Charles Butler, Esq. on the Theological Parts of his Book of the Roman Catholic Church, by the Rev. Henry Phillpotts, D. D. Rector of Stanhope,' in the diocese of Durham—a most powerful writer, characterized not more by the compactness, the energy, and the conclusiveness of his reasoning, than by the pungency, elegance, and delicacy of the classical style in which that reasoning is made to reach the understanding, to gratify the taste, and to arouse the feelings. This writer observes, (p. 218,) 'Of that honourable assembly, to which I have here alluded, I trust that I shall not be thought likely to speak in terms of purposed disrespect. But I may without offence be permitted to observe, that the Reports of what passes in its deliberations on subjects like those which I am now treating, do not always tend to heighten our veneration for it. If "there is no royal road to philosophy," neither is there any parliamentary short-cut in the science of divinity:—here privilege is of no further use, than to enable its possessors to speak peremptorily in a high place, without always "knowing what they say, or whereof they affirm:" in short, "honourable members," and even "honourable and learned members," must be content to be ignorant, where they *will not take the trouble* to be informed; and *if they think fit to proclaim* their ignorance, *they have only to thank themselves* for any *exposure to which it subjects them.*' "

"* The plan has not succeeded; nor is it likely to succeed. But the fact of its agitation is mentioned, to show the ideas entertained of the *omnipotence* of parliament in matters ecclesiastical as well as civil."

"† The Church of England and the Protestant Episcopal Church in America are identified as to the *Episcopacy;* by which is meant the divine constitution of the ministry in the orders of bishops, priests, and deacons, with their appropriate powers; the order of bishops possessing exclusively the powers of ordination, of confirmation, of superintendence, and of supremacy in government. But these churches differ in many respects in their *episcopal government;* which general term not only includes the above orders of the ministry, but extends to other offices of human appointment; and especially to the mode by which her ministers are vested with jurisdiction; and to the parti-

How can any institution flourish without the power of making laws and of mending them! The church, though a divine institution, is committed to human regulation and government; and, as nothing human can be perfect, the church cannot prosper without remedying from time to time whatever may have become faulty in the administration of her affairs. The Convocation, re-established, would be an efficient corrective of abuses; and, with a complete episcopal *veto*, it would be a safe one. And there could not be found a more august and venerable body, than the assembled representatives of the piety, the learning, the refinement, and the dignity of the Church of England. The revival of her Convocation would be a blessing to the whole Protestant, to the whole Christian world, as well as to herself.

On the theological education of the English clergy the bishop has a valuable note, which we quote entire.

"It would hardly be supposed, and yet such is the fact, that the theological requisitions for the ministry, and the provisions for theological education in the American Church, are much superior to those in the Church of England. With respect to the qualifications for orders, in addition to evidence of pious and moral character, the canons of the latter church only require that the person applying for orders has 'taken some degree of school in either of the universities; or at the least, that he be able to yield an account of his faith in the Latin, according to the articles of religion; and to confirm the same by sufficient testimonies out of the Holy Scriptures.' No previous time for theological study is specified.

"In the Church of England there are really scarcely any public provisions for theological *education* for the ministry. In each of the universities there are only two professors of divinity. Their duties are confined to delivering at stated times, a few lectures on divinity to the university students; but they have not the especial charge of the candidates for orders, who are left to study *when*, and *where*, and *how* they please. Almost immediately on graduating, they may apply for orders, with no other theological knowledge than what was obtained in the *general* course of religious studies in the college of which they have been members.

"In the American Episcopal Church, a Theological Seminary, under the authority and control of the whole church, is established, embracing, under six professorships, a course of *theological* study of three years, in which, for nine months every year, the students are daily examined by the professors on the subjects of their respective departments.

"Must not every friend to the Church of England most ardently desire that in the universities, distinct and full provision, similar to that above named, should be made for theological education? And could there be a better plan than that of *divinity colleges*, where the graduates of the other colleges could pursue their theological studies under suitable professors and tutors? What an incalculable effect

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cular organization of her legislative, executive, and judiciary departments. It is correct to speak of the divine institution of *Episcopacy*; but not as is done by some writers of the divine constitution of *episcopal government*; which on many points is of human arrangement, and varies in different episcopal churches.

"In the American Episcopal Church, the body which exercises her legislative power is constituted analogous to the paramount civil body of the United States—the Congress. This consists of two houses, of senators and representatives of the several states, the concurrence of both being necessary to laws. And the supreme authority of the American Episcopal Church is vested in like manner in a General Convention of two houses, with co-ordinate powers—the house of bishops of the several dioceses, and the house of clerical and lay deputies from each diocese, chosen by the clergy and representatives of the congregations in diocesan conventions; the consent of both houses being necessary to the acts of the convention; and the clergy and laity having a negative on each other. The *government* of the Episcopal Church in America is perhaps even more *republican* than that of the Presbyterian denomination. The legislative bodies of the latter are not divided as that of the General Convention of the Episcopal Church is, into two houses, similar to the civil legislatures; nor in their ecclesiastical assemblies have the laity, voting as a distinct body, a complete negative on the acts of the clergy, as they have in all the legislative bodies of the Protestant Episcopal Church. There is also a close analogy between the civil government and the government of the Episcopal Church in *the single and responsible executives*—the president and governors in the one; and in the other, the bishops of the several dioceses, originally elective officers, and amenable by impeachment of the diocesan conventions to the general council of bishops. A single executive, securing at once *energy* and *responsibility*, a feature so valuable in our civil constitutions, is unknown to all the forms of church government, except the *episcopal*. Let it not be said then that there is any inseparable alliance between an episcopal government and monarchy. Happily without violating the cardinal principles of Episcopacy in the divinely constituted powers of bishops, episcopal government may be adapted to any form of civil polity; and in *this country*, resembles more *than any other ecclesiastical government, our civil constitutions.*"

would such institutions produce in raising the tone of theological and practical qualifications for the ministry, and in counteracting the superficial and secular views with which that holy function is now too often regarded? A church of such wealth and influence as the Church of England, has only to say this *must* be done, and it *would* be done. But alas! the Church of England cannot *speak* nor *act*. There is no community of authoritative acts as in the American Church between the bishops, none between them and the clergy and the laity. No *General Convention* of the bishops and the representatives of the clergy and laity superintends and regulates her concerns.

"The only public bodies of the Church of England are the Society for Promoting Christian Knowledge, the Society for Propagating the Gospel, and the Church Missionary Society. But these have no authoritative power over the internal concerns of the church; and are in many respects most loosely organized. The business of the two former is regulated by public meetings of all the members, in which, as far as *voting* is concerned, the bishops may be entirely controlled by the clerical and lay members, and the two former by the latter, who it is believed out-number them How much more correct and judicious is the principle of a concurrent vote by orders in the American Church, so that the three orders of bishops, clergy, and laity, have a negative on each other. No person, I think, who knows the present state of the Church of England, but must ardently desire the union of the two societies for *Propagating the Gospel*, and the *Church Missionary Society*, in a *new* society, to be managed by directors consisting of the bishops, of certain of the beneficed clergy, and of officers of the state, and of the law, and of other persons to be chosen by the members—in this board of direction, adopting the principle above mentioned, of voting by orders. The party spirit that now rages in that church would thus be allayed, and the greatest efficiency given to the operations of the Church of England, in the important work of propagating the Gospel."

The bishop very properly guards his hearers against supposing that he felt any gratification in making this display of the imperfections brought into the English Church by her union with the state, or that he undervalued the sterling excellences of that church in her proper and spiritual character.

"I might dwell on other points of comparison—*but the detail is painful to me, and I forbear. I forbear also, lest it should be supposed that I delight in exposing* the weak points of a church, who, with all her faults, arising not from her spiritual character, but from secular arrangements, is the great blessing and hope of England and of Protestant Europe; whom, notwithstanding defects that obscure her splendour and impede her apostolic influence, I revere and love; and who ranks among her bishops and clergy some of the highest names for talents, for learning, for piety, and for laborious zeal; and whose friendship and hospitable attentions, an honour to any person, I have felt to be an honour to me. I make this acknowledgment with emotions of the liveliest gratitude for the abundant hospitalities and attentions which gladdened my residence among them. But surely this powerful feeling is not to repress the exercise of the privilege, and indeed the duty, of every person who may have the opportunity, of comparing his own country and church with others, not for the unworthy purpose of petty boasting, but in the elevated view and hope, however humble his influence, of advancing the great interests of the human kind, and the divine cause of the kingdom and church of Jesus Christ. Hospitalities and attentions, estimable as they may be, would, at such a price, be much too dearly purchased.

"No—I revere and love England and its church; but I love my own church and country better.—'If I forget thee, O Jerusalem, may my right hand forget its cunning. If I do not remember thee, may my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'

"It is with a view to nourish the same sentiments in you, my brethren, that I have indulged in remarks which some may think unnecessary and invidious. But what I have said, has been dictated by a paramount sense of duty, which, when clear and decided, ought not to look to personal consequences—by a deep and deliberate conviction that you cannot be made sensible of the great superiority of your own church in many particulars of human arrangement, but by the comparison which I have made. You ought to know and to feel this superiority, not for the purpose (I repeat it) of nourishing a foolish vainglory, but of cherishing that enlightened and warm attachment to your church, which only will lead to zealous and unabating endeavours to preserve her purity, and extend her hallowed influence.

"Nor is this comparison without another important object. Common opinion often identifies our church not merely in the cardinal points of faith, of ministry, and of worship, in which we are proud thus to be identified, with the Church of England, but in the organization which results from her connection with the state. This erroneous view of our church has

subjected her, in various places and at different times, to an odium which, preventing a dispassionate examination of her real character, of her apostolic and primitive claims, has seriously retarded her progress. It has been insinuated, if not openly asserted, that we secretly desired the establishment, the honours, and the wealth of the Church of England. God forbid (I speak reverently and most seriously) that we should ever have them. It may be doubted whether in their present operation they are a blessing to the Church of England. They weigh down her apostolic principles; they obstruct the exercise of her legitimate powers; they subject her to worldly policy; they infect her with worldly views. Still in her doctrines, in her ministry, in her worship, she is 'all glorious within'—and thanks to the sound and orthodox and zealous clergy, who have been faithful to her principles, she is still the great joy and the great blessing of the land. It would be impossible to sever the church from the state without a convulsion which would uproot both, and thus destroy the fairest fabric of social and religious happiness in the European world. But many of the abuses to which secular interest and views have subjected the Church of England, and many even of the original defects of her constitution, might be, and may we not hope will be, corrected and remedied by the gradual but powerful influence of *public opinion*. And it therefore is a high act of duty and of friendship to that church, to direct the public attention to those abuses and defects. For if the Church of England were displayed in her evangelical and apostolic character, purified and reformed from many abuses which have gradually but seriously diminished her influence, greater would be the blessings she would diffuse, more limited and less inveterate the dissent from her, and more devoted the grateful attachment of her members. We want not, therefore, the wealth, the honours, or the establishment of the Church of England. With the union of church and state commenced the great corruptions of Christianity. So firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favour, her frowns rather than her smiles, her repulses rather than her embraces. It is the eminent privilege of our church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did, before the first Christian emperor loaded her with the honours that proved more injurious to her than the relentless persecution of his imperial predecessors. In this enviable land of religious *freedom, our church, in* common with *every other religious* denomination, asks nothing from the state but that which she does not fear will ever be denied her—protection, equal and impartial protection."

Such, we are persuaded, is the voice of Episcopalians universally: we desire no establishment but in the conscientious and pious feelings of a Christian people. The claims of Episcopacy, the value of the liturgy, and the advantages of sound and settled doctrine, have thus far been so well discerned by our countrymen, that our denomination has long been, and is still on the increase. And there is more pleasure and more pride in pointing to such a fact, than there could possibly be in tracing our success to civil influence.

With the following *note* we conclude our extracts.

"The author has not the vanity or the presumption to suppose, that his opinions will be considered as of so much importance in England, as to excite any solicitude as to their nature or their operation. But he must say, that fervently and deeply attached to the Church of England in her apostolic and primitive character, if he were one of her clergy, and occupied a station of influence, he should feel it an imperious duty, and the highest evidence of his attachment to her, to proclaim precisely the same opinions which he has expressed in this discourse."

Perhaps, as the bishop suggests, this sermon may produce no effect, and attract little attention, in England. Yet may we not *hope* the contrary? When has the Church of England been so thoroughly inspected by a *friend*, from without, as it has lately been by Bishop Hobart? and shall the voice of that friend, that ardent friend, be utterly unheard or disregarded? Those who were *not friends* of that church have often had a mighty influence in her affairs—Calvin, Knox, Martyr, Bucer, to say nothing of English puritans and dissenters. Why then may we not *hope* that some benefit may there accrue from the friendly though candid remarks of a bishop of the church which deems it her highest honour to be identified with the church primitive and apostolic, and whose boast, second only to that, is that she is the sister of the spiritual Church of England!

From an English Publication.

The Country Church-yard.

"Ah! sweetly they slumber, nor love, hope, nor fear,
Peace, peace, is the watch-word, the only one here." *Herbert Knowles.*

DEATH, which wears so awful an appearance in London, when viewed in contrast with the glittering splendour and varied festivities of a metropolis, assumes the guise of softness and simplicity, when suggested by a walk through a village church-yard, like the one in which these remarks were written. Here are no gaudy contrasts to shock the sensibilities with the image of decay; no glittering pageantry from which the mind may turn with shuddering to the little hillocks that repose in the sunshine around; all is quiet and tranquillity; which if it speaks of long-buried friends, speaks also of the calm placidity of their repose. The only objects that now present themselves are those of simplicity and pathos. Whichever way we turn appear little mounds of earth, swathed with oziers, and overgrown by wild flowers: simple monuments that record "where the rude forefathers of the hamlet sleep," and verses inscribed by the hands of friends to the memory of departed associates. Here, too, the sun now shines in all his meridian splendour; and though we know that his bright beams cannot irradiate the dark night of the tomb, it pleases the fancy to observe, that all we behold of the external appearance of mortality, wears a tranquil and even cheerful aspect. If, therefore, we take our ideas of death from the surrounding objects that inspire them, how consoling, how delightful must it appear! How gratifying to the imagination to feel, that after the busy turmoil of the world is over, here at least is a place of refuge appointed for us, where our cold remains may slumber in silence and in sunshine. Fortunately for the tranquility of our imagination, we see not the hidden mysteries that the mouldering coffin conceals—we see not the lazy worm fattening on the misshapen relics of all that was once lovely and smiling—we see not the eye, deep sunk in its sockets, affording a shelter to the meanest insect, the flesh wrinkling on the bones, the coffin itself mouldering to dust, and every hidden circumstance telling of unrelieved horror. All this infinite disgust is spared us; and the only idea we entertain of death is, of a calm eternal slumber, that knows neither change nor terminations of repose.

We have seen many people in the heedlessness of youth and vivacity, tripping lightly over graves, and passing by with indifference the simple inscriptions that record the virtues of the departed, and at the hazard of being considered too fastidious and fanciful, must venture to issue our protest against this idle assumption of gaity in a spot that should engender the most serious contemplations. To tread upon a grave as one would move down a ball-room, to pass by a church-yard as one would pass by a palace, appears an insult to the mouldering relics that slumber below—a contempt evinced to the presiding genius of the place. There is a deep and unearthly sanctity in a sepulchre that should never be polluted by the contaminating touch of mortals. It speaks of a long and gentle slumber that ought not be invaded by the unhallowed voice or step of man. If repose and solitude are denied even in the darkest recesses of the tomb, where shall we turn for a resting place? Or with what satisfaction shall we view our gradual declination into the valley of the shadow of death, when we know that even there our solitude must be disturbed? These are idle sentiments, perhaps, and may appear somewhat fantastic, when the common sense part of the community consider that death is an utter annihilation of feeling, that can never be molested either by the prying curiosity of some, or the riotous visits of others. We attempt not to dispute the axiom, but as we always associated death with the idea of slumber, our prejudices are instantly at work, and shudder at the bare possibility of so sweet a sleep being broken by the wanton intrusion of the thoughtless or indifferent. Besides, a church yard losses its sacred character if resorted to for the purpose of curiosity or amusement. The mouldering sepulchre—the dim sun that peers faintly

through the glazed windows—the last streak of departing day that tinges the venerable yew with the dying tints of twilight—the rank weeds that rustle around the tomb—the hollow wind that rushes through the dark vaults of death, and sound as if it breathed a dirge for the departed, all lose their melancholy and mysterious associations, if familiarized too intimately with the imagination.

The church-yard that suggested these observations, is situated in the most sequestered part of the Isle of Wight. It stands on a little nook of ground, shaded on one side by a beautiful screen of elms, and the blue swelling hills of the island. The Medina flows below, whilst, in the direction of the north, the eye catches an indistinct view of the sea; and when the wind is abroad, you may hear at intervals the mighty rushing of its waters, like the awful sound that echoes over the dark ocean of eternity, when the dying sufferer listens to its faint reverberation, and catches a glimpse of its deep rolling billows in the last closing hour of existence. Every thing wears the appearance of the divinest tranquillity, and even the sun, as if in his fondness for the situation, lingers around it, and shines on the mouldering sepulchres as one anxious to guard the repose of its tenants. In after years, this pleasing and melancholy spot shall often be recalled to our mind; "in comfort and in hope, in sickness and in sorrow," it shall cling to our remembrance like the ivy round the trunk of the decaying oak; and whenever we are inclined to think of death as of a spectre who haunts life with his dreadful associations, we will recall the church-yard of Wippingham to our remembrance, where he reposes like a slumbering beauty, and be reconciled. ANASTASIA.

Selections, No. I.]

From the Gospel Messenger.

The Rev. James Dewar Simons

Was born in Charleston on the 29th of April, 1785; was ordained as deacon of the Protestant Episcopal Church by Bishop Moore, at New-York, on the 16th Nov. 1806, and received the order of priesthood from the same bishop, on the 23d May, 1809. He seemed to have been born for the ministry of the Gospel, and possessed those amiable qualities which should adorn the character of a clergyman. He was pious, and entirely without ostentation. He was truly a philanthropist, and fulfilled the injunctions of our Saviour, "thou shalt love the Lord thy God with all thy heart, with all thy soul," &c.! "On these two commandments hang all the law and the prophets." He acted as minister of St. Philip's church for 18 months, while the rector, the Rev. Dr. Jenkins, was absent; and on his resignation was elected rector on the 27th August, 1809. By the unerring decree of Providence, he was taken from this station, in which he promised great usefulness, at the premature age of 29 years and 28 days. He had been brought up by and under the special care of a fond and pious uncle, (the brother of his mother,) Robert Dewar, Esq., who in infancy adopted him as his son, and whose delight it was to instruct him in literature, and lead him in the paths of virtue and religion.

Immediately after his death, some of his friends (not among those who were his relatives) obtained the subscription of a handsome sum of money, towards erecting a monument to his memory, to be placed within the walls of St. Philip's church. From motives of delicacy these subscriptions were not called for. But after the lapse of more than ten years, his uncle before mentioned, who died eight months after he did, having left a sum of money to be added to what was intended to be collected for the erection of a monument, his executor felt it incumbent on him to discharge this trust so far at least as to appropriate the sum bequeathed, it being sufficient to place the tablet which is now fixed against the south wall in the church, in the south aisle.

This monument is plain and neat, and was executed in Charleston. It has two Ionic columns of black marble, with dove grounds behind, base and capital white, supporting the entablature. The architrave is white, the

frieze black, and the cornice white. On the tablet, which is of white marble, is the following inscription:—

Sacred
to the memory of
THE REV. JAMES DEWAR SIMONS,
Rector of this Church.
In the relations of private life,
He was distinguished
by an exquisite Sensibility,
and enlarged Philanthropy:
While his faithful discharge
of the Pastoral Office,
His cheerful Piety and ardent Zeal
in the cause of Religion,
adorned by unassuming manners
and the graces of literature,
endeared him to the hearts
of an affectionate Congregation,
and a wide circle of
Admiring Friends.
He died on the 27th May, 1814, aged 29 years.

Above the whole is an obelisk of black marble, on which is inscribed, in gilt letters, the following quotation from Buchanan's paraphrase of the 92d Psalm, v. 13:

Quæ planta firmis hæserit radicibus
In æde Domini aut atriis,
Se flore amæno frondibusque vestiet.

A FREE TRANSLATION.

Such as are planted and have struck their roots deeply in the courts of the Lord, shall be clothed with a lovely foliage, put forth another and another fragrant blossom, and flourish more and more, yea for ever and ever.

In our Prayer Book the prose of the 92d Psalm, v. 12, is:

"Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God."

Which in the metrical version is as follows:

"These, planted in the house of God,
Within his courts shall thrive:
Their vigour and their lustre both
Shall in old age revive." B.

Ascent of Mont Blanc.

Markham Shirwell writes from Berne, Switzerland, on the 4th of September, as follows:—"I have just completed the difficult and dangerous task of reaching the summit of Mont Blanc. We reached the summit on Friday, the 26th; and arrived back at Chamouni on Saturday, the 27th. The two nights we were absent, we slept, of course, on the eternal snows, in an atmosphere of 12 degrees below freezing. The rarity of the atmosphere had very serious effects on us all; one or two of the guides bled profusely at the nose; one spit blood during a whole day; I vomited during 18 hours with little intermission. Sleep overcame us at every moment. One of the most remarkable things is the perfect silence which reigns on the top of Mont Blanc: you do not hear one thing. The sky is dark—quite indigo. The full moon in such a black ground was the finest thing imaginable. One star was visible only. Our faces almost all peeled, and our eyes were very much swollen. It was a hazardous thing. The last ascension was four years since, when three guides perished by an avalanche. We sealed up a bottle with names and dates, and plunged it in the snow."

Organ at Harlaem.

The organ in the cathedral of Harlaem, in Holland, is reckoned the first in the world. It contains 8000 pipes, some of which are thirty feet long and sixteen inches in diameter, and has sixty-four stops, four separations, two shakes, two couplings, and twelve bellows. The notes of this wonderful instrument can swell from the softest to the sublimest sounds; from the warbling of a distant bird, to the awful tone of thunder, until the massy building trembles in all the aisles. It has a stop called *Vox Humana*, which most admirably imitates the human voice. Handel passing through Harlaem, could not of course resist the sight of the far-famed organ; he procured the keys, &c. and amused himself for some time; at length he got into one of his rhapsodies, and rolled along the deep thundering notes till the very steeple shook!

Phosphorescence of Potatoes.

Lichtenberg tells us, that an officer on guard at Strasburg, on the 7th January, in passing the barracks, was alarmed on observing a light in one of the barrack rooms. As this was strictly prohibited, fire was suspected, and he hurried forward to the apartment. On entering it, he found the soldiers sitting up in bed, admiring a beautiful light, which proceeded from potatoes in an incipient state of putrefaction. The light was so vivid, that the soldiers could see to read by it; it gradually became less and less vivid, and entirely disappeared by the night of the 10th of the month.—*Edinburgh Philosophical Journal.*

Recent Vegetation of ancient Beans.

As I happened to be at Naples when first Herculaneum was discovered, I should have told you that some leathern bags of beans, answering exactly to our kidney ones, were found in several corners of their window-seats. The Romans were very fond of that kind of supper, as appears by a line of Horace—"*Oh quando faba Pythagoræ*" Some of the English gentlemen were curious enough to sow them on their return;

and notwithstanding their having been to appearance dead for so many centuries, yet did they grow and produce. Dr. Lawson tried the experiment in a small garden of his at Chelsea, and it succeeded."—*Modern Traveller.*

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Population of New-York.

The Albany Argus gives the result of the late census of this state as follows. The gain since 1820 is 242,648.

Counties.	Total Population.	Counties.	Total Population.
Albany,	42,821	Onondaga,	48,435
Alleghany,	18,164	Ontario,	37,422
Broome,	13,893	Orange,	41,732
Cattaraugus,	8,643	Orleans,	14,460
Cayuga,	42,743	Oswego,	17,875
Chautauque,	20,640	Otsego,	47,898
Chenango,	34,215	Putnam,	11,866
Clinton,	14,486	Queen's	20,331
Columbia,	37,970	Rensselaer,	44,065
Courtlandt,	20,271	Richmond,	5,932
Delaware,	29,565	Rockland,	8,016
Dutchess,	46,698	Saratoga,	36,295
Erie,	24,316	Schenectady,	12,876
Essex,	15,993	Schoharie,	25,926
Franklin,	7,978	Seneca,	20,169
Gennesee,	40,905	St. Lawrence,	27,595
Greene,	26,229	Steuben,	29,245
Herkimer,	33,040	Suffolk,	23,695
Jefferson,	41,650	Sullivan,	10,373
King's,	14,679	Tioga,	19,951
Lewis,	11,669	Tompkins,	32,908
Livingston,	23,860	Ulster,	32,015
Madison,	35,646	Warren,	10,906
Monroe,	39,108	Washington,	39,280
Montgomery,	40,902	Wayne,	26,761
New-York,	166,086	Westchester,	33,131
Niagara,	14,069	Yates,	13,214
Oneida,	57,847		
Total population of the state,			1,616,458
Population of ditto, excluding aliens, paupers, and persons of colour, not taxed,			1,531,648

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Annual Report of Deaths in the City and County of New-York, 1825.

Whole number of deaths during the year, 5018, viz. 1721 men, 1180 women, 1156 girls, and 961 boys.—Aged, under one year, 1109; between 1 and 2, 386; between 2 and 5, 300; between 5 and 10, 137; between 10 and 20, 181; between 20 and 30, 653; between 30 and 40, 758; between 40 and 50, 641; between 50 and 60, 357; between 60 and 70, 226; between 70 and 80, 161; between 80 and 90, 88; between 90 and 100, 14; and 7 aged upwards of 100 years.

Died in January, 317; February, 440; March, 362; April, 305; May, 405; June, 419; July, 733; August, 512; September, 407; October, 366; November, 376; December, 376.

Diseases and Casualties.—Abscess 12, aneurism 4, apoplexy 147, asphyxia 4, asthma 12, burned or scalded 30, carbuncle 3, cancer 13, caries 1, casualty 53, catarrh 1, childbed 30, chicken pox 1, cholera morbus 26, colic 6, compression of the brain 3, consumption 843, convulsions 293, contusion 4, cramp in the stomach 9, diabetes 1, diarrhœa 61, drinking cold water 77, dropsy 110, dropsy in the chest 37, dropsy in the head 196, drowned 56, dysentery 138, dyspepsia 5, epilepsy 6, erysipelas 16, fever 120, bilious fever 10, bilious remittent fever 14, inflammatory fever 3, intermittent fever 10, puerperal fever 5, putrid fever 1, remittent fever 45, scarlet fever 10, typhus fever 227, flux infantile 151, fracture 7, frozen 3, gout 2, gravel 3, hæmorrhage 16, hæmoptysis 9, herpes 2, hives or croup 133, hysteria 1, jaundice 15, infanticide 3, inflammation of the bladder 3, inflammation of the bowels 104, inflammation of the brain 107, inflammation of the chest 203, inflammation of the liver 56, inflammation of the stomach 13, influenza 32, insanity 26, intemperance 84, killed or murdered 3, leprosy 1, locked jaw 14, lumber abscess 2, manslaughter 1, marasmus 58, measles 53, mortification 21, nervous disease 9, old age 203, palsy 62, peripneumonia 43, pleurisy 42, pneumonia typhoides 7, quinsy 8, rheumatism 14, rickets 1, rupture 3, St. Anthony's fire 4, scirrhus of the liver 1, scrofula or king's evil 14, scurvy 1, small pox 40, sore throat 33, spasms 3, spina bifida 1, sprue 18, stillborn 244, sudden death 49, suicide 14, syphilis 15, tabes mesenterica 143, teething 61, vomiting blood 1, ulcer 6, unknown 111, white swelling 5, whooping cough 69, worms 24.—Total, 5018.

Remarks.—The city inspector respectfully reports to the board, a statement of the deaths in the city and county of New-York for the year 1825, amounting to five thousand and eighteen, in which number are included eight hundred and seventy-five coloured persons.

The increase of the deaths last year, contrasted with that of the preceding, was six hundred and seventy-seven, partly arising from our increasing population, and in part from the natural consequences of the excessive heat during the month of July.

The deaths by consumption continue in the usual ratio of our population; eight hundred and forty-three were recorded, of which number one hundred and eighteen were people of colour.

The fever cases were generally more numerous than in 1824; yet, may we not be thankful, that, during the last year, our city was providentially exempted from the distressing consequences arising from its worst form—*yellow fever?*

Respectfully submitted,

GEORGE CUMING, City Inspector.

Bleeding at the Lungs.

It is stated with unshaken confidence, and as the result of actual and repeated experience, that a half tumbler of gin sling, well covered with powdered nutmeg, proves a speedy and an efficacious styptic in that dangerous and alarming complaint, a bleeding of the lungs. It was the discovery of accident, but has never been known to fail, though often tried; even when all other known means have been resorted to in vain.—*Evening Post.*

Steam Horse.

The first trial of a locomotive steam engine was made on the Stockton and Darlington railway, on the 27th of September, in the presence of an immense number of spectators. The whole length of the rail-road is twenty-five miles. The procession set out from Brusselton, and proceeded thence to Stockton, twenty and a half miles. It consisted, 1st. of the locomotive engine; 2d. the tender with coal and water; 3d. five waggons loaded with coal, one with flour, and one with engineers, surveyors, &c.; 4th. the company's coach Experiment, fitted up so that the passengers may sit on two long seats facing each other, and containing sixteen or eighteen inside passengers; in this coach were the committee and other proprietors; 5th. six waggons with strangers; 6th. fourteen waggons with workmen and others; 7th. six waggons laden with coals. These were all attached to the locomotive engine, and were set in motion by it. They stopped at Darlington, when it was found that there were on the several waggons, part of which were filled with coals, 553 persons. After a short delay at Darlington, where the engine was replenished, and the load differently arranged, they proceeded to Stockton, a part of the way at the rate of fifteen or sixteen miles an hour, and entered that town with near 700 persons in and upon the waggons attached to the locomotive engine, six of which were loaded with coal, and one with flour.

Inoculation for Scarlet Fever.

A mode of preventing the scarlet fever, by means of inoculation, has been discovered in Germany: it is said to be as certain in its operation as vaccination in preventing the small pox. As this disease can happen but once to the same person, the treatment may probably be efficacious. Ten or twelve grains of extract of belladonna are to be mixed with a pint of water, and four teaspoonfuls of this mixture are to be administered for ten successive days; this produces red spots on the skin, *like those of the scarlet fever*; a contraction and burning in the throat, and a slight fever, in which are also symptoms of that disorder. Children who have contracted this factitious disorder, are, it is said, protected from the real one, and may, with impunity, sleep in the same bed with persons ill of the malady. Drs. Soemmering, Hufeland, Meglin, &c. are partizans of the new system; and Dr. Lemerier of Paris has also adopted it.—*Edinb. Christ. Ins.*

Roman Cement.

M. Minard has discovered that the property which the Roman cement possesses of setting under water, belongs to almost all calcareous stones. Certain lime stones, employed from time immemorial in the production of lime, give, at pleasure, a Roman cement, which sets in a quarter of an hour; another, which requires four or five days; and also a rich lime, that will not harden at all. To this effect the stone must lose 8, 12, or 30 per cent. by calcination. M. Vicat, to whom we are indebted for so many new facts with respect to mortars, has recently published one which perfectly agrees with the general remark of M. Minard, which is, that chalk, feebly calcined, gives a mortar capable of setting under water.

Various experiments induced M. Minard to presume that Roman cements owe their quality to a subcarbonate of lime, produced by the action of fire upon the natural carbonate. The happy consequence which he has drawn from his numerous experiments, that Roman cement may be made in almost every place where limestone is found, appears to be beyond all doubt.—*Ann. de Chimie.*

Consecration.

On the 18th January, 1826, a new church in Zion parish, Prince George's county, Maryland, was consecrated to the service of Almighty God, as the parish church, by the Right Rev. Bishop Kemp.

Calendar for March, 1826.

5. Fourth Sunday in Lent.
12. Fifth Sunday in Lent.
19. Sixth Sunday in Lent. Palm Sunday.
20. Monday before Easter.
21. Tuesday before Easter.
22. Wednesday before Easter.
23. Thursday before Easter.
24. Good-Friday.
25. Easter-Even. Annunciation of the Virgin Mary.
26. Easter-Day.
27. Easter-Monday.
28. Easter-Tuesday.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 3.] MARCH, 1826. [Vol. X.

Memoirs of the Life of Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D.D. Archdeacon of Bedford—Continued from page 36.

Bishop Middleton soon found himself on terms of respect with the persons in authority; and received encouragement from the Earl of Moira, governor-general, at that time absent from Calcutta with the army against Nepaul. The attention of the clergy was naturally directed to him. Some of them communicated statements of religion and morals in the remote parts of his extensive diocese; and he expressed himself grateful for the result of their personal experience and local observations. He was deeply sensible of the difficulties attending the discharge of the duties which Providence had assigned him; and he knew not from what source he could hope to derive more effectual aid, with the divine blessing, than from the exertions of those who, having been long resident in India, were concerned for the honour of the Christian name; and who, among other means of recommending it to the surrounding nations, would maintain, to the utmost practical extent, the holy ordinances and decent rites prescribed in our national church.* Such were Bishop Middleton's sentiments at his entrance upon this important station.

On Christmas-day, 1814, he delivered his first sermon in the cathedral at Calcutta, from Luke ii. 10, 11. "For, behold, I bring you good tidings of great joy, which shall be to all people," &c.; a happy choice of subject, enabling him to expatiate on salvation, of which he was appointed the distinguished messenger to the inhabitants of the East.

At this juncture the state of religion in India was deplorable. The sanguinary rites and debasing superstition of paganism were practised by the natives, whilst the means for their conversion to Christianity were comparatively small. A branch of the Syrian church, indeed, had for ages been settled on the coast of Malabar; members of the Church of Rome extended their influence from Goa, and the Baptists had been introduced into Calcutta at the latter end of the last century. The Presbyterians also had their congregations, and missionaries of other sects were dispersed in various parts of the Indian continent. The Society for Promoting Christian Knowledge had not been inattentive to the benighted state of Hindostan, and had stationed missionaries at Tranquebar, Madras, Cuddalore, Tanjore, and Trichinopoly. But the English inhabitants were so ill supplied with clerical ministration, that many of them had no opportunity of hearing divine service.

The necessity of attending to the religious concerns of so large a part of the British dominions was apparent. The progress of improvement, however, could not be rapid, and the bishop found many impediments in the way of projects, which suggested themselves, from time to time, to his comprehensive mind.

On the first establishment of Episcopacy in India, it was difficult for the government of England to define the powers of the bishop. The ground was to be tried; and as circumstances occurred, he found it necessary to seek direction and authority to meet them, from the crown which had placed him in the see; consequently, the effect of his exertions could not be commensurate with the advantage he contemplated, for he had not the means of bringing it to a completion. Still he was assiduous in his endeavours to ascertain the state of the mind in his extensive diocese, and lost no opportunity of affording an interview to those who sought a conference. Amongst these was a person from Bagdad, who brought an overture from an Arabian convert to Christianity, and a Persian letter, in which he furnished the bishop with an argument against the Koran. This and other circumstances gave the bishop an opinion that the mind was at work; and that a bishop who could stand forward as the patron of converts whose sincerity was approved, and who could bear the expense of printing, as occasion required, might be a powerful instrument in the hand of Providence to promote a work, which, sooner or later, will be accomplished.

The Arabian expressed a wish that the bishop would invite him to Bengal, that he might openly profess Christianity, having already been baptized, and might be enabled to obtain a subsistence equal to what he would relinquish. The bishop knowing that further proof of sincerity

* *Bishop Middleton's MS. notes*

was necessary before he put implicit confidence in a person of this description, and having no immediate prospect of a subsistence for him, declined giving a direct invitation; but replied to the Persian, that in case of his coming to Calcutta on other grounds, he was ready to receive him.

In the January after his arrival, the bishop proceeded to appoint registrars in the three archdeaconries,* and to forward the instruments of institution to the archdeacons themselves. Having placed the proper officers in the ecclesiastical departments, other business demanded his attention. A letter from the archdeacon of Bombay represented to him the irregular mode of celebrating marriages in the out-stations. The bishop observed, in reply, that the same irregularities prevailed, till of late years, in the presidency of Fort William, from the extreme paucity of clergy; and that even then marriage licenses were granted by the supreme court. In this, and in many other instances, there was great need of reform. The marriage act did not extend to India; and neither the new charter of the company, nor the letters patent appointing the bishop, supplied the defect.

The baptizing of infants was another point on which he was consulted, and he directed that parents should be admonished to carry them to church, where there was no reasonable plea to the contrary. He was at this time expecting a proclamation for a general thanksgiving for the peace, and was preparing a form of prayer, which was afterwards used, when he preached a sermon on the occasion.

One of the first steps towards improvement in the distant part of the diocese, was the formation of a school society at Bombay, and the adoption of Bell's system; which gave the bishop great satisfaction, not merely in the mode of teaching, but in the use of the catechism and liturgy of the church. On this account he desired to be a subscriber to the society.

His early attention was also directed to the education of children in the city of Calcutta. The system pursued in the free school was improved under his direction: he became its patron, and projected annual examinations; at which, in process of time, some of the public functionaries attended His lordship took part in these examinations, and distributed the prizes. This had its due effect upon the spectators, and shortly after, a native waited upon him with a donation of five hundred rupees. He thus brought into order an institution† which, on his arrival, was seldom mentioned but to furnish an invidious contrast to other establishments at Calcutta.

He was soon after requested by the governor-general to become the visitor of the orphan school, another seminary of "country born," amounting to 700 children.

In every institution of a religious character he had to feel his way, that he might not excite the jealousy of those who already occupied the ground. A Bible Society had been established before his arrival, and one of his first objects was the formation of a diocesan committee in conjunction with the Society in London for Promoting Christian Knowledge. It had been intimated to his lordship, that such a society as this, embracing so many objects, would create alarm; but by a temperate conduct, and the circulation of a short account of the society, his wishes were at length accomplished: many of the leaders of the Bible Society came into his views: he himself became the president, and the meetings were held at his house.

In the summer he began to exercise some of the functions peculiar to his order. Early in July he held a confirmation, for which the minds of the people had been prepared by a sermon, preached by Archdeacon Loring, at the bishop's desire.

About this time the bishop was involved in some perplexity by the claims which were set up by the respectable members of the Church of Scotland resident at Calcutta, to a community of privilege with the Church of England. To the bishop's clear and comprehensive mind this equality of privileges to two churches in the same state appeared an anomaly from the ordinary principles of legislation, and even the mutual interests of the bodies concerned. He was well aware that the Articles of Union secured the ascendency of the Kirk in Scotland, but he knew also that it conferred no pre-eminence in England; and that in London, for instance, the frequenters of the Caledonian chapel ranked as dissenters from the church as by law established. He naturally conceived that the case would be the same in Calcutta, or wherever a bishop of the established church was regularly appointed; and therefore, although it seemed that some persons concerned in the management of Indian affairs took a different view of the subject, he felt that he could not surrender these rights of the church which had

* Calcutta, Madras, and Bombay.

† This school, in 1820, was increased from *300 to 400 children; consisting* of 280 boys and 120 girls. When the bishop entered on the see, he found the school in a neglected state; but the monthly meetings of the patron and governors, and the introduction of a master from England, accomplished much for its welfare.

been solemnly committed to his hands. He did not think that he was asserting any new claim, still less indulging any petty and unwarrantable spirit of bigotry; but with perfect charity to the persons of those whom he opposed, he still felt himself bound to contend, that in his deliberate judgment they were infringing the just rights of the venerable church to which we belong, and of whose principles he had been made the first depositary and guardian in the continent of India.

The conduct pursued by himself, and recommended by him to his archdeacons, was mild and benevolent. In all proceedings nothing was to be forced or carried on with ostentation. Whether with reference to the formation of district committees or schools, a quiet course was prescribed and adopted, and it had a beneficial effect. In every establishment proposed he attended to the minutiæ. The selection of the elementary books best adapted to the state of the different denominations of scholars, had an equal share in his attention with matters of an higher description. His correspondence with Archdeacon Barnes, of Bombay, evinces the great care and moderation of the bishop, as well as the admirable conduct of the zealous and judicious head of that archdeaconry.

So prosperous were the proceedings of the diocesan committee at Calcutta, that the bishop was enabled to send, in July, 1815, 620*l.* to the Society for Promoting Christian Knowledge, two-thirds of which were to be returned in books and tracts. These were to supply the want of instruction in barracks, cantonments, hospitals, gaols, regimental and other schools, and to correct ignorance amongst Europeans, whenever it appeared.

He preferred the Society for Promoting Christian Knowledge to all other societies, in the extent of usefulness, in India. "We give away Bibles," he said to a friend, "and so far are equal to any other which does the same; we give away Prayer Books, and Tracts upon every religious subject, and are, therefore, superior. And this is found to be true in fact. The Colombo Bible Society has been obliged to abandon its fundamental principle, which is acknowledged in a sermon sent from Ceylon: and the persons in that island who are most zealous to promote Christianity, have applied to Bartlett's Buildings for a supply of catechetical tracts, and have received them. There cannot be a stronger proof that the Society for Promoting Christian Knowledge is better adapted than all others for India."

It has been already observed, that the powers of the bishop were imperfectly defined in the letters patent; for although it would appear from their tenor that it was the purpose of the crown that the bishop of Calcutta should have the fullest authority over the clergy of the united Church of England and Ireland in India, yet, there being no parochial clergy in that country, the governor-general in council demurred upon the point; and stated, that as the case then stood, all the clergy were held to be *military* chaplains; those attached to the church in Calcutta being under the control of the governor-general in council, and those in other quarters receiving their instructions immediately from the commander-in-chief. At the same time the governor-general in council addressed a lettet to the bishop, concurring in the anxiety which the bishop expressed in a communication made to the vice-president on the 19th of June, 1815, for carrying into effect, at an early period, the objects contemplated by the legislature in providing an episcopal establishment for British India, and expressing a desire of affording every facility to his lordship in the execution of that important duty. Accordingly, orders were issued for a proclamation, containing an extract from the letters patent, granted by his royal highness the Prince Regent on behalf of the King, dated 2d May, 1814, declaring that the general control over all chaplains of the united Church of England and Ireland, attached to the presidencies of India, in spiritual matters, had been transferred to the bishop, and that the clergy throughout the diocese of Calcutta were to take notice of and conform to it.

But the governor-general, in the above mentioned letter, further observed, that the bishop's functions would still be confined to the superintendence over the moral conduct of the chaplains, and his authority would, consequently, be exercised only in the unpleasant part of its character; namely, in censure or inhibition, where misconduct might require it; whilst the pleasing duty of giving to persons deserving of distinction preferable stations would be withheld from him.

The governor-general in council, therefore, with a view of freeing the episcopal functions from so invidious a check, and to remove the obvious objection which arises from a concurrent jurisdiction, resolved, that the nomination of chaplains to particular stations should hereafter originate with the bishop, and he requested his lordship to communicate to the local governments of the presidencies such arrangements as he might think proper to make, in order that the necessary instructions for the pay and allowances of the chaplains might be made in the usual manner.

At the same time an order was issued by the council that all clergymen appointed in future to the situation of chaplains in India, should, on their arrival, report themselves to the bishop, or, in his ab-

sence, to the archdeacon of the presidency at which they landed. The bishop was also furnished with a complete compilation of the existing rules and orders for the guidance of the chaplains, for the purpose of enabling him to prepare such new regulations as he might deem expedient for the better management of the ecclesiastical establishment.*

But the court of directors were dissatisfied with that part of the regulations of the supreme government which empowered the bishop to nominate the chaplains to their stations, and ordered it to be rescinded; so that, as matters now stood, the archdeacons had only to examine letters of orders, to administer the oaths, &c. and to send to the bishop an attested certificate from the register, that every thing had been regularly done which fell under their cognizance.

The court of directors assented to the other regulations; but the appointment of chaplains, they averred, interfered with their patronage; and on that view their letter passed through the board of control. They enjoined the governments to co-operate with the ecclesiastical authorities, but in no case to grant any allowances without special order.

The bishop was attentive to the propriety of ecclesiastical proceedings as well as to the welfare of the church in other respects. Of this we have a proof in the following anecdote. A clergyman in one of the presidencies established a lecture; but did not deliver it in the church. In informing his superior of this circumstance, he alleged that he acted from the best motives, and from a regard to the welfare of the established church. For this the bishop gave him credit; but added his regret that he had commenced it in a private house, as such a proceeding was quite irregular and liable to censure.

In December, 1815, he held his primary visitation at Calcutta, which was attended by ten of the clergy, the rest being absent at the distance of many hundred miles from that city: and on the 18th of the same month, his lordship, accompanied by his family, quitted Calcutta, to make the primary visitation of his diocese; an undertaking not to be accomplished under 5000 miles. He was conveyed to Madras on board the Cecilia, and landed at that place on the 26th, under a salute of fifteen guns from the fort. The admiral's house was prepared for his reception. On the Sunday after his arrival, he preached at the new church dedicated to St. George, which he consecrated on the 8th of January, 1816; and on the day following held a confirmation, consisting of 278 persons, including many adults. The church of St. George is a handsome structure, standing in the midst of a field of six acres, and surrounded by a treble or quadruple row of palm-trees—a splendid emblem of Christianity in the East.*

His visitation was attended by ten clergymen; more than had been seen together at Madras. On the Sunday following, he preached in two of the churches to almost the whole settlement. But his chief labour was in reducing into order the confusion in which he found ecclesiastical matters involved. The Armenians sent him a deputation of their body; and he was visited by a Brahmin,† with a request

* Letter of the chief secretary to the bishop *of Calcutta, 1st November, 1815.*

* The churches in India, previous to the erection of the bishopric of Calcutta, had been consecrated under a commission from the archbishop of Canterbury, without any endowment or previous donation of the church or churchyard. The bishop was in doubt how to act on such occasions. In some places he required deeds of donation from the local government, in which the church and church-yard were conveyed to trustees, to be held in trust, as consecrated and set apart for ever. And in others, he was satisfied with the written consent of the government, the founders, that he should proceed to consecration. The rest of the ceremony was in conformity to the rules laid down in Burn's Ecclesiastical Law.

† See a letter dated at sea, in the Bay of Bengal, 21st December, 1815, addressed to the lord bishop of St. David's, and published in the Annual Biography and Obituary for 1824, in which Bishop Middleton makes the following observations:—"The Brahmin is a man of great learning for an Asiatic, of great acuteness, and an anxious inquirer after the true faith. He has renounced idolatry, together with some hundreds of his dependants; and I am not without hope, that I may be destined by a gracious Providence to baptize them all into Christ's religion. What a day would that be for the Christian world! But there is yet much to be done; and, unfortunately, I have been obliged to leave him for six months, to go on my visitation. I pray that God may bless it to the ends for which it is undertaken." The bishop proceeds to state that the Brahmin had called upon him, to request that he would print the sermon which he had preached the day before; and on his declining it, the Brahmin prevailed on the bishop to read it to him and to expound it, which was done. But beside verbal instruction, his lordship assisted him with useful treatises on the elements of Christian knowledge, and gave him a copy of the "Easter Catechisms," which the bishop of St. David's had published, and presented to Bishop Middleton. The Brahmin, according to his own expression, found it "most useful, a perfect guide, and a collection of those authorities for which he had been seeking."—"I have a peculiar pleasure," says the bishop of Calcutta, "in mentioning this circumstance, because it must be highly gratifying to your lordship to know, that at least in one single, but memorable instance, your labours have been useful. Indeed, I do not know of any elementary book so well suited to those who are dissatisfied with idolatry, of which we have here many thou-

that he would read to him and expound a sermon, which the Brahmin had been told that the bishop had preached the day before.

Here he was present at a meeting of the district committee of the Society for Promoting Christian Knowledge. They were pursuing a good course, and confining themselves exclusively to European objects for the present, and gaining strength every day. There were already members of the society from Delhi to Cape Comorin; and the bishop was gratified by finding that the subject was taken up by military characters, who were anxious to supply their poor soldiers with Prayer Books, &c., by which the donors would be benefited as much as those who received the gifts.

He passed the morning of the 26th January at the college at Madras, in a very interesting manner, at an examination of the natives in Hindu law of descent and inheritance, carried on in Sanscrit recitation, or rather singing of verse in Persian, Tamul, and Teloogoo. When he reflected upon the scene he had witnessed, it struck him that very much was to be done before we can subvert Hinduism.

From Madras, which he quitted on the 31st of January, the bishop proceeded on his visitation* by land; and his mode of travelling he represented as patriarchal. His party consisted of his whole establishment, attended by a military escort. After journeying fifteen or twenty miles, they pitched their tents before the sun was high. Their baggage was conveyed on camels, whilst the bishop and his family, according to the custom of the country, were conveyed in palanquins. On the following morning he reached the Seven Pagodas, and entered through a Palmyra tope, amidst the singing of birds, into that vast assemblage of mis-shapen masses of rock and ancient sculpture. These, and indeed every other object of interest which came in his way, he examined with the eye of an antiquary and philosopher. As the Sunday recurred, he constantly took part in the performance of divine service. The Syriac and Persian languages occupied part of his attention; and thus he relieved his mind from the labour of his journey. Passing near Alumbura and by Conjameer, he arrived at Pondicherry on the 7th. Here he saw the Jesuits' college and Capuchins' church. In the library of the former, he found the books in bad condition, but some of them on very good subjects. The Christians of the Romish Church sent him a deputation, who appeared respectable men, some of whom presented books to him.

He quitted Pondicherry on the 9th of February, and reached Cuddalore on the same day. There he visited Mr. Holzberg, the discharged missionary, who gave him an account of the low state of the mission, and to whom he afterwards sent a present of money, to be divided between the poor of his congregation and himself. Whilst he was sitting in his tent in the evening, he observed two or three persons who were beating a tom-tom and playing a pipe, and behind them two others leading a sheep, exactly as sacrifices are represented in ancient sculpture; and such it was. Some of the bishop's party watched the procession to a neighbouring temple, whence the animal was brought back after being slain.

On the 10th he moved from Pondicherry to Periahcoopum, and on the 12th reached the great pagodas at Chillumbarum. The latter part of the road was interesting, leading by the side of a river, with the gateways of the pagodas in the distance. These he visited in the evening, when the Brahmins were assembled to receive him, who were very ready to show every part of these edifices of eastern superstition. There were at least five hundred persons present, chiefly Brahmins, who pressed forward to observe him. They eyed him narrowly, and asked for money to repair their pagodas. To this, of course, he paid no attention.

He afterwards learnt that some Mussulmans at Madras had endeavoured to represent his journey as an introduction to compulsory measures for the conversion of the natives; but the Brahmins expressed no alarm. They were astonished, however, at finding that the English had a head of their religion, or any thing like a church establishment. Upon being asked what they thought of the bishop's entrance into the village, without a procession of musicians, &c., as is usual when the collectors enter, they replied, that "they supposed him to have renounced all worldly enjoyments." This was the best possible construction.

On the 14th of February he proceeded to the Danish territory, two miles from Tranquebar, where many persons were on the road to meet him. On entering the town, which stands within a fort, the guns were fired and the walls were crowded with spectators; the same curiosity was shown by the people in the streets.

The bishop and his attendants were met by Admiral Bille, the governor, at the door of the town-house, and were conducted into a room, where the principal persons of the place were assembled. On a subsequent day he visited the mission church and the library, which was in very

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sands, and who are almost persuaded to become Christians," &c.

* The account here given of the bishop's travels is grounded on the authority of a MS. sent to the writer of these memoirs by Mrs. Middleton.

bad condition. He borrowed a small Syriac volume, which proved to be a compilation upon the sufferings and death of Christ, from the Scriptures, by Benjamin Sultan, formerly a preacher of the Gospel among the Syrians. The bishop was the means of saving, by his credit with the Society for Promoting Christian Knowledge, this mission from ruin.* By the failure of remittances from the parent country, it was on the eve of dissolution.

The bishop quitted Tranquebar on the 17th of February, and halted at Myaveram, where he received letters from the resident at Tanjore, inviting him to his house, and intimating that the rajah purposed to send his minister to meet his lordship on his approach to that country. Some of the Christians of the deputation of Tranquebar, who had followed him for the purpose of conveying the thanks of the Danish Christians for the benefit he had conferred upon them, waited at Myaveram, and attended service in his tent on the Sunday. The Duroga also, of the Romish Church, was of the congregation; and John, one of the Danish Christians, after giving a good account of the sermon delivered that day by the bishop, expressed his determination to proceed with him to Tanjore.

Passing through Tynga Rajah Ponam, he continued his journey to Combacoonum. Mr. Kohlhoff was there to meet him, having come from Tanjore on purpose; a man of the most primitive simplicity of appearance, who expressed himself cordially to the bishop, and assured him (alluding particularly to what had been done at Tranquebar) that his lordship's arrival in those parts was a blessing to all Christians.

On the following morning (the 21st), he accompanied Mr. Powney and Mr. Kohlhoff to see the village, and particularly a small English school, consisting principally of Hindus, under the care of Mr. Kohlhoff. On their way they stopped to view the great tank, where once in twelve years, when Jupiter enters Leo, the Hindus from all parts of India come to bathe. Seven hundred thousand have been known to be assembled on the occasion. They believe that the Ganges secretly communicates with the tank. It is surrounded with buildings for resting-places; and the whole of the village of Combacoonum, which is of vast extent, consists of tanks, pagodas, and ancient buildings. He stopped also to see a palace of the rajah of Tanjore. The walls of the rooms were covered with mythological paintings, representing the marriage procession of Vishnu; and in the garden was a large bungalo, surrounded by a moat. When he reached the school, he found the little Christian congregation assembled, and also the children, who in a set speech addressed him, asking his protection. He heard several of them read the Psalms, and examined their writing. To each of the children he gave a double fanam, and made a present to the catechist and schoolmaster.

Thence he proceeded to Tanjore, and on the 22d received the rajah's minister; and accompanied Mr. Kohlhoff to see the mission. They walked along the principal street of the Christian village, to the mission schools, the library, Schwartz's chapel, and the burying-ground, where he noticed Jacobi's grave.

The next day he went to visit the rajah. A great concourse were near and in the fort. The rajah descended from his throne, and received the bishop at the steps of the durbar. He opened the conversation by expressing his happiness at seeing the head of our religion in his country, recollecting the great benefits he had received from Schwartz, whom he regarded as a father, and at the same time declared his high respect for Mr. Kohlhoff and the other missionaries who had resided at Tanjore. This gave the bishop an opportunity of thanking his highness, in the name of the Society for Promoting Christian Knowledge, for the kindness and protection which he had shown to the missionaries. The rajah assured him that the friendship of such men as the missionaries did him the highest honour; and he reverted to the character of Schwartz, reminding the bishop, that although the company had erected a monument to the memory of that excellent person at Madras, yet he had been the first to show him respect, by sending to England for the monument, which is now in the fort-church at Tanjore. His lordship replied, that the English were deeply sensible of Mr. Schwartz's merits; but that posterity, in recounting them, would not fail to mention, that they were such as to have called forth so extraordinary a mark of regard from a native prince.

* The bishop, in a letter dated at Negaarater, near Tranquebar, 17th February, 1816, represented to the Society for Promoting Christian Knowledge, that in the course of his visitation through that part of India in which only Christianity had made any progress among the natives, he had availed himself of the vote of credit granted to him by the society. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish mission, and of the failure of its resources from Denmark. The mission had contracted debts, for the payment of which the creditors had become urgent, and which it could liquidate only by the sale of property indispensable towards carrying on its designs. More than one hundred children had been dismissed from school, for want *of means to support* the teachers. In this state *of things, the bishop thought* it right to grant to *the Danish mission* on the part of the society, *the desired assistance.*

The rajah afterwards assured an English officer, that since he sat on the throne he had not received greater satisfaction than from this visit: and that, although the bishop's residence at Tanjore would be short, he intended to keep up a correspondence with him. The conversation being ended, he showed the bishop and his attendants the interior of his palace, and his library, which contained many books and pictures. Among these were portraits of the missionaries, from which he selected a portrait of Schwartz and presented it to his lordship.

The library contained many good books, of which several were English, on the subject of anatomy. There were also some family-pictures by native artists, and an ivory skeleton, which takes to pieces, and which the rajah appeared thoroughly to understand. After examining the contents of the library, the rajah led the bishop to a statue of his highness, placed on a large slab, which had been there from time immemorial, and was used as the pedestal of the throne of the Gentoo dynasty, whom his Mahratta ancestors displaced.

On the 24th of February, the rajah returned the bishop's visit with unusual state. The procession was grand and impressive. Six or eight elephants, two of them of enormous size, especially the state elephant, outriders, cavalry, infantry, and a band of musicians, preceded the rajah and his son, who were mounted on English horses, superbly caparisoned, and attended by his minister and several nobles of the court; the whole concourse amounting to between two and three thousand.

Colonel Blackburn and the bishop received his highness as he dismounted; and, after the custom of the country, led him to the sofa, sitting down on his left hand. They conversed on various subjects. Speaking of English history, the rajah called it "the Generations of the Kings of England;" which is the oriental form of expression, and exactly the Hebrew Tolidoth. The Mahratta history he acknowledged to be very defective in dates; and that the people of Hindustan talked of "many thousands of years," &c. whilst our historians always gave the precise time.

In the evening, the bishop visited the church in the fort, and saw the monument erected by the rajah's order to the memory of Schwartz. A remarkable anecdote* of that excellent man was mentioned. When he was on his death-bed, and supposed to be dead, and his feet were cold, Gerickè sung over him a stanza of a funeral hymn which he was fond of while in health; Schwartz appeared to pay no attention to it, but went on with the second stanza clearly and articulately, and then was heard no more. Mr. Kohlhoff presented to the bishop the Hebrew Psalter which Schwartz always carried in his pocket when he travelled; a memorial which was justly estimated.

(To be continued.)

* This anecdote *is mentioned in* "Diary of a Tour through Southern India, &c., by a Field Officer of Cavalry," *p. 39.*

For the Christian Journal.

Gleanings.—No. II.

POPERY UNCHANGING.

POPERY is double-faced in a double sense. It has the two faces of hypocrisy; in one aspect, smooth, plausible, and winning; in another, wrinkled as the very "mother of abomination." It has also two aspects when viewed in reference to the character it may probably assume in these changeful times: view it in this country and in England, and it seems to conform to the times, and to be silently improving; view it in France, Spain, Italy, &c., and it is about as bad as the times will permit.

The newspapers have told us that there is some prospect of a greater emancipation (as it is called) of the Catholics in Britain. Not that they are there held in any species of bondage, for they have equal protection and equal liberty with the rest of the subjects; but that they aim at political elevation—at that very elevation which made them dangerous, till the accession of William III. put them effectually down, and the death of the Pretender crushed their chief if not their last hope. We, in this country, are but lookers-on upon these efforts for *emancipation* (i. e. *promotion*); yet we cannot but feel an interest in the issue. At least, I, for one, feel such an interest; and deeply should I regret to see popery gain an inch in any way, or in any country.

One of the late parliamentary speakers on this subject adverts very justly to the *unchangeable* nature of popery in its leading traits.—"Eighteen years ago, the advocates of the Catholics exclaimed, 'What are you afraid of? the power of the Pope is at an end; the Jesuits are no more.' But what is the case now? The chair of St. Peter is filled by a worthy successor of the Innocents and the Clements; the Jesuits

are restored at home and abroad, and the throne of France is filled by a prince who is disposed to refuse nothing in support of the popish cause."—Another speaker on this subject (one of the bishops) too truly remarks, that "the re-establishment of the order of the Jesuits shewed not only the unchangeable principles of the popish system, but the increasing influence of those principles."—There seems, in fact, to be an elastic power in the Romish system; when under strong pressure, it yields, and we are no longer appalled at its magnitude; remove the pressure, and it expands again to its full dimensions. It is "*enmity* against" the pure truth—not a mere *enemy*, which may be overcome or reconciled; but *enmity* itself in principle and in essence, which can be nothing but enmity while the system continues to be what it is. Trim to the times as it may, or be controlled by the times as it may, popery has ever taken advantage of the first returning opportunities to regain its power and revive its influence.

Popery has often pursued its objects with such untiring pertinacity as to leave the Protestant world no security for its having relinquished its obnoxious schemes, though they may have lain dormant and apparently forgotten for an age. It resembles that treacherous class of animals which, when they seem to sleep, do but lure the unwary within their power, and then at a moment the most unexpected and unprepared, "turn upon them and rend them."

Bishop Sherlock, in one of his sermons on an important political occasion, recounts the surprising pertinacity with which the papists pursued for two centuries their designs upon protestant England. I quote the entire passage for the satisfaction of the readers of the Journal: it is from a sermon preached just after one of the defeated attempts of the Pretender.

"The Reformation had its first rise here in the days of Henry the Eighth; he went so far as to throw out the Pope, though at the same time he zealously maintained popery. The first breach happened upon the point of the King's *divorce;* and though the court of Rome treated it as a matter of law and conscience, and sent it about to their canonists and divines, yet were they in truth guided by mere politic views: the Queen was nearly related to the Emperor; and Germany was then in such a state, many of its princes having received the Reformation, that Cæsar's power was never more wanted, nor more courted by Rome. In this difficulty the Pope chose rather to hazard losing the King than the Emperor: and the King, impatient of the ill usage and artificial delays of Rome, took a shorter way to his divorce, and threw off all subjection to the Pope. Yet in his days he maintained himself and kingdoms in tolerable peace and quiet: the court of Rome had reason not to drive to the utmost extremity; popery still remained in its most essential parts; a fair inlet some time or other to a return of the papal power. It was doubtful also what issue the new Queen might have; and the next in appearance was tied not only to popery, but to the Pope also, upon the plenitude of whose power her own legitimacy depended. When the King had a son born, yet still there were the casualties of childhood to support their hopes, and a prospect of an infancy in the throne, which could not but afford opportunities of practising on the kingdom for their own advantage. In the young King's time the Reformation was pushed with vigour; but alas, his days were few, and Rome had all his time the prospect of a popish successor, which did not only support her hopes, but in some measure abate her fury. When Queen Mary came to the throne, then was the time to see with what spirit popery is to be restored in these kingdoms: the flames of persecution were kindled in all parts; the bishops, the clergy, and the people fell promiscuously a sacrifice to the enraged deity of Rome: nay, so far did the fury of these barbarians extend, that the helpless infant, forced from the mother's womb by the extremity of her torture, was thrown into the flames again, as guilty of the parent's heresy, and under the sentence of the holy court, which had condemned the mother without excepting her womb. It would be endless to relate to you the

fiery trials of that time, when no age, no sex found mercy; but old and young, men and women were led in triumph to the stake, and were forced to seal the confession of their faith with their dearest blood; and yet at that time there was a woman in the throne, in herself not cruel, and by the tenderness of her sex inclined to compassion; she was also obliged to her country, which rescued her from a rebellion formed in the very beginning of her reign, and placed her on the throne of her ancestors in spite of opposition: but neither the tenderness of her sex, nor her natural compassion, nor the sense of gratitude, could prevail against a Popish confessor, who first misguided her conscience, and then by her conscience overruled all the sentiments of nature and humanity. If a woman could do all this; if one obliged by her country could be so unnatural in her returns to it, what have we to expect from one who, if ever he comes, will come with anger and resentment against his country—who must be set on the throne by the treasure and power of Rome, which must be repaid in the blood of heretics; that is, in the blood of the people of England? But to proceed—

"The main policy of this reign was to secure such a succession of princes as might for ever dash the hopes of the Reformation in England: and for this purpose the wisest step was taken that human policy could contrive: Spain was the only kingdom of Europe not tainted with heresy (as the Reformation is called); its king was young, and bigoted to the superstition of Rome, and therefore chosen out as a proper match for the Queen of England; and had that marriage produced heirs according to the hopes of our enemies, England, it is probable, had been at this time as deeply plunged in the darkness of popery as Spain itself; where superstition and idolatry appear in more ghastly forms than they do even at Rome, where the court of Inquisition sits in the fullest triumph, and scatters death and destruction throughout the realm. But the hope of issue failing, together with the Queen's life, the glorious Princess Elizabeth ascended the throne, and the Reformation began once more to breathe in England. In the beginning of her reign, hopes were conceived by the popish faction, that she might match with a prince of their communion, and their darling Philip was prevailed on to offer himself. But the Queen was too wise to match with a prince, where the legitimacy of the marriage must have proved the illegitimacy of her birth; since she could have had her sister's husband only in virtue of that power by which her father had his brother's wife. After Philip, several others were proposed; but these hopes failing, the Roman Catholics, who had hitherto been permitted to join with the established church, to keep the way open to an easier reconcilement, were by the power of the Pope entirely separated. In the Queen's old age, when the thoughts of her marrying were laid aside, and the hopes of a popish successor in great measure defeated by the fate of the Queen of Scots, there was an attempt from the same quarter to set up a Spanish prince for successor, that they might obtain by birthright what they could not obtain by marriage; and a book full of learning was published by Parsons the Jesuit, to make out the Infanta's title to these crowns; so well did they understand, that nothing less than the greatest power could be sufficient to introduce the worst religion. By all which steps, through these several reigns, it plainly appears, that the utmost desire of the court of Rome is to have a popish prince on this throne; they reckon their work done, if once they obtain this point: give them but a popish prince to their heart, they will soon instruct him what to do with vows and promises, and coronation oaths; and in such a case the people likewise would be instructed to know their own interest, when it was too late to help themselves.

"When James the First came to the crown, surrounded by an hopeful issue of Protestant princes, the cause of popery was at the last gasp: they saw their downfall if this family stood, in which there was a prospect of a long succession of Protestant heirs. A desperate case requires desperate remedies; here was no room for art and ma-

nagement, and therefore violence was now first used, and the horrid plot of the fifth of November was contrived, which, had it took effect, would have rid them not only of a Protestant King, but of their greatest fear, the Protestant heirs.

"By what methods they afterwards distressed the King, and laid the foundation of that ruin which broke out in his son's time, to the destruction of this church and nation, and one of the best princes it ever had, would be tedious to relate. Nor need I say much of the succeeding reigns, which so nearly resemble the former, that from the restoration to our present gracious King, the case seems to be much the same as it was from the Reformation to James the First. King Charles the Second had no issue; and if he was not himself a papist, his successor was, in whose time this church and nation were brought to the brink of ruin: and though he had been saved from a bill of exclusion by the interests and loyalty of the church, yet no sooner was he on the throne, but he imprisoned her bishops, dispensed with her laws, and broke down all the fences that were raised for her security; in which confusion she had utterly perished, had not the providence of God rescued her by the means of a Protestant prince, happily allied to the crown of England by marriage and by birth. In his and his successor's time the eyes of the popish faction were upon the Pretender to the crown, and all their hopes centered in him. As long as there was any prospect of defeating the Protestant succession, they kept themselves within bounds, and were contented to work by policy, and not by force: but no sooner did they see a King of the reformed communion, with a numerous issue, mounted on the throne, but they threw off the mask; as they did in the like case of James the First, attempted directly his destruction and ruin."

This last allusion is to the rebellion in 1715. In the year 1745 another rebellion broke out in the same cause.

Since England has ceased to fear the papists in the condition to which they have been reduced, they have made continual efforts to gain for themselves more political importance. Promotion, under the plausible name of emancipation, is the object to which all their endeavours are now bent. This evidently is the continuance, in another form, of the very same struggle for power which began under Henry VIII., and has been maintained ever since, as Bishop Sherlock has well illustrated in the above extract. The modern efforts in behalf of Rome should be viewed in connexion with the old schemes in that cause, if we would form a right judgment concerning them. Rome is often called "the eternal city:" we may as justly call their system "the eternal system;" for the labours devoted to its cause, though they vary in kind with the varying habits and opinions of different ages, never cease; and they have but one perpetual object—the subjection of the whole Christian world to popery and the Pope.

I cannot but view in this light the proceedings of the Romish clergy in Ireland in the present day. By the report of some late proceedings in the British parliament (see Quarterly Theological Review) it appears that very liberal efforts are making to educate the poor of that country. One rule is to have the Bible read in the schools, by both Protestant and Romish children; the papal English version being allowed the latter. In regard to attendance on worship there is no constraint; the children of Romanists attend their own services. But all this will not suit their priests: the Bible even in their own version, and interpreted by their own preaching and instructions, will prove dangerous to their influence in a country where freedom of opinion is allowed; they therefore oppose this system of education, and ask a separate fund from government, that the children may be placed in such light or in such darkness as to them shall seem best. Whether light or darkness ensue, one thing must be guarded—their allegiance to Rome.—May we not ask, Why not allow the Irish peasantry to be educated, and become such Catholics as those in this country? The only answer is, that Ireland is the last hold of Rome on the British empire—its peasatnry must be

kept in such a state as to yield unquestioning obedience—thus only can the church of Rome weaken the church of England, and be ready to do something more effectual if ever an opportunity should occur.—This, if I mistake not, is the present link in the encroaching system of the popes in that part of the world: the former links in that system I have shown from Bishop Sherlock.

Should the papists succeed in obtaining power, all past experience authorises the prediction that they will abuse it, and, at a favourable period, make an attempt on protestantism. Should they be kept under, they will never rest contented with protection, liberty, toleration: the same body that asks *emancipation* in Britain, strives to impose the *inquisition* in Spain. Such has been their course hitherto; and such it will continue to be as long as popery is popery. GLEANER.

For the Christian Journal.

To the Editors of the "Pocket Almanack and Ecclesiastical Register."

Gentlemen,

In a late English Ecclesiastical Almanack somewhat on the plan of yours, I observe added to the catalogue of English and Irish archbishops and bishops, (with their respective archdeacons, deans, &c.&c.) besides a list containing the names of the Scotch bishops, another containing those of the American bishops. This is very friendly, and is a means of presenting our church to the notice of the English clergy and laity every year. Might not your Almanack return the compliment, by presenting to its readers, after the bishops of the American Episcopal Church, those of England, Ireland, and Scotland? This catalogue would include all the spiritual Fathers of our one communion.—The Moravian, Danish, and Swedish churches have not quite so strong an affinity with ours; yet it would be desirable, though indeed scarcely practicable, to have authentic lists of *their* bishops also. The whole together would present the names of all the bishops in all Protestant Episcopal churches. Yours, &c.

Filius Ecclesiæ.

French Missionaries' curious Roman Catholic Prayers.

[From the Courier Francais.]

We imagined that the discussions of our trial, and the sentence which followed, would put an end to the distribution of little books with which the country is inundated, and which are only calculated to bring religion into contempt. This, however, is not the case: these little books are multiplied more than ever: this speculation on credulity has taken a new flight. The missionaries have circulated in the department of the Marne, a book which is sold in all the communes, in which we find such prayers as the following:—

"*Prayer to stop the tooth ache.*

"Saint Apoline seated on the marble stone, our Lord passing there, said to him: Apoline, what dost thou there? I am here for my chief, for my blood, and for my tooth ache.—Apoline, return: if it is a drop of blood it will fall, if it is a worm it will die.—Five *Pater* and five *Ave Maria*, in honour and to the intention of the five wounds of our Saviour Jesus Christ. The sign of the cross on the cheek with the finger, against the pain which is felt, and in a very short time you will be cured."

"*Prayer to stop the bleeding of any sort of cut, and all sorts of wounds.*

"God was born on Christmas night, at midnight; God died, God rose again; God commanded that the blood should stop, that the wound should close, that the pain should pass, and that it should neither suppurate nor swell, nor show proud flesh, as the five wounds of our Saviour did.—*Natus est Christus, mortuus est, et resurrexit Christus.* Repeat these Latin words thrice, and each time blow in the form of a cross on the wound, naming the name of the person, saying—God has cured thee, so be it. The ninth day shall be a fast, on account of the five wounds of our Saviour Jesus Christ."

"*Prayer for rheumatism and other pains.*

"The blessed Saint Anne, who bore the Virgin Mary; the Virgin Mary, who bore Jesus Christ; God cure thee and

bless thee, poor creature N. from dislocation, wound, fracture, impediments, and all sorts of infirmities, for the honour of God and the Virgin Mary, as Saint Come and Saint Damien cured the five wounds of our Lord.

"Say three *Pater* and three *Ave* for nine days, every morning fasting, in honour of the anguish which our Saviour suffered on Calvary."

There are similar prayers for the *itch*, for *cutting fevers*, for *dispersing bad spirits*, for *preserving from the clouds*, for sore eyes: there are others in which medicines or pharmaceutical receipts are mixed with invocations, as the following:—

"*Prayer for curing quickly from the colick.*

"Put the thumb of the right hand on the pain, and say—Mary who art Mary, or Colick passion, which are between my liver and my heart, my spleen and my lungs, stop in the name of the Father, the Son, and the Holy Ghost; and say three *Pater* and three *Ave*, and name the name of the person, saying, God has cured thee. Amen."

"*Prayer for curing all sorts of burns.*

"Three different times you will blow on them in the form of the cross, and say—Fire of God, lose thy heat as Judas lost his colour when he betrayed our Saviour in the Garden of Olives; and name the name of the person, saying, God has cured thee by his power, without forgetting the nine days' fast on account of the five wounds of our Saviour Jesus Christ. So be it."

A number of other prayers of the same description are given.—There are also prayers for animals: the following is a specimen:—

"*Prayers for curing horses of the gripes.*

"Black or grey horse, for the colour of the hair of the beast must be distinguished, belonging to N., if thou hast the glanders, of whatever colour they are, or in thirty-six sorts of ailments, whatever they may be, God cure thee, and the blessed St. Eloi. In the name of the Father and the Holy Ghost, so be it.—And you will say five *Pater* and five *Ave Maria*, to thank God for his grace."

It is well to observe, that this collection bears at the end the following note: *Permitted to be printed and to be sold at Epernay. By the Sous-prefet*, VALLERY.

For the Christian Journal.

Paraphrases for Public Worship.

We extract from the Churchman's Magazine the following notice of the metrical Paraphrases which were printed in this city last fall. They "are derived from various sources," and many of them "altered from the originals, the alterations being deemed improvements." They are in "a variety of metres," all the metres however having "tunes adapted to them in the ordinary books of psalmody."

"*Paraphrases of select Portions of Holy Scripture.* A neat pamphlet of 16 pages, with this title, appeared some months since. It contains a few brief and just observations on the introduction of paraphrases into the metrical department of the Prayer Book, and more than seventy paraphrases of different parts of Scripture. In general, we think the selection judicious and the poetry good; and we confess that we have a decided preference for them, instead of hymns of merely human composition. We owe the author [compiler] an expression of gratitude for the pleasure which he has afforded us, and hope the work will attract much attention from the committee of the General Convention of the Protestant Episcopal Church on the subject of the Psalms and Hymns, and be deemed worthy the consideration of the convention itself. The author [compiler] proposes that in the metrical department of the Prayer Book there shall be Psalms, Paraphrases, and Hymns. He remarks—'Any paraphrase of Scripture, however loose, if it be allowed by the church, is of at least equal authority with an uninspired hymn; and if it be close, a version or nearly such, its authority is far superior. Paraphrases, on the average, therefore, rank above human hymns, and are inferior only to absolute versions of the Psalms.'—

'Many of these paraphrases are of an elevated cast, and proper for acts of praise, or else for that deep and solemn musing which is the praise of affliction. But in a large proportion of them there is rather kept in view the apostolical direction—*teaching and admonishing in psalms, and hymns, and spiritual songs.* If character is so much formed by metrical pieces in common use, as was believed by a great author, it is evident that *teaching* sound doctrine, and practical *admonishing*, are among the most proper and most useful objects of these forms of devotion.' "

Several of these paraphrases have already been printed in this Journal—in a Review of the proposed Hymns—and on other occasions. Of those which have not been presented to our readers, we annex a few specimens; and shall perhaps add some others in a future number.

PARAPHRASE X.

Job ix. 30—33. L. M.

1 Though I should seek to wash me clean
In water of the driven snow,
My soul would yet its spot retain,
And sink in conscious guilt and woe:

2 The Spirit, in his pow'r divine,
Would cast my vaunting soul to earth,
Expose the foulness of its sin,
And show the vileness of its worth.

3 Ah, not like erring man is God,
That men to answer him should dare;
Condemn'd, and into silence aw'd,
They helpless stand before his bar.

4 There, must a Mediator plead,
Who, God and man, may both embrace;
With God, for man to intercede,
And offer man God's purchas'd grace.

5 And lo! the Son of God is slain
To be this Mediator crown'd:
In Him, my soul, be cleans'd from stain,
In Him thy righteousness be found!

PARAPHRASE XI.

Job xiv. 11—14. S. M.

1 The mighty flood that rolls
Its torrents to the main,
Can ne'er recal its waters lost
From that abyss again:

2 So days, and years, and time,
Descending down to night,
Can thenceforth never more return
Back to the sphere of light:

3 And man, when in the grave,
Can never quit its gloom,
Until th' eternal morn shall wake
The slumber of the tomb.

4 O, may I find in death
A hiding-place with God,
Secure from woe and sin; till call'd
To share his blest'd abode!

5 Cheer'd by this hope, I wait,
Through toil, and care, and grief,
Till my appointed course is run,
And death shall bring relief.

PARAPHRASE XIII.

Psalm civ. 1, 2, 24, 29, 30, 31, 35.

1 Arise, my soul! on wings seraphic rise,
And praise th'Almighty Sov'reign of the skies.
In him alone essential glory shines,
Which not the heav'n of heav'ns nor space confines.

2 Hail, sov'reign Goodness! all productive mind!
On all thy works thyself inscrib'd we find:
How various all, how variously endow'd,
How great their number, and each part how good!

3 If thou one moment should'st thy presence hide,
Thy glory clouded, or thy smiles denied,
Earth, sea, and air the boundless ravage mourn,
Their hosts, their breath recall'd, to dust return.

4 But, when again thy glory is display'd,
Reviv'd creation lifts her cheerful head;
United thanks recover'd nature pays,
And heav'n and earth resound their Maker's praise.

5 When time shall in eternity be lost,
And hoary nature languish into dust,
For ever bright thy glory shall remain,
Vast as thy being, endless as thy reign.

6 Lord! while I live, while this immortal flame
Glows in my breast and animates my frame,
To thee my soul its fervent thanks shall pay,
And with the blest resume its endless lay.

PARAPHRASE XVI.

Psalm cxli: 2.

1 Softly now the light of day
Fades upon my sight away;
Free from care, from labour free,
Lord, I would commune with thee!

2 Thou, whose all-pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

3 Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee!

4 Thou who, sinless, yet hast known
All of man's infirmity;
Then, from thy eternal throne,
Jesus, look with pitying eye.

PARAPHRASE XVII.

Psalm cxlviii.

Praise from living creatures.

1 Begin, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name:
Let heav'n and earth, and seas and skies,
In one melodious concert rise,
To swell th' inspiring theme.

2 Ye angels, catch the thrilling sound,
While all th' adoring thrones around
His boundless mercy sing;
Let ev'ry list'ning saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

3 Whate'er this living world contains,
That wings the air, or treads the plains,
United praise bestow:
Ye tenants of the ocean wide,
Proclaim him through the mighty tide,
And in the deeps below.

4 Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heav'nly praise employ;
Spread HIS tremendous Name around,
While earth and heav'n return the sound,
The gen'ral burst of joy.

PARAPHRASE XXVI.

Isaiah xl. 6—8. L. M.

1 The morning flow'rs display their sweets,
And gay their silken leaves unfold;
As careless of the noon-day heats,
And fearless of the evening cold:

2 Nipp'd by the wind's unkindly blast,
Parch'd by the sun's more fervent ray,
The momentary glories waste,
The short-liv'd beauties die away.

3 So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the op'ning rose:

4 But, worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-liv'd beauties die away.

5 Yet these, new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

6 Let sickness blast, and death devour,
If heav'n shall recompense our pains:
Perish the grass, and fade the flow'r,
If firm the word of God remains.

PARAPHRASE XXXI.

Isaiah lvii. 15. C. M.

1 Thus speaks the High and Lofty One—
My throne is fix'd on high;
There, through eternity I hear
The praises of the sky:

2 Yet, looking down, I visit oft
The humble hallow'd cell;
And with the penitent who mourn
'Tis my delight to dwell.

3 My presence heals the wounded heart,
The sad in spirit cheers;
My presence, from the bed of dust,
The contrite sinner rears.

4 I dwell with all my humble saints
While they on earth remain;
And they, exalted, dwell with me,
With me for ever reign.

For the Christian Journal.

Claremont Theological Scholarship Society.

We are happy in having an opportunity of laying before our readers the following constitution of The Claremont Theological Scholarship Society, organized on the 2d of Jan. last. The original copy is accompanied by an address, delivered on the occasion by the Rev. Wm. Barlow, rector of Claremont parish, South-Carolina, setting forth the claims of the General Theological Seminary upon the patronage of Episcopalians, and proposing a plan for the effectual procuring of that patronage. The author shows, at some length, the inconveniences attending the present plan of collecting by means of agents, and proves the superior eligibility of the system of voluntary associations, vindicating the peculiar object of that which was then about to be formed. We regret that our limits do not allow an analysis of the whole address: we cannot, however, refrain from giving the following extract respecting the claims of the General Seminary upon Episcopalians. Perhaps the ingenious author has overrated the total amount necessary for the endowment of the seminary, and, if any where, this is the case in his estimate of the requisite number of scholarships: still the seminary *needs* patronage, and *liberal* patronage, and the reasons given by Mr. Barlow why this patronage should be afforded, must bring conviction to every reflecting mind.

"If we reflect on the numbers and resources of other churches around us, the respectability of their institutions, the advantages which are afforded to their clergy, and the rapid success with which they are taking possession of the unoccupied places of our country; if we consider the paucity of our own clergy, and the inadequate means as yet existing, for supplying the requisite number, and bestowing upon them suitable advantages; the number of our destitute congregations, and the extensive fields which, through the want of spiritual labourers, we are unable to occupy—it must occur to every reflecting mind, that thus situated, we ought not to wait with cold and heartless apathy for the tedious lapse of years, and the languid operation of ordinary causes, to create for our church the means of her future extension. On the contrary, the necessitous condition of our country, the comparative weakness of our church, and the eventful competition in which she is engaged, require that her children should provide for

her at once, by vigorous and extraordinary exertions, those advantages which other churches already enjoy, and from which they derive a growing and irresistible influence over the public mind. The Theological Seminary, upon which so much is depending, will no doubt continue to exist, and may slowly increase, without any unusual or general effort for its endowment; but to make it adequate to our present necessities, to render it a means of success commensurate with existing opportunities, would require nothing less than the immediate and united efforts of the whole church.

"It should be *liberally* endowed. As its *professors* should be men of distinguished talents and attainments, and as five of them at least should receive from its income an adequate compensation, this alone would require a permanent fund of at least $200,000. Provision should also be made for the assistance of such candidates for orders as are unable to sustain the expense of their theological education; and to found only *eighty* such *scholarships*, would require at least $200,000 more. Suitable buildings, and a sufficiently extensive library, could not be furnished at a less expense than $100,000. An aggregate would thus appear to be requisite of $500,000. Here is no provision made for *fellowships;* it is, however, exceedingly desirable that such should be founded. These are funds set apart for the support of such distinguished scholars as may be disposed, and eminently qualified, to devote themselves to the cultivation of the higher departments of sacred literature, and to the promotion of the cause of religion as *writers*. By such provisions were raised up many of those illustrious divines of the old world, who were in an eminent degree the glory of their respective generations, and who, by their immortal labours, will be the benefactors of generations yet to come. But in this country, more than in any other, it is desirable to offer this encouragement to the learned, where they receive no patronage from the rich, nor pensions from government; where parochial duties leave the clergyman so little leisure for literary pursuits, and where the press finds its largest profits in catering for a morbid intellectual appetite, which craves of literature little more than the respectable exterior, and of books only amusement.

"The church has received benefits from the institution, notwithstanding its want of funds.* But for these benefits we are indebted in no small degree to the disinterested piety and zeal of its professors. It is unworthy of the church to depend on their gratuitous services. They should be rewarded, or they may be withheld: the reputation of the institution will then soon correspond to the meanness of its provisions. Young men of talents who have the means, will turn their attention elsewhere; the want of funds to aid the indigent, will leave the institution without scholars; and the hopes of the church will be deferred, and her name dishonoured by its failure. While, then, a few generous individuals are supporting its honour and the interests of the church by their personal sacrifices, it becomes a sacred duty of Episcopalians to contribute of their abundance to raise it above dependance, and by an adequate endowment to provide for the present exigencies of the church, as well as for her future advancement and prosperity.

"Every Episcopalian is deeply interested in the success of this institution. Were its claims fully understood, they would come home to every bosom with resistless importunity. There is no object of our charitable munificence at this time demanding our aid, nor can there be one, at once so necessitous, so important, and from which such large and immediate returns may be expected, as from this. We believe, therefore, and are sure, that were measures adopted to call forth a general expression of the sentiments of churchmen, and to make their contributions convenient to themselves, it would be found that there is no want of sufficient liberality, and sufficient resources, to insure it a speedy and adequate endowment."

* One-tenth of the whole number of clergymen in the Protestant Episcopal Church have received a part, or the whole of their theological education in this institution.—*Ed. Chr. Journ.*

CONSTITUTION.

The object of this association is to promote the cause of religion, by contributing to the more liberal endowment of the General Theological Seminary of the Protestant Episcopal Church, established in the city of New-York; and particularly by founding a scholarship in that institution.

Article 1. The name of this society shall be "*The Claremont Theological Scholarship Society.*"

Art. 2. The officers of this society shall be a president, three vice-presidents, nine managers, a secretary, and a treasurer.

Art. 3. All officers of the society shall be elected by ballot, at each annual meeting. They shall remain in office until others are appointed in their places. They shall be members of the board of managers *ex officio; five* of whom shall form a quorum for the transaction of business.

Art. 4. The payment of one dollar shall constitute a member. The payment of fifty dollars shall constitute a member for life.

Art. 5. The moneys collected shall be annually transmitted to the treasurer of the General Theological Seminary of the Protestant Episcopal Church, subject to this condition, that when the sums so transmitted shall amount to *two thousand five hundred dollars*, there shall be founded a SCHOLARSHIP, to be denominated as this society shall direct.

Art. 6. It shall be competent for the trustees of the General Theological Seminary to apply the proceeds of this scholarship to the general purposes of the institution, whenever there shall be no claimant for that benefit entitled thereunto according to the usages of that body.

Art. 7. The annual meetings of the society shall be held on the first day of January in each year, unless the same shall fall on Sunday, when the meeting shall be held on the following day. And no alteration of this constitution shall be made but by the consent of two-thirds of the members present at an annual meeting, and after notice thereof shall have been given at the *preceding annual meeting.*

For the Christian Journal.

Abstract of the Proceedings of the Fortieth Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 18th, and Wednesday, October 19th, A. D. 1825.*

THE convention was composed of the Right Rev. Bishop Hobart, fifty-three presbyters, thirteen deacons, and ninety-six lay delegates, representing fifty-three parishes.

The Right Rev. Bishop Croes, of New-Jersey, who presided during part of the proceedings, when the bishop of the diocese was absent; the Right Rev. Bishop Brownell, of Connecticut; and twenty presbyters, and three deacons, of different dioceses, were admitted to its sittings.

The convention was opened with morning prayer, read by the Rev. Seth Hart, rector of St. George's church, Hempstead, Queen's county; and a sermon, preached by the Rev. Thomas Lyell, D. D., rector of Christ church, New-York. The holy communion was then administered by the bishop, assisted by other clergymen present.

The Rev. Benjamin T. Onderdonk was chosen secretary.

The Right Rev. Bishop Hobart delivered the address printed in our last volume, pp. 347, 348, 349.

The address having been referred to a committee, certain resolutions, reported by the said committee, and printed in page 349 of our last volume, were adopted by the convention.

Certificates having been produced of the incorporation of Christ church, Greeneville, Greene county; St. Stephen's church, New-Hartford, Oneida

* The following correction is published in the journal of this convention:—"The numbering of the conventions on the title-pages of the journals did not commence until the year 1820. From an inadvertent neglect of noticing one of the earlier conventions, that for 1820 was erroneously numbered the thirty-fourth, instead of the *thirty-fifth*. The mistake has escaped notice until the present year, and has of course led to the erroneous numbering of the intermediate conventions. It is corrected on the title-page of this journal. Those who have journals for the last five years are requested to correct them accordingly, by numbering each convention one number higher than that which is printed. The like correction should be made to the title of the canon passed at the convention of 1824."

county; St. Ann's church, New-York; and St. Peter's church, Bainbridge, Chenango county; the said churches were severally received into union with the convention.

The report of the trustees of the Episcopal Fund* states the present amount of that fund to be $31,455 72. The increase during the past year was $2,881 68.

The committee on the appropriation of the Diocesan Fund, reported in favour of paying to the clergy entitled to the benefit of that fund, eight cents for every mile over twenty, of the distance from their respective parishes; and of the appropriation of the remainder to the printing of the journal of the present convention; the liquidating of the debt of the convention; and such other purposes as the convention may direct.

The report of the committee on the Diocesan Fund was accepted.

Mr. Gerrit H. Van Wagenen tendered the resignation of his place as a trustee of the Episcopal Fund; his removal from the city rendering it inconvenient for him to attend to its duties.

On motion, resolved, that the resignation of Mr. Van Wagenen be accepted, and that the thanks of the convention be returned to him for his long and faithful services as a trustee of the Episcopal Fund.

Mr. Thomas Swords was appointed to supply the vacancy occasioned by Mr. Van Wagenen's resignation.

The parochial and missionary reports furnish the following aggregate:

Baptisms (adults 115, children 748, not specified 488) 1351—Marriages 536—Funerals 1132—Sunday scholars 1113—Communicants 5196.

The following collections were also reported:—

For the Episcopal Fund,	$764 19
For the Missionary Fund,	1634 13
For the Diocesan Fund,	585 50

* The object of the Episcopal Fund is to raise a capital, the interest of which will be adequate to the support of the bishop of the diocese, so as to render him independent of parochial support, and enable him to devote himself to the unencumbered discharge of his episcopal duties. The fund is to remain increasing by its own interest, and by the annual collections, until it is sufficient for the purpose contemplated.

Report of the Committee.

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, respectfully report:—

That the number of missionary stations on their books for the last year has been twenty-seven; as follows:—

1. Oxford, Chenango county, and parts adjacent, filled by the Rev. Leverett Bush.

2. Rensselaerville, Albany county, and Greeneville, Greene county, the Rev. Samuel Fuller.

3. Paris and Trenton, Oneida county, and parts adjacent, the Rev. Algernon S. Hollister.

4. Richmond, Ontario county, and parts adjacent, the Rev. George H. Norton.

5. Unadilla, Otsego county, and parts adjacent, the Rev. Marcus A. Perry.

6. Turin, Lewis county, and parts adjacent, the Rev. Joshua M. Rogers.

7. Setauket and Islip, Suffolk county, the Rev. Charles Seabury.

8. Windham, Greene county, and parts adjacent, the Rev. James Thompson.

9. Exeter, Otsego county, and parts adjacent, the Rev. Daniel Nash.

10. Cooperstown and Cherry Valley, Otsego county, the Rev. Frederick T. Tiffany.

11. Fairfield and Little Falls, Herkimer county, the Rev. Phineas L. Whipple.

12. Fredonia and Dunkirk, Chatauque county, the Rev. David Brown.

13. Manlius, Onondaga county, and parts adjacent, the Rev. William J. Bulkley.

14. Oneida Castle, Madison county, Mr. Solomon Davis, catechist and lay reader among the Oneida Indians.

15. Buffalo, Erie county, and parts adjacent, the Rev. Deodatus Babcock.

16. Waddington, St. Lawrence county, and parts adjacent, the Rev. Addison Searle; subsequently by the Rev. Seth W. Beardsley.

17. Granville and Hampton, Washington county, the Rev. Palmer Dyer, and the Rev. Moses Burt.

18. Onondaga and Syracuse, Onondaga county, the Rev. Thomas K. Peck.

19. Geneseo and Avon, Livingston county, the Rev. Richard Salmon.

20. Colesville and Windsor, Broome county, the Rev. Amos Pardee.

21. Ithaca, Tompkins county, and parts adjacent.

22. Sackett's Harbour, Jefferson county.

23. Binghamton, Broome county, and parts adjacent.

24. Oswego, Oswego county, and parts adjacent.

25. Plattsburgh, Clinton county, and parts adjacent.

26. Skeneatales, Onondaga county, and parts adjacent.

27. Moravia, Cayuga county, and parts adjacent.

Of the stations as last year reported, two have been discontinued, as no longer standing in need of missionary aid, and nine new ones have been added. While this increasing demand for the services of the church in our new settlements, is a gratifying proof of its extending influence, the committee regret to state, that the inadequacy of their means has prevented them from extending to all their benefit of missionary labours. The painful necessity under which this has placed them, of withholding from deserving, but destitute congregations, the small aid of a missionary salary, has forced strongly upon their minds the necessity of increased zeal, both individual and parochial, in support of a fund on which the extension of our church so materially depends. After a careful examination of the authority under which they act, the committee find that their powers are limited to the distribution of funds, and do not extend to any arrangements for the collection or the increase of them. On these points, therefore, they look to the wisdom of the convention to adopt such measures as they shall see best fitted to render the means committed to their charge more commensurate with the necessities of the church. The amount of funds received by them during the past year is $2557 50, as will more particularly appear by reference to the accompanying report of their treasurer. This includes a balance in hand of $279 36, at the date of their last report, and leaves a new balance of $512 73, to meet outstanding engagements yet unsettled, amounting to about $1200.

Of these funds nearly one-half, viz. $1250, is due to the liberality and zeal of the New-York Protestant Episcopal Missionary Society; $375 is the amount of a donation from the Society for the Promotion of Religion and Learning; the remainder is the result of parochial collections, which, the committee regret to state, have fallen short very considerably of those of last year. For a detailed report of the state of the various missions, the committee beg leave to refer to the accompanying extracts* from the communications addressed to their board.

All which is respectfully submitted.

The following gentlemen were appointed delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Richard Harison, Esq., the Hon. James Emott, the Hon. William A. Duer, the Hon. Nathan Williams.

The following gentlemen were appointed the standing committee:—The Rev. William Harris, D. D., the Rev William Berrian, the Rev. Henry U. Onderdonk, M. D., the Rev. William Creighton, Richard Harison, Esq., Nicholas Fish, Esq., Henry Rogers, Esq., Jacob Lorillard.

The following gentlemen were appointed the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is chairman *ex officio*:—The Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D., the Rev. John M'Vickar, D. D., Dr. John Onderdonk, Thomas L. Ogden, Esq., Hubert Van Wagenen.

The following preamble and resolutions were unanimously passed:—

Whereas the right reverend the bishop of this diocese, at his departure on his recent visit to Europe, requested

* The extracts here referred to form the missionary reports, which, though of an important character, and highly interesting to churchmen, are too long to be transferred entire to the pages of the Christian Journal. In a future number, however, we shall give some extracts from them.

the right reverend the bishop of the diocese of New-Jersey; and if requisite, any other of his brethren in the Episcopate, on the request of the standing committee, to perform for this diocese such episcopal acts as might be required during his absence; and whereas the right reverend the bishop of New-Jersey, and others of the bishops, have, with great readiness and kindness, performed the episcopal duties requested of them respectively, and are entitled to the grateful acknowledgments of this diocese; therefore,

Resolved, that the thanks of this convention be, and they hereby are, respectfully tendered to the right reverend the bishop of New-Jersey, and to the other bishops who have performed episcopal duties for this diocese, during the absence of its bishop, for their performance of the said duties; and also the assurance of this convention of the satisfaction they feel in having seen how happily the general union of the church in the United States has supplied the wants of a particular diocese, when temporarily deprived of its diocesan.

Resolved, that the secretary transmit certified copies of the above preamble and resolution to the right reverend the bishop of New-Jersey, and to the other bishops who have acted for this diocese during the absence of its bishop.

Resolved, that the thanks of this convention be presented to the Right Reverend Bishop Croes for his services in the chair, while the bishop of the diocese was absent, during the present session.

Canon passed in the Fortieth Convention of the Diocese of New-York, A. D. 1825—Relative to the Admission of Churches into Union with the Convention.

Whereas the due, regular, and discreet admission of churches into union with the convention is of importance to the peace and welfare of the church in general; it is hereby ordained, that from and after the final adjournment of the present convention, it shall be, and is hereby made, requisite for every body corporate applying for admission into such union, to produce to the convention a certificate of the bishop, or in his absence, or if the episcopacy is vacant, of the standing committee, that he or they have approved of the said incorporation.

Done in convention of the diocese of New-York, in Trinity church, in the city of New-York, October 19, 1825.

JOHN HENRY HOBART, D. D.
Bishop of the Diocese of New-York,
President.

Attested,
Benjamin T. Onderdonk, Secretary.

From the list of clergy of the diocese of New-York, appended to the journal of the above convention, it appears that they are 110 in number, viz. the bishop, 89 presbyters, and 20 deacons.

The number of congregations in the diocese is 142.

The next annual convention of the diocese of New-York will be held in Trinity church, in the city of New-York, on Tuesday, October 17, 1826, at half past ten o'clock, A. M.

The following communication from the standing committee of the diocese, is attached to the journal of the above convention:—

The standing committee of the diocese of New-York have directed their secretary to transmit to each of the clergy the proper forms of *testimonials* to be furnished to the committee in behalf of persons applying to the bishop to be admitted as candidates, or to be ordained deacons or priests.

The standing committee will, in all *ordinary* cases, expect *these forms* to be strictly complied with. When *peculiar* circumstances exist, a reference to the canons will show the course to be pursued.

HENRY U. ONDERDONK,
Secretary of the Standing Committee
of the diocese of New-York.

FORM OF TESTIMONIAL FOR ADMISSION AS CANDIDATE.

"*To the Standing Committee of the Diocese of New-York:*

"*We believe that A. B. hath lived piously, soberly, and honestly; that*

he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, in our opinion, he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the church."

(Date.)

[To be signed, if possible, by the minister and vestry of the parish where the applicant resides; or else, by at least one minister and three respectable laymen of the Protestant Episcopal Church.]

Accompanying this there must be a diploma; or else a certificate from the instructors of some approved literary institution—or a certificate from two presbyters appointed by the bishop—of the applicant's possessing "such academical learning as will enable him to enter advantageously on a course of theology." Evidence of admission into the General Theological Seminary will be equivalent to a diploma or the above certificates.

FORMS OF TESTIMONIALS FOR ADMISSION TO DEACONS' ORDERS.

"To the Standing Committee of the Diocese of New-York:

"We do hereby testify to the piety, good morals, and orderly conduct, for three years last past, of A. B., and that he hath not, as far as we know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by the minister (if there be one), and a majority of the vestry of the parish where the applicant resides.]

"To the Standing Committee of the Diocese of New-York:

"From my personal knowledge, I do hereby testify to the piety, good morals, and orderly conduct, for at least one year last past, of A. B., and that he hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States.]

FORMS OF TESTIMONIALS FOR ADMISSION TO PRIESTS' ORDERS.

"To the Standing Committee of the Diocese of New-York;

"We do hereby testify to the piety, good morals, and orderly conduct, since his ordination as deacon, of the Rev. A. B., and that he hath not, as far as we know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by a majority of the vestry of the parish where the applicant resides; and also by the minister of the same, if the applicant be not that minister.]

"To the Standing Committee of the Diocese of New-York:

"From my personal knowledge, I do hereby testify to the piety, good morals, and orderly conduct, for at least one year last past, of the Rev. A. B., deacon, and that he hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States.]

Popular Morality.

[From the Livingston Journal.]

It will, we presume, be admitted by all who have attended to the subject *duly*, that we have no other unerring standard by which to regulate our moral and religious principles, but the revealed will of God, or the Holy Scriptures. But yet, how very common it is, to hear persons proclaiming the *dictates* of their *conscience*, or what amounts to pretty much the same thing, the impulse of their own *feelings*, to justify both their principles and their practices; i. e. most people think that when they act agreeably to the dictates of their consciences, they are of course acting right.

But we would ask, what heretic or infidel is there in all the world, who does not in a similar manner plead the dictates of his conscience, to defend all his principles and practices, however erroneous?

Who does not know, that the idolatrous Hindoo, the infidel Turk, the Roman Catholic, the Socinian, the Quaker, the Shaker, the Tunker, and the Dunker, &c. &c., and every zealous

Protestant of whatever denomination, all act, and also worship God *according to the dictates of their consciences?*

Is *conscience* then any *guide* in morals or in matters of religion? We trow not. The truth we apprehend to be this:—Conscience is that testimony which the mind bears to its own operations, feelings, and affections, founded upon knowledge and experience; and, because it often gives (as in the instances which we have cited above) the most opposite intimations in regard to the simplest and most obvious moral truths, it cannot in any sense be a guide to the mind, which in all cases where religion or morals are concerned, must be determined in its judgment by some given standard, and that standard must be the revealed word of God.

Again—the popular idea of charity we apprehend to be erroneous.

First.—With relation to religion, it is often said, "we must have charity for all denominations or sects; because if their hearts are only right, it is of no consequence in what they believe."

We also say, gentle reader, that we must have *charity for all* people; but the error which we are going to expose is this; the *wrong use and application of the epithet charity.* It is commonly applied to *principles* instead of *persons;* this is erroneous. Charity neither has, nor can have any reference to the opinions of people, or to the principles which they embrace, but to their persons. It desires and does all possible good both to the persons and souls of men, but has nothing to do with their principles or opinions; because charity is a principle of love, emanating from the divine attribute of love, which delights in piety and goodness and benevolence for their own sake, and cannot therefore rejoice in error or iniquity, whether in principle or in practice, of any description.

We have long been aware of the general and totally incorrect use of this epithet, and of the mischievous errors which have arisen from it. The word charity has a sound well calculated to catch the popular ear; hence, those who do not attend to its real import and literal meaning, are easily induced *to give it the common and false* application, and thus, though not designedly, to perpetuate the error.

This epithet, or term, whenever it is used in Holy Scripture, always, or at least generally, means benevolence, or the love of God.

What then can be more incorrect than to apply it to opinions or principles? We should be induced to think a man void of understanding, who should say, 'I have *love* to believe that such a person is sincere, that he is a christian, and means no harm:' substitute the word *charity,* and the meaning is the same.

The rule which regulates our judgment of others, is this—To exercise dispositions of forbearance and mercy towards them. Throw away every prejudice, attend impartially to the evidence which their conduct exhibits of the state of their hearts—(for the tree is known by the fruit which it bears); and seek every extenuation which their follies or even their crimes will admit, remembering that we must all one day stand at the judgment seat with them.

But, on the subject of *sincerity,* let us see what is the doctrine of Scripture. St. Paul was perhaps the most signal example of sincerity in a *bad cause* ever known. Yet he did not think that when he persecuted the church of God, though he did it ignorantly, in unbelief and out of zeal towards God, that he was as much in his favour as when he suffered for Christ; no, "I am the *least* (saith he) of the Apostles, and not fit to be called an Apostle, because I persecuted the church of Christ." The Apostle does not scruple to charge himself with *guilt,* notwithstanding his *sincerity.* Our Saviour, speaking to his disciples respecting the great persecutions which they would be called to endure for his sake, says—"they shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you will think that he doeth *God service.*"

ETA.

New-York Protestant Episcopal Tract Society.

The sixteenth anniversary of this society was celebrated in St. Paul's chapel, in this city, on Tuesday even-

ing the 7th February, 1826. The annual report of the board of trustees was read, and the officers for the ensuing year elected. From the report we make the following extracts:—

"At the last anniversary of this society, the trustees reported to their constituents, that there were then remaining on hand 11,251 tracts.

"Since that time there have been added 20,200, being a larger number than has been placed in the depository in any former year.

"The following list shows their respective titles, and the number of copies of each:—

	Copies.	Pages each.
Familiar Instructions for Public Worship, -	6000	20
Poor Man's Soliloquy and Prayer, - - -	6000	4
The Church Catechism, (in French) - -	1000	72
The Old Paths, - -	4000	12
The Churchman's Profession of his Faith and Practice, - - -	3000	46
Paraphrases of Select Portions of Holy Scriptures,	200	16
	20,200	170

"The Agent reports the following distribution of tracts and devotional books, from the 26th January, 1825, to the 30th January, 1826.

By the hands of Missionaries and other Clergy in different parts of this State, - - -	2365
To Missionaries in the Territory of Michigan, - - -	350
To Clergymen residing in New-Jersey and the New-England States, - - - -	1336
To Clergymen and Laymen in North-Carolina, - -	400
To Clergymen settled in the State of Ohio, - - - -	175
To a Clergyman residing on the Eastern Shore of Maryland, this number of the Churchman's Profession by special request, - - - -	150
To Clergymen of this City, -	376
To Clergymen and Laymen in *Georgia, at different times,* -	210
To the Crews of several Merchant Vessels, - - -	364
To Superintendents and Teachers of Sunday Schools in the City of New-York and elsewhere, -	1594
To a Gentleman for distribution in Pensacola, - - -	94
To the Members of the Society, and other Individuals, for distribution, - - - -	975
To a benevolent Individual for distribution in the Prisons, Hospitals, and Public Institutions of this City, - -	360
Making a total of	8749

"The thanks of this society are due to the Rev. Benjamin T. Onderdonk, by whom the annual sermon was preached at St. Paul's chapel, on the evening of the 20th of March last. The Board take pleasure in expressing publicly their sense of obligation for that discourse, marked as it was by the characteristic sound sense and correct views of its author. A copy has been placed, at their request, on the pages of the Christian Journal.*

"On the application of the 'Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States,' we have voted for their use 2000 copies of our tracts which are now in the depository, subject to their order. And on the application of the Episcopal Tract Society of Philadelphia, an exchange of publications has been directed.

"Under the order of the Board, a communication has been made by our Corresponding Secretary, to the Corresponding Secretary of the venerable Society in England 'for the Promotion of Christian Knowledge,' with a view to procure a complete set of their publications; and in the belief that from among them such tracts may be selected as shall be well adapted for distribution by our Society. To that communication, dated 27th September last, no answer has yet been received.

"There is now in the press an edition of 4000 copies of the Tract on Confirmation, which the Board have voted to be printed under the direction of the Bishop.

"Exclusive of this, the Board have

* See the Number for September, 1825.

published in all 137,154 tracts and devotional books; and distributed 114,453, leaving the number now on hand 22,702.

"It ought to be borne in mind, that several of these tracts are large, some of them comprising as many pages as would be equal to twelve of the tracts usually distributed: and, therefore, that if the account were made according to the number of pages, instead of following the number of tracts merely, our report would be much more imposing than it now appears to be."

For the Christian Journal.

Constitution of the Female Society of Trinity Church, New-Rochelle, for the Promotion of Christian Knowledge and Piety. Instituted the 2d of December, 1825.

Art. 1. This association shall be styled The Female Society of Trinity Church, New-Rochelle, for the Promotion of Christian Knowledge and Piety.

Art. 2. It shall be the object of this society, *first*, to promote a knowledge of the church; *secondly*, to increase the missionary fund of the diocese; and, *thirdly*, to promote Christian fellowship among the members of this congregation.

Art. 3. The ladies of the congregation shall assemble at the church on Wednesday of every week, at 2 o'clock in the afternoon, when some useful book shall be read by the rector, or in his absence, by one of the members of the society.

Art. 4. Each lady becomes a member of this society by subscribing her name to this constitution, and is thereby considered bound in every possible way to promote its success.

Art. 5. None but females shall be members of this society, with the single exception of the rector of the parish. But any lady may recommend a gentleman as a *visitor*, to attend any single meeting of the society, who, upon paying not less than twenty-five cents, may be admitted to attend such meeting.

Art. 6. There shall be a box belonging to the society, called the "Missionary Box," into which shall be put by each member, at every meeting, some contribution, the amount of which shall be left entirely discretionary.

Art. 7. For every neglect to attend the meetings of this society, the members so absent shall pay six cents into the funds; unless it be a case of sickness, or such other necessity as may be approved by the society at their next meeting. Which question, with all others that may arise, shall be determined by a majority of the attending members.

Art. 8. When the rector is not present, the eldest attending lady shall preside, whose duty it will be to preserve order and adjourn the society. A treasurer shall be appointed at the first meeting, to continue in office for one month; and at the expiration of such term, a successor, regularly appointed by a majority of the attending members; who shall keep the "Missionary Box," and collect whatever monies may be due the society; the whole amount of which shall be remitted to the treasurer of the state missionary fund at or before the 1st of October.

Art. 9. The society shall always adjourn at 5 o'clock.

For the Christian Journal.

New-York, February 24th, 1826.

GENTLEMEN,

The Library Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, having resolved for the future publicly to acknowledge donations made to the Library, the Christian Journal has been judged an eligible means of making such acknowledgment. I have, therefore, to request you, on behalf of the committee, to allow a portion of the pages of that work to such notices of donations as I may from time to time find it necessary to make, and in particular to that on the following page.

Respectfully yours,

W. R. WHITTINGHAM, Librarian Gen. Theol. Sem.

Messrs. T. & J. Swords, Publishers of the Christian Journal.

ACKNOWLEDGMENT.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library since the commencement of the present session (Nov. 10, 1825).

From the Rev. Charles Burroughs, Portsmouth, New-Hampshire: Grotii Opera Theologica, 4 tom. fol.; Grotii Epistolæ, 1 tom. fol.

From John Redman Coxe, M. D., Philadelphia: Ninety Latin and German Theological Dissertations, 4to.

From the Rev. Thomas Hartwell Horne, M. A. London, through Bishop Hobart: Glassii Philologia Sacra, 4to; Clapham's Selection of Sermons, 3 vols. 8vo; Oberthür Historia Hierarchiæ in Ecclesiâ Christianâ, 2 tom. 8vo; Pareau Institutio Interpretis Veteris Testamenti, 8vo; Cook's Inquiry into the Books of the New Testament, 8vo; Horne on the Scripture Doctrine of the Trinity, 8vo.

From Mr. Edward W. Peet: Heerbrordi Meletemata Philosophica, 4to.

From the Rev. Hugh James Rose, M. A., vicar of Horsham, Sussex, England: Rose's Account of the State of Protestantism in Germany, 8vo.

From Richard Whittingham: Anecdotes of the Life of Bishop Watson, 8vo; Travis's Letters to Gibbon, 8vo; Riesbeck's Travels in Germany, 3 vols. 8vo; Sermons by Henry Usher, D. D., 8vo; Marsh's Lectures on Divinity, part fifth; Ticknor's Remarks on Changes in Harvard University.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

SIXTEENTH ANNIVERSARY.

FROM the report of the Board of Trustees of this society, made at the celebration of the sixteenth anniversary of the same, held in Charleston on the 6th of January last, we select the following passages:—

"*Nearly sixteen years have now elapsed since first the society was formed.* If in that period it has not accomplished as much as might have been desired, it has nevertheless accomplished as much as even the most sanguine of its founders can be presumed to have anticipated that it would, in the so early stages of its progress—and claims, for the practical usefulness of its transactions, an honourable rank among the institutions of religious benevolence in America. Already it has been greatly instrumental of the addition of several new churches to the number which the diocese had contained—and has given impulse and efficiency to measures, by which parishes, whose churches were dilapidated or ruined, and their offices long suspended, have become scenes of interesting Christian ministrations. It has given opportunity of useful service to many ministers otherwise not appointed, and has contributed to the consolation of the afflicted, and the instruction of the ignorant—to the settlement of the wavering, the confirmation of the faithful, and the diffusion in general of sound doctrinal and practical Christianity, in a degree which, although it does not admit of being precisely estimated by *observation*, cannot be supposed to be unimportant in reference to the honour of the kingdom of Christ, and the holiness and happiness of his people."

"On the state of the society's library the board report with satisfaction, that it is now so located as to be conveniently and agreeably accessible to all members of the society; and that, by donations and a few purchases, it has acquired within the year an accession of some valuable volumes."

"Proceeding to the transactions of the year, the trustees report the appropriation of the funds, available for the principal and most important object of the institution—"*the sending forth missionaries to those places where there is ground for expectation, that their labour will be successful in preaching the truths and cultivating the virtues of the Gospel.*"

The report here proceeds to enumerate the missionary stations which had been supplied during the year, and gives some interesting extracts from the

reports of the missionaries who had filled them; the whole affording not an ungratifying view of the state of the church in that almost desolate region, and giving examples of individual benevolence and Christian charity seldom surpassed. Our limits do not permit us to make further extracts from this part of the report; but we cannot deny ourselves the gratification of copying the following affectionate tribute to the memory of a recently deceased member, with which the report concludes.

"In closing their report, the board beg to be permitted to mingle their feelings of gratitude and gladness with those of the members and friends generally of the society, on the success with which it has thus far been favoured,—rejoicing that it has even in so good a degree been enabled to contribute to the advancement of Christianity in South-Carolina, on principles which they consider peculiarly apostolic and evangelical."—But "they mourn the death of one of the best and most faithful friends of the institution, recently taken away from all earthly scenes of action. The late pious and benevolent ISAAC BALL, esq. had, with respect to the society and its interests, trodden in the footsteps of his honoured father. Like him, regarding this institution as most happily calculated to extend and diffuse the best influence of the religion of that Lord whom he loved, and in whose faith he lived and died, he delighted in being referred to as its friend, for any services which circumstances enabled him to render it. He did render it services, in successfully presenting its claims to those who had not known them, and thus increasing the number of the contributors to its funds, of which the board deem it suitable to express their grateful sense. With the parish of which he was a conspicuously useful member, and to whose expenses he cheerfully contributed with a liberal beneficence; with the family of which he was the affectionate and exemplary head and father, and the numerous relatives and friends who loved and delighted in his amiable unostentatious excellence, they *cordially* sympathize. *Nor is this expression of it* adequate to their sensibility to this afflicting dispensation. They mourn with the church, and with society at large, the loss, in this instance, of one whom the friends of both could not resign without feeling themselves called to a more than common effort of submission to the disposals of an unerring, however mysterious Providence. 'The will of the Lord be done'—'the memory of the just is blessed.'"

Bishop Chase's Visit to a Tribe of Ohio Indians.

In the (London) Missionary Register for December we find a letter from Bishop Chase to his friend Timothy Wiggin, esq. giving an account of a visit he had made to some Indians settled on the Sandusky River. The letter was written in October, from Worthington, Ohio. We select from it the following passages:—

"A most interesting scene took place in my visitation of the Oneida and Mohawk Indians on the Sandusky River. They are the remnant, or rather a branch of those once-famous tribes, which, in moving back from their former residence, accepted of an invitation from the Senecas to settle on the lands reserved by Congress for the Senecas about the Sandusky River, in this diocese. I had heard of them as being attached to the Church of England; but never could go and see them till this summer. I found them in their peaceful retreat, engaged in the duties of husbandry—raising corn and cultivating their gardens.

"My friend and guide who conducted me through the devious foot-paths in the wilderness, in the rain, for nearly a whole day's journey, introduced me to this most interesting people. Decent and dignified in their manners, they received me with great respect; and when I told them that I came among them to do them good and not harm, to pray with them, and to preach the Gospel to them in the name of Jesus Christ our common Saviour, they fully comprehended my meaning, and gave me a hearty welcome.

"To show the medium of our mutual good understanding, they produced

their Common Prayer Book, being that which was translated into the Indian language, with very little alteration, from the English Liturgy, together with the Gospel of St. Mark, A. D. 1787, and printed in London. What news was this to me! "And have you read this?" said I.—"Constantly, every Sunday, in morning and evening prayer, with the poor scattered members of our tribe, providentially sojourning on this river," said they by their interpreter. I inquired then if they understood and felt the great importance of the truths which they uttered with their mouths. They replied, that they hoped they did; but that many of their people were inclined to run astray into the wickednesses of the tribes that surrounded them, notwithstanding all that the old men could do. "Poor, blessed people!" thought I, while suppressing my tears: "God give me grace to be found worthy of serving you!"

"During the remainder of the evening, intelligence was spread throughout the woods, that on the morrow divine service would be performed, and a sermon preached at eight o'clock; while, wearied with the exercise of the day, I reposed myself on the hard bed of an Indian cabin, and slept sweetly till morning.

"The appointed hour came; and though it rained most abundantly, a large number both of male and female natives assembled. How interesting the sight of so many devout worshippers, and how great the comfort of joining with them in those prayers and praises which had been the vehicle of the piety of all whom I held dear through thirty years of Christian ministration in holy things, I leave you to conceive.

"By proceeding with all the prayers as the church has directed, the whole congregation, through an aged reader, could join in repeating and offering up the same petitions and prayers with myself—they in the Indian language, and I in English. And when we sang the metre psalms and hymns, their version being in the same measure with the English, I could join with them in this *also: with voices uncommonly sweet and full, they sang tunes with which I was well acquainted;* and never did I witness more order, yet plainer indications of true devotion. Though many of them could speak a little English, yet the sermon was interpreted to them in their own language. They have used lay baptism, they say out of necessity; yet would be much rejoiced if they could have an authorized ministry.

"My mind was most favourably impressed toward these poor people; and my attachment to our primitive liturgy mightily strengthened by this instance of its great utility. Without such a help, how much of the missionary's labour is lost; like oil spilt upon the ground, without a vessel to contain and perpetuate it. Had it not been for this Prayer Book, the worship of God would, to all human view, never have been perpetuated to the salvation of these now interesting people."

Extract from a Funeral Sermon by Dr. Rudd.

We have procured the following extract from a funeral sermon preached by the Rev. Dr. Rudd, rector of St. John's church, Elizabeth-Town, New-Jersey, on occasion of the death of Mrs. Ricketts, of that place.

"Our Lord and Master set us the example of mourning on such privations; and while we do not allow our lamentations to degenerate into murmurs against the providence of God, we may safely indulge our sorrows, and we may hope, in the becoming reflection of our sadness, to find that influence of divine grace which shall not only reconcile us to the blow, but give us spiritual improvement. Such use, my brethren, should be made of that recent event of sorrow which has deprived us of another friend, and called us, for a fourth time, in a less number of months, to unite our sympathies in one of the most pleasant and cheerful mansions we have entered. Well may we make this a season of more than ordinary thoughtfulness, for it seldom occurs, unless when pestilence pours out her vials, that so many victims are taken from a single dwelling.* Our

* In the space of a few months, there were four deaths in the family alluded to—a son, a grandchild, and both the heads of the family.

interesting friend, it is true, had gone beyond the ordinary boundary of human life, and therefore we could not safely calculate upon her long continuance. A constitution naturally slender could not sustain those repeated shocks which had overtaken her in quick succession. We saw her bend like the ozier before the withering blast, and hoped, like *that*, she would rise as the storm passed off: but the tempest raged too long—a trembling anxiety lest she should behold another victim in her already desolated habitation, gave such excitement to her frame, as to waste all its remaining energies. She had seen the world in all its splendours, and very few have found means for more enjoyment of it. With manners of distinguished grace and elegance, she passed through life with admiration and esteem—and yet, would to God that all who knew her could realize the lesson which her concluding days have given! 'I have long known and felt,' she said, 'that this life is but an empty show—I hope I have never relied upon it, to the exclusion of my God. In the corruption of my nature, I have done many things for which I hope I have repented; and trust in faith, that the Saviour's blood has secured my pardon. This is my sole dependence.' With such language on her lips she may be said to have fallen asleep, closing her own eyes, in a death of wonderful tranquillity.

"The places that know us now, my brethren, will soon know us no more for ever. Is there any consideration calculated to make us more serious than this? Shall we not improve it, addressed to us as it is in a season of sorrow for our church, during one of her appointed periods for self-examination, for penitence and prayer. Let us carry our meditations of this morning to our closets. Let the cause of genuine religion, the interests of the church, be subjects of deep and warm solicitude. Let our prayers be sent up, that our Divine Master will give us such measures of his grace, that we may adorn his doctrine as becometh those who are to render our account in that day when *we are to stand with our departed friends before his righteous throne.*"

Literary and Philosophical Intelligence.

Mr. Perkins's Principle of generating High Pressure Steam.

So much has been said and written of late respecting the wonderful power of Mr. Perkins's high pressure steam, that we readily insert the following detailed description of his principle of generating it, and of his ingenious methods of rendering it practically useful, as furnished to us by a scientific correspondent, personally acquainted with Mr. Perkins, and who has anxiously watched, since their commencement, his improvements in the production of steam. Should the results prove in any degree commensurate with present appearances, we may exclaim that a new era opens upon us in steam engines, and in steam navigation, as is also likely to be the case in warfare, from his invention of the steam gun. It is not exceeding the bounds of probability, to suppose that we shall, ere long, as commonly see vessels propelled by Perkins's steam engines, undertaking the most distant voyages, as we now see them employed on our coasts. In this case calms, contrary winds and tides, will be comparatively of little consequence, since a steam vessel, under such unfavourable circumstances, can always either make some way on her voyage, or retreat into harbour. The advices recently received from the commander of the Enterprize steam vessel, dated Cape of Good Hope, are most important and satisfactory, since, by this experiment, it is shown that even the boisterous seas off the Cape did not impede her course, or cause the least damage to her machinery. It appears that the cause of her long passage originated in her not being able to carry sufficient fuel to work the engines for little more than one half the voyage. This objection will be obviated by Mr. Perkins's engines, which, requiring so much less fuel and water than the low pressure engines, it is expected will enable a vessel going to India, not only to carry her supply of those essential articles, but also to take in addition a light cargo of goods as freight.

Water cannot be heated beyond the boiling point, or 212 degrees, in an open vessel, however intense may be the heat to which it may be exposed. Water, however, enclosed in tubes, or a very strong vessel, may be heated considerably above 212 degrees. Mr. Perkins, by means of pressure, is enabled constantly to keep his water in contact with the surface of the apparatus, exposed to the action of fire, through which the water is made to circulate. For example—a series of pipes, or tubes of extraordinary strength, is exposed to the most intense heat, while water is injected through them by means of a forcing pump of great power, which

water, by a pressure valve placed at the opposite extremity of the tubes, is kept in contact with their sides. To effect this is by no means an easy task, since the repellant power of heat is so great, that no force which can be exerted on the forcing pump, can bring the water into contact with the tubes nearest the fire when red hot. It is therefore believed, that water, when heated in an open vessel, does not remain in contact with the bottom of the boiler, but is lifted from it, and a stratum of steam (known to be a very bad conductor of heat) is interposed, causing an obstacle to the free absorption of caloric by the water. Hence the advantage of forcing water in contact with the heated sides of iron tubes, and thus compelling it to imbibe the highest degrees of temperature, whereby high pressure steam of the most intense power is produced. It is not yet accurately ascertained what is the relative force of steam to be obtained from water at given temperatures; but Mr. Perkins has heated his water beyond 600 degrees, and the strength of steam thus generated may be guessed at, even had it not been so recently put to the proof, as compared with gunpowder. In short, this principle of heating water under pressure is believed to be that which causes earthquakes and volcanos. Steam, when carried to its maximum strength, is supposed capable of producing a pressure of 56,000 lbs. upon the square inch; but if this steam be much further heated, it becomes decomposed, and hydrogen gas is evolved. Hence the phenomena observable in volcanos—sometimes the ejections, consisting of soft mud or moistened ashes —sometimes tremendous explosions of gas, projecting masses of rocks even to the clouds, while at other times the heat has been sufficiently intense to fuse the minerals contained in the earth in which these subterraneous fires exist. In elucidation of the theory of water heated under pressure, and generating high pressure steam of the greatest strength, or hydrogen gas, being the cause of volcanos, we may cite the fact of a constant issue of immense volumes of steam from a cavern, situated at the foot of a mountain in the vicinity of the Cordilleras, in Mexico, in which earthquakes are very frequent, and there are several volcanic mountains not far distant. This exit of steam acts as a safety valve placed in a steam-engine boiler, preventing the steam from being heated up to high pressure steam, or being decomposed and converted into hydrogen gas; consequently the mountain in question has not been lifted into the air, or a volcano formed on its summit, *which, but for this* escape of the steam, *must have inevitably* resulted. It can be *readily conceived how* a part of a mountain *may be blown up by steam of* 56,000 lbs. to the inch, or by hydrogen gas, when it is recollected what dreadful explosions so frequently occur from the bursting of boilers of steam engines, in which the very weakest steam is generated, say 20 or 30 lbs. to the square inch. Now when we bear in mind the immense number of square inches contained even in the measure of a few yards, and the consequent pressure opposed to this surface by the high steam thus generated, or by the ignition of hydrogen gas, no one can be surprised at the phenomena of earthquakes or volcanos.

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Pinta, or Blue Stain.

The following curious facts respecting the disease called *pinta*, or *blue stain*, a cutaneous affection, which made its appearance in the neighbourhood of Volcano Jurcello, situated in the northern part of Valladolid, in Mexico, were communicated for the American Medical Review and Journal, by an intelligent physician who resided for some time in that country.

This disease consists in discoloured spots on the face, breast, and limbs, which at first are of a light yellow, then change to a blue colour, and afterwards become black,—resembling the skin of the African. These appearances of the skin are preceded by slight chills, nausea, and fever; but these symptoms soon subside. The disease generally prevails among the lower classes, those who are of a dark complexion, and who inhabit the country round the volcano. The perspiration of these people, it is said, is peculiarly offensive.

There is at present, in the city of Mexico, a regiment called the *Pinta* Regiment, all of whose members are affected with this disease. These, in common with all others who live on the same poor diet, are affected with dyspeptic complaints. The disease is considered infectious; and by some is supposed to descend from parent to child. It is said to be incurable, except in its first stage, and then only by removing from the low country to a more elevated situation.

This disease, which has not hitherto been described, bears some resemblance to the leprosy which prevails in that country; but, in most respects, differs essentially from it.

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Eye-ball of the Sword Fish.

The editor of the Nantucket Inquirer says—"The eye-ball of a sword-fish is generally much larger than that of an ox, and forms a very powerful magnifier. I have frequently, and almost instantly, lighted a cigar at the focus formed by the sun's rays passing thro' this natural lens."

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Since the discovery of the Milton manuscript in the state-paper office, Mr. Le-

mon, jun. has found an entire translation of "Boëtius de Consolatione Philosophiæ," by Queen Elizabeth. Walpole mentions that the queen had translated this work; but no vestige of it was known to exist. Nearly the whole is in her majesty's own hand-writing; but there are parts written by her private secretary, and by the secretary of state. It is stated, that there are letters discovered which identify this translation to have been made by the queen. The public is to be gratified with the publication of this literary curiosity.

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At a recent meeting of the Society of Antiquaries, a paper was read on the remains of the sub-church of Edward the Confessor, in the cellars under Westminster Abbey. The most important remain is the vault where the pix was deposited, and which, it is thought, was formerly the treasury of the kings of England. The altar-table and piscina remain. On the upper slab of the altar is a concavity, used perhaps to contain the oil for anointing the kings. This sub-church is more than four feet below the present level of the abbey church, which is two feet four inches above the level of the cloisters. It appears that, in the course of ages, the level of the city of Westminster has been raised from 4 to 6 feet. At every entrance to the abbey from the street is a descent.

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A memoir was lately read before the Asiatic Society of Paris, by M. Schulz, respecting a very remarkable and hitherto unnoticed Oriental MS. in the library of the king of France; namely, a Persian translation of the Sanscrit poem *Mahabharata*, performed by command of the Emperor Akbar. It consists of 781 leaves, in large folio. The first twelve pages contain eulogies upon Shah Akbar, preceded by ascriptions of praise to God. The followers of Mahomet and the worshippers of Brahma, although subject to the same government, were, in the reign of Akbar, in a state of religious animosity; and the emperor, it appears, wished to reconcile them, by making each party better known to the other,—an example of tolerance extraordinary on the part of a Mussulman prince, represented as holding the koran in one hand and the sword in the other. Grounds however exist for distrusting the Mussulman orthodoxy of the great Akbar; for example, his placing "in the same rank" the faithful along with heretics. It is observable, besides, that in nearly all his letters he has omitted the customary formula of benedictions of Mahomet. But the most irrefragable evidence of his heresy is furnished in a letter addressed to the king of Portugal, found in two MSS. in the royal library of France; *in which he avows that "he has followed the plan of frequenting* the company of wise men of all classes, profiting by the precious words and sublime ideas of each of them;" and with a view of deriving more information respecting the Christian religion, he requests a Persian and Arabic translation of the Evangelists, the Psalms, and the Pentateuch. There is in the royal library a translation of the Four Evangelists, made, as the catalogue states, by command of Akbar.

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M. C. De Percival, in an Arabic grammar lately published at Paris, gives a characteristic illustration of the mock sublime in language, and the mixture of secular business and religion, for which the Orientals are distinguished, in an Arabic "certificate of the noble birth of a race-horse."—"Peace be to him that reads these characters, and who possesses good sentiments! We, humble servants of the most high God, certify and declare, by our good fortune, by our fate, and by our girdles, that the sorrel colt, aged three years'—Here follows the description and pedigree at large, tracing up the animal's descent to "those horses which God created by the breath of the winds, and presented to the prophet, (may the Lord shed upon him his benedictions!) and which the prophet distributed to his companions. It is in their praise that the prophet hath said," &c. &c.

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The Academy of Sciences at Leghorn has proposed a prize for the solution of the following problem:—To determine the influence, useful or hurtful, of different states of memory on the understanding, and its utilities with regard to the other faculties, &c.; and to show by what educational means it may be developed, strengthened, or recovered.

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At Cochom there are preserved some leaves belonging to a koran, of the most magnificent dimensions perhaps in the world. These leaves are formed of thick paper; and when opened out, measure from ten to twelve feet long, by seven or eight broad: the letters are beautifully formed, as if made by a single stroke of a gigantic pen. Few of the leaves are perfect, as they have been mutilated for the sake of the ornaments, or the blank paper of the immense margin.

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The following are moral maxims of the Malabars, as given in a native work:—"Spend no day without offering prayers to God; Have nothing to do with witchcraft; Go not where you have no invitation; Ridicule not the absent; Show not your back to the enemy; Contend not with the poor; Abuse not any without a cause; Criticise not the faults of others; Satirize not a virtuous woman; Contemn not the divinely inspired sages; Treat no

the learned contemptuously; Carry no tales of detraction; Become not security for another; Have no intercourse with gamblers; Reside not where there is no temple; Utter not a lie, though death be near you; Never regard your enemy as a friend; Associate not with mountebanks; Second not a new custom; Travel not by a solitary route."

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Longevity.

Alexander Berkley, who was born in Scotland, (Fifeshire, town of Dundee), came to America at the age of 15 years. He was married in the county of Amelia, Virginia, when 21 years old, to Miss Amy Gamblin, aged 18; by whom he had 14 children; two died in infancy, and 12 lived to mature age. When he was between 45 and 50, Mr. Berkley joined the Baptist Church, to which denomination he continued to adhere until his death, which happened on Saturday, 22d October, 1825, at the age of *one hundred and fourteen*—leaving his wife still living, aged 111. When Mr. Berkley was 109 or 110 years old, he recovered his sight, (which age had partially injured,) so as to read as well as he ever had done. This phenomenon lasted about 30 days, when *entire* blindness ensued, from which he was never relieved. He was a man of strong intellect, and retained his senses to the last moment of his existence. It was not long before Mrs. Berkley followed her aged husband to the grave. She died on the 9th of January last, at the ripe old age of *one hundred and eleven.*—*Lynchburg paper.*

The last annual obituary of the Russian empire, published at St. Petersburgh, records the death of a man at the very advanced age of *one hundred and sixty-eight* years, near to Polotsk, on the frontiers of Livonia. He had seen seven sovereigns on the throne of Russia. In the year 1709 he was 51 years old. At the age of 93, he married his third wife, with whom he lived 80 years. The two youngest sons of this marriage were 86 and 62 in the year 1796; the oldest of his other sons in the same year, 95 and 92. The entire family of this patriarch comprises 138 descendants, who all live together in a village built for them by the Empress Catharine the Second, granting them at the same time a considerable tract of land for their support. At the age of 163, this modern Nestor enjoyed the most robust health.

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A second Zerah Colburn.

The son of Judge Clayton, of Athens, Georgia, about ten years of age, possesses the most astonishing arithmetical powers of mind. He can reduce any given number of miles to inches, years to seconds, &c. performing the whole operations in his head, and will give the result as quick as an expert calculator can with a pen. Among other questions asked him were the following, which he solved with ease and expedition:—How many inches are there in 1,373,489 miles? How often will a wheel five feet six inches in diameter turn over in 90 miles? What is the cube root of 24,743,682? He has on more than one occasion (eighteen months ago) raised the number twelve to its fifteenth power; that is to say, multiplied that number into itself fifteen times. He can multiply three figures by three figures. The whole is performed by the bare strength of memory; for it is done in the usual way; there is no mystery in it, no short method or plan of his own. This faculty was discovered in him at about eight years of age, and he has most astonishingly improved since that time.

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Remarkable Spring.

To the Editor of the National Gazette.

Sir,

Please to correct an erroneous description of Walkulla Fountain, which appeared in your paper of the 8th of February, and from which it is evident that the writer was not guided by observation. This fountain is undoubtedly a curiosity, but not marvellous to the extent which he supposes. It is a circular basin of white limestone, of about 70 yards in diameter, and of a regularity of form, which is interrupted only by an arch at the bottom, which discloses the orifice of the subterranean aqueduct: the arch stretches across, about 40 yards, with the bed of the river beneath it, retreating from the eye on a descent of about 45 degrees.

The water in this magnificent basin is transparent, serene, and silent, and there is no motion perceptible to the eye, except amongst the various tribes of fish that gambol in every direction: it is a subaqueous scene, altogether novel and interesting, especially to a stranger floating on its surface in a boat. A person in this situation might be compared to a fly in an ordinary basin filled with pure water; and to make the comparison complete, suppose at its bottom the section of a clam-shell; this would represent the arch, beneath which the river is disgorged. Distinctly as objects in this miniature basin are to be seen, yet they are not more so than in the greater reservoir of Walkulla.

The water in summer is deliciously cool, and so far is it from being strongly impregnated, that I drank of it a fortnight, unconscious of any impregnation whatever.

The volume of water discharged is equal to fifty yards wide and two deep, and flows at the rate of a mile and a half per hour: it is supplied by various streams, which, a few miles back, are seen to descend under ground, and of which there is one forming a mill-stream at Tallahassee.

The Walkulla river is a fine example of

many other streams that suddenly burst into view in Florida; the St. Mark's and Santaffy have similar characteristics; and a traveller on the river St. John's may go aside into seven tributary streams of that river, where his curiosity may be gratified, on a smaller scale than in the Walkulla, with a view of these hydrostatic exhibitions of nature.

The site of the Walkulla Fountain is known by the name of Floodgate: it is a romantic and convenient harbour and landing-place for steam-boats, 18 miles from the Gulf of Mexico, and 13 from Tallahassee, and promises to be a place of much resort for travellers through the projected canal of St. John's; and to the American tourist it furnishes the novel memorandum, that at one extremity of the United States he may witness a river in the clamorous agitation of descent, whilst at the other extremity, a river may be viewed in the majestic buoyancy of ascent.

A TRAVELLER.

Whale Fishing.

The maternal affection of the whale is striking and affecting. The cub being insensible to danger, is easily harpooned, when the tender affection of the mother is so manifested as not unfrequently to bring her within the reach of the cruel whalers. Hence, though the cub is of little value, yet it is sometimes struck as a snare for its affectionate mother. In this case she joins it at the surface of the water, whenever it has occasion to rise for respiration; encourages it to swim away; assists its flight by taking it under her fin; and seldom deserts it while life remains. She is then dangerous to approach, but affords frequent opportunities for attack. She loses all regard for her own safety, in anxiety for the preservation of her young, dashes through the midst of her enemies, despises the danger that threatens her, and even voluntarily remains with her offspring after various attacks have been made upon herself.

Ordinations.

The Right Rev. Bishop Moore, of Virginia, held an ordination in Christ church in Alexandria, on Thursday, the 22d of November, 1825, and admitted Mr. John Thompson Brooke, and Mr. John Thomas Wheat, to the order of deacons. Also admitted to the order of deacons by the same bishop, on the 12th of December, Mr. William D. Cairns, Mr. William L. Marshall, and Mr. William Jones.

At a special ordination in Christ's church, Hartford, Connecticut, on the 4th of January, 1826, the Right Rev. Thomas C. Brownell, *D. D. LL. D.*, bishop of the *diocese, admitted Mr. J. W.* Cloud to the *holy order of deacons.*

At a special ordination, held in Fayetteville, North-Carolina, on Sunday, the 12th February, the Rev. Henry M. Mason, deacon, minister of St. John's church in that place, was admitted to the holy order of priests by the Right Rev. John S. Ravenscroft. Morning prayer was read by the Rev. Adam Empie, of Wilmington, who also presented the candidate. The Rev. Richard S. Mason, of Newbern, was also present and assisting. The sermon was preached by the bishop.

St. Thomas's Church.

The new Gothic edifice at the corner of Broadway and Houston-street, was consecrated to the worship of Almighty God, on Thursday morning, February 23, 1826, by the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the state of New-York. The day was fine, and the procession to the church, composed of the reverend clergy, the professors and students of the Protestant Episcopal Theological Seminary, and the gentlemen belonging to the vestries of the different churches, and to the congregation of St. Thomas's church, was unusually large. The deed of appropriation was read by the Rev. Mr. Duffie, the rector of the church, and the sentence of consecration by the Rev. Dr. Wainwright, rector of Grace church. Morning prayer was celebrated by the Rev. Mr. Creighton, rector of St. Mark's, and the Rev. Mr. Upfold, rector of St. Luke's church: after which an appropriate sermon was preached by the bishop, to a very numerous and attentive audience. The building is 62 feet in width, and 113 in length.

New-York, February 5th, 1826.

The subscriber takes great pleasure in acknowledging the receipt of the sum of one hundred and twenty dollars, being the contributions of the ladies of St. John's chapel, made for the special purpose of constituting their rector, the Right Rev. John Henry Hobart, D. D., and their assistant ministers, the Rev. William Berrian, the Rev. Benjamin T. Onderdonk, and the Rev. John F. Schroeder, members for life of the New-York Protestant Episcopal Missionary Society.

D. A. CUSHMAN, Treasurer.

Subscriptions and donations for the Missionary Society will be thankfully received at the office of the Christian Journal.

Calendar for April, 1826.

2. First Sunday after Easter. Low Sunday.
9. Second Sunday after Easter.
16. Third Sunday after Easter.
23. Fourth Sunday after Easter.
25. St. Mark.
30. Fifth Sunday after Easter. Rogatio

Philadelphia Recorder—Review of Bishop Moore's Sermons.

In the Philadelphia Recorder of the 25th February, there are some strictures on that part of the review of Bishop Moore's Sermons which appeared in our Number for January. To these strictures the writer of that review has made the following reply. We sincerely regret that more care had not been taken to prevent the application given to the remarks of the reviewer by the Recorder. Still we are fully persuaded it never was his intention that they should be so applied: and we hope the explanation of the writer will be duly appreciated by the candid and liberal.

The writer of the review of Bishop Moore's Sermons laments to find, from the Philadelphia Recorder of February the 25th, that some of his prefatory remarks have been entirely misconstrued, and an application given to them which was never intended. The remarks were general, and designated a section of no *particular denomination of Christians*. How then any one should have the right to assume, that they were aimed exclusively at a certain class of the Episcopal clergy, the writer cannot conceive. Had this been the case, had they *solely* or *particularly* been pointed to, he does not hesitate to declare that the expressions are much too severe and unqualified. But he is conscious of no such design—he knows no *Episcopal* clergymen accustomed to use that kind of preaching, which he stated, 'with a numerous class of men' did obtain the character of *evangelical*.

In defining this word (evangelical), and showing the manner in which the use of it had been perverted, the writer distinctly adverts to the propensity of a *majority of mankind*—that is, of the Christian world. Now, is the whole body of the Protestant Episcopal Church a majority of this part of mankind, or any thing like it, in the United States? How then should a small portion of this body be the particular individuals alluded to—and especially when the writer goes on in the same remarks to observe, that in the Episcopal Church there was now, as there always had been, an opposite tendency to that of the multitude—a disposition to preserve and to restore the right import of terms? And the writer hopes, that his own declaration, that a sole or principal allusion to any class of the Episcopal clergy, was far, very far from his intentions, will be satisfactory with those candid and worthy individuals who in no respect answer to the description given.

But he still contends that this picture is no caricature. Will it be pretended that it would be an exaggerated description of some of the fanatics of the days of Oliver Cromwell? And the writer has met with enthusiasts in this country of the same description, claiming the exclusive character of *evangelical preachers*. He does not in charity believe that there is a single clergyman of this sort in the Episcopal Church. He trusts also that there are in that church no "extravagant ranters," for he has had the misfortune to be acquainted with none. But that there are such in the wide religious world—that their followers appropriate to them the exclusive character of *evangelical*—and that many of them are too subject to the worst frailties of our nature—cannot be denied. This is easily accounted for upon philosophical principles. Transition from the extreme of one passion to that of another is natural; hence it often happens that those who make the greatest pretensions to extraordinary sanctity, frequently indulge the most unhallowed tempers and dispositions.

The editor of the Recorder admits the language of the review to be "cautious," and not applied to all; while the term *evangelical* is applied to the character and sermons of Bishop Moore. Why then does the editor appropriate the bad part of the portrait to himself and his friends? While the writer admits the studied moderation of the editor, he begs leave to call his attention to a small part of the extract from Bishop Griswold:—"True liberality is to be seen, not in our profession, but in our conduct. Words may be 'softer than oil,' and yet in their object and tendency be 'drawn swords.' Men may speak plausibly, and declaim earnestly against illiberality and uncharitableness, with the artful design of stigmatizing others and exalting themselves. Let such conduct with detestation be avoided."

The concluding part of the review of Bishop Moore's Sermons came too late for insertion in this Number; it will appear in the one for April.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 4.] APRIL, 1826. [Vol. X.

Memoirs of the Life of Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D.D. Archdeacon of Bedford—Continued from page 71.

From Tanjore the bishop reached the Ariseut on the 27th, where he was met by two gentlemen from Trichinopoly, who had pitched their tents to receive and entertain him. He arrived at Trichinopoly on the following day, and having transacted some ecclesiastical affairs, visited Mr. Pohle and his mission. He found the venerable man, his congregation, and his school assembled in the church to receive him. During the two succeeding days a church and two burying grounds were consecrated, and one hundred and five persons, many of whom were officers and soldiers, were confirmed by the bishop. The planning of a church-library for Trichinopoly was another point which occupied his attention. His assistance in the pulpit was afforded here as at other places; on the 3d March he preached twice, and afterwards had a long conference with Mr. Pohle and Mr. Kohlhoff on matters connected with the mission; particularly with the latter, on a subject which he had mentioned at Tanjore; namely, a school for the education of the children of the society's missionaries. The bishop suggested the propriety of admitting native children, and making it a seminary for Christian teachers; thus providing for the instruction of the people, as the country shall become Christian. Mr. Kohlhoff earnestly requested him to keep this project in mind, and assured his lordship that all the children of the society's missionaries would readily embrace the tenets of the Church of England.

On the 4th the bishop ascended the rock; and his attention was arrested by the sound of native music, performed by persons in a procession with the morning offerings of fruit, &c. to the Swamy in the neighbouring pagoda. Descending, he passed the mosque belonging to Wallajah's palace; but saw only the exterior, the attendant Mussulman requiring the party to take off their shoes, which could not be complied with. Afterwards they proceeded to the pagodas at Seringham: they are *situated on an island, which is twelve miles in extent, and* are thirty-six *in number. The bishop* and his attendants entered the principal gate of the great pagoda, and observed the enormous door-posts of single stones. The Brahmins displayed all the trapping and jewels of the Swamy, which appeared to be of great value. But that which most attracted attention, was the choultry, with its thousand pillars.

On the eve of the bishop's departure, Mr. Kohlhoff brought him a message, full of respect and regard, from Mr. Pohle, who "expected not to see him again in this world;" and pronounced upon him a blessing. The bishop (according to his own expression) could not but feel, considering Mr. Kohlhoff's character, "that the less was blessed of the greater."

From Trichinopoly the bishop pursued his journey by Nagamungulam to Veeramally, in Tondiman's country, and encamped opposite to a pagoda on a rock, the most beautiful object he had seen in his progress. Here he received some of Tondiman's people. They brought him a plentiful supply of fruit, with a respectful message from their master; who had orders from the governor to take care that every thing should be prepared for the bishop's passage through his dominions. Thence he removed on the 7th, and pitched his tents in a jungle surrounded by woody and rocky mountains. Here the zemindar, formerly the polygar of Tourancourchy, a neighbouring village, came to pay his respects, and brought the accustomed present. He was a young man of about twenty-two years of age, and had under him seventy villages, all of which he represented as poor and ruined.

The bishop pursued his course to Perambutty, where he was joined by David, a Christian schoolmaster of Tanjore, who came to be his amanuensis. He reached Toombaputty on the 9th, and visited the adjoining village. The houses consisted of cones of thatch upon cylinders of mud, the usual form in that part of the country. Here he received letters from Tanjore, and a present from the rajah of his highness's picture. Through Vellahputty he went to Madura, and saw Timul Naik's choultry, and the remains of the palace, the pagodas, the court-house, and the choultry, ornamented with paintings, of about fifty years' date, representing the arrival of the English. Passing the great rock of Secundermally, Terramungalu

Verdupettah, and Weypulpettah, he came on the 17th to the banks of the Sartoor, and pursued his journey by Coilpettah to Cayetoor Fort, he passed through a country abounding in Asiatic objects, which, like those already described, attracted his attention.

On the 21st March he arrived at Said Khan's choultry, where three different parties of people waited on him. The first was merely the daroga with a present; the next were Brahmins, complaining of the loss of their pagoda lands, and danger of starvation; and the third, a body of Christians, headed by their native priest, under Mr. Kohlhoff, who presented themselves to ask his blessing and protection. The bishop exhorted them to persevere in the right way, and to bless God, who had called them to a knowledge of his truth, amidst surrounding darkness. They had with them their Malabar psalters, and sung part of a psalm to a well known tune, in excellent time and melody. It was an affecting scene; and the Brahmins, who were in the field, saw all that passed.

On the 22d the bishop reached Palamcottah, where he visited the school, consisting of forty-one children, and the mission-church, built chiefly at the expense of a Brahmin lady, who was converted by Schwartz. The native priest, or the catechist, performed the service in Malabar every Sunday morning, and the military officer read the service in English, and a sermon to the families of the settlement. The children of the school practised the Madras system with more original simplicity than his lordship had ever observed. In the course of his visit, he took an opportunity of recommending to the head of the district the native Christians, who are very numerous in that part. It seemed to be the opinion that they would do well for writers in offices.

After having halted at Nagancheery, he proceeded by Poonamgoodie, near the foot of the False Cape Comorin, a magnificent mountain, but not the last of the Ghauts, and reached Arambooly-Pass on the 27th; and found his camp erected at the bottom of a basin, enclosed by stupendous rocky mountains. The spot was the bed of a tank, then dry. Part of his time here was occupied in reading papers respecting the Romish and Syrian Christians in Travancore, and in receiving a deputation of Christians, lately under the charge of Mr. Kingelturbe, missionary from the London Society. Mr. Everett was at the head of the party. They were in number about eight hundred, and seemed much inferior in manner and appearance to the native Christians of Tanjore. After them came *a crowd of natives*, being the principal *men of twelve villages*. This interview *ended, he went to see* the Lines, (or *rather ruins of them,)* a stupendous work. The pass is not two miles wide. The works had been very strong, and were defended by an impenetrable jungle and double ditch. In 1809 they were manned by 30,000 military, and attacked by 4000, all sepoys, who succeeded merely by sending about twelve men to the summit of the rock to the eastward. They sounded a trumpet, and were supposed to be part of a large force ready to pour down on the rear of the besieged, who thereupon took flight. Before this invasion, Travancore [proper] had never been the scene of warfare in the memory of any man living.

By Ordagherry, Nagracoil, Cutchaizy, and Nyaltengherry, through a country abounding in magnificent features, he arrived at Trevandram. Thence, on the 3d of April, he proceeded to Calicootum, Attengherry, and Shatenoor, and encamped in view of the sea; where the Christians and native judges came to pay their respects to him. Whilst he remained in this part of the country, he visited one of the Syrian villages, distant about a mile and a half. He found the houses neat and well built. The Christian judge, who went with him, pointed out one inhabited by the grand-daughter of the person who built the church about fifty years before. In front of the edifice, in the church-yard, stands a lofty cross, to which is an ascent of steps. Before the bishop arrived at it, the kashusha, attended by several persons, came out to meet him, and showed him the church. Lights were burning at the altar. His lordship expressed a desire to see their Syriac books, with which they complied. They were all liturgical; and one contained the office of the mass. Another, which they had possessed about eighty years, was brought from Antioch. The church had a crucifix, and two small altars with crosses, and an *Ecce Homo* in tapestry; and a large part of the wall was covered with inscriptions in Malabar, said to be an account of all the saints, with the dates of their deaths. The bishop inquired whether any service was performed at the cross in the church-yard, and was answered that the office was said there on Good Friday; and that there were processions to it on other occasions. They were anxious to know the cause of the bishop's visit. Upon hearing who he was, that he was the friend of all the Christians in India, and wished to serve them, their apprehensions vanished, and they commended themselves to his protection.

On the 6th of April, the bishop and his attendants arrived at Quilon, and were kindly received by the commanding officer; from whom he learnt, that Joseph Rambar was then the Syrian bishop; that Mar Thomas, who underwent a sort of mock consecration from the dying Mar Dionysius, had died about two months before; and that Joseph had been conse-

crated by a former and legitimate bishop, some years previous to that event. He also learnt, that the Christians who are not in connexion with the Church of Rome, are called the new or separate Christians; and that all of them have, in a greater or less degree, been forced into that communion at different times; which will account for the mixture of Romish rites in their religious services. It was reported, that they had been supplied with books from Antioch within the last fifty years, and would be willing to give Bishop Middleton any thing they possessed; that no person but their bishop had the whole of the Syriac Scriptures; and that the "Gospel of the Infancy" (or St. Thomas's) was still among them. Whilst the bishop was at Quilon, he visited the school of the 80th regiment, and found that it was not conducted on the Madras system, which it much wanted. Afterwards he received a visit from the ecclesiastical governor of the archbishopric of Cranganore, a decrepid old man, said to be of excellent character, who professed great readiness to show the bishop whatever the library contained at Cranganore, and the college belonging to it. The ecclesiastical governor told Bishop Middleton that he had come to Quilon to answer a complaint made by the Propagandists at Verapoli, that he received under his protection churches which properly belong to the Propagandists, and which have revolted. He stated, that all the power which the Verapoli people possess had been acquired by intrigue and encroachment, and that the seceding churches had been cruelly treated. Next came the vicar-general and Father Prospero from Verapoli. After some conversation on the press belonging to the Propaganda at Rome, and the many works which had issued from it, the bishop adverted to the difference that had taken place between them and the church of Cranganore, which they excused, laying the blame on the latter. The bishop, before his departure from this place, requested that measures might be taken for the attendance of all the soldiers at divine service every Sunday; and the commanding officer promised that it should be done. His lordship observed with regret, that the poor Syrian fishermen had had zeal enough to build themselves a church, whilst the English were obliged to perform service in the public rooms, for want of a sacred edifice.

Quitting Quilon in a boat, he reached Aleppie on the 10th, and the next day arrived at Balghatty, the residency, opposite Cochin, where he was received by the judge; and in the evening went over to the town. Here he found some of the principal edifices neglected; the Dutch church was shut up for want of a clergyman, and the school in the fort destroyed. In short, it appeared that neither religion nor education excited the public interest. He had much conversation with a gentleman who was to be the interpreter between the Syrian bishop and himself, and who gave him an account of the population, of European origin, then at Cochin. It was estimated at a thousand, one-third of which were Protestant: the presence of an English clergyman would reclaim many, who joined other denominations of Christians from necessity: the children were not baptized, and the sick could not receive the sacrament; for they had been without a Dutch minister fifteen years. The town was taken by the English in 1795, but the fort was not demolished till 1803, when it was discovered that, by the treaty of Amiens, it was to be given up to the French. The Dutch church escaped demolition by the interference of the judge. The pure Syrians were represented as not very pure. At Tripoontorah, near this place, the pure and Romish Syrians had their separate services in the same church. Just as the interpreter was taking leave, the arrival of the metropolitan on the other side of the water was announced; and the following morning was fixed upon for the interview between the two bishops. In the evening, Bishop Middleton went to the Jew Town—a remarkable place. The houses were neat, and the streets narrow, but well illuminated, it being the time of their passover. He saw some part of the service, both of the white and black Jews; and afterwards had the opportunity of looking at their books, kept in a closet at the end of the synagogue: the boxes were adorned with crowns of gold, and jewels hanging from them. They had been presents from different rajahs and other persons. He was shown into the house of one of the rich inhabitants, where he saw the paschal supper set out, and covered with a cloth, bearing an inscription from Exodus xii. 42, "It is a night," &c. in Hebrew.

At ten o'clock on the following morning the Syrian bishop visited him, attended by several of his clergy, bringing a small number of Syrian books. He spoke of the desolate state of his churches, and requested the bishop's favour towards them. At the same time he produced a copy of Schaasi Syrian Testament, and said that it was the one used in all his churches. Bishop Middleton mentioned the Philoxenian version, (of which the Syrian seemed to know nothing,) and presented to him the four volumes of White's edition, which he had brought for the purpose. Directing his attention to the Lord's Prayer, Mar* Dionysius found that it agreed very closely with the other version. A Syriac inscription, written by

* Mar is the Syrian title for bishop.

Bishop Middleton, was then produced, to be inscribed in the book, purporting that it was presented to Mar Dionysius by Mar Thomas, the first bishop of Calcutta, at his primary visitation at Cochin.* The liturgy of the Syrian church was the next subject of conversation; and a volume was opened, containing a portion of that used in the Syro-Romish Church; but, as stated by Mar Dionysius, not used in his congregation. Bishop Middleton concluded that it must have once been so used, or it would not have been found in the same book. The Syrian promised a complete transcript of the ritual of his church, and also a copy of "the Gospel of the Infancy." About the latter there was some hesitation, until the bishop assured him that he knew it was not used by his church, and had been sent thither by the Manichees. In his account of the ritual,† he stated that there are in it both Nestorian and Jacobite prayers; the latter of which are in use with him. He acknowledged the seven sacraments, and remarked that children were usually baptized on the eighth day. The attire of Mar Dionysius was very handsome, being formed of crimson satin, with a green velvet mantle over the shoulders; a crimson mitre ornamented with gold was on his head, and a crosier was borne by one of his attendants, whilst another carried a cross of jewels.

On the 15th of April, when he was preparing to leave Cochin, Napthali Rottenberg, the Jew, called upon him with a copy of the Jewish Plates; and the bishop had much conversation with him. He said that they had an account of their arrival in that country after the destruction of Jerusalem by Titus; but that it was lent to Dr. Buchanan, who carried it away with him. They had still among them Maimonides, and several books, of which he promised the bishop a list, in order that he might select such as he might wish to purchase. Before the bishop left Cochin, Archdeacon Loring‡ administered the sacrament to forty persons, and received information, from which he learnt that it had not been administered at that place for twenty years.

On the same day in the evening the party set sail, and on the 16th and 17th proceeded slowly along the coast with light and unfavourable breezes; and on the 21st, Archdeacon Loring went on shore, on his return to Calcutta by way of Madras.

The bishop reached Cannanore on the day following, and landed, in order to license the church; where he was attended by many of the principal inhabitants, who showed him great respect. From this time till his arrival at Bombay he did not leave the vessel,* which anchored in that harbour on the 14th of May. The archdeacon and clergy, with the governor's aid-de-camp, came on board to welcome him; and he landed in the evening under a salute, General Cooke, Colonel Griffith, and other gentlemen, meeting him at the pier-head. Hence he was conducted to the government-house, where Sir Evan Nepean (the governor), Sir Miles Nightingale (commander-in-chief), and the members of the council, were assembled to receive him.

On the 20th he had an interview with the Armenian bishop. They had much conversation respecting the Armenian church and literature. The Armenian bishop represented the history of his establishment as beginning in the middle of the fourth century, since which time his church has not undergone any change. The language of the Armenian version is perfectly intelligible to scholars, but is slightly different from the common idiom. He spoke of many books still in manuscript in their language, consisting of history, lives of saints, and even poetry.

Here the bishop held a visitation and confirmation, and consecrated the church.† It had been built one hundred years; but had not been consecrated, though application had been made at its foundation to Dr. Robinson, bishop of London, for the purpose; as appears from Cobbe's account of the church, &c. at Bombay. The reply was, that it required the bishop's presence, and therefore could not be done. The chaplain was directed to open it at once.

During Bishop Middleton's visit, which continued through the whole monsoon, the clergy dined with him every alternate Thursday; and he lived with them on the most friendly terms. He preached thirteen times to attentive and numerous congregations: and his incessant attention to his episcopal duties, as well as hospitality, seemed to produce the effect of attaching the people to their prelate; which was manifested by the great respect that was paid him by the whole settlement.‡

* The book is now deposited in the Syrian bishop's library.

† *He called his liturgy*, Liturgia Apostolorum.

‡ *Archdeacon Loring accompanied the bishop on his visitation.*

* In the voyage to Bombay he made himself well acquainted with the Syriac, and read a portion of the New Testament in that language every day.

† It was consecrated 7th July, 1816, and dedicated to St. Thomas.

‡ Soon after the bishop's arrival, he had a visit from Moulla Ferose, the learned Parsee. The conversation turned principally upon the ancient language of Persia; and it appeared plainly to the bishop, that the Pehlevi was nearly allied to Hebrew and Chaldee. The Moulla was very learned in Pehlevi, and be-

The rain was now almost incessant; so that, with the exception of a visit to Elephanta before the monsoon, and another to Tannah at the close of his visitation, he saw nothing of the adjacent country. His excursion to the latter place, in the island of Salsette, was made in the beginning of September, where he was received into the judge's house, in the capital of the island; and there met, amongst other persons, with Mr. Sharpe, who had resided in Persia, whither he was on the point of returning, as surgeon to the residency at Bushire. He offered his services in that country to the bishop, who gave him a commission to procure for him Syriac manuscripts of the Horreum Mysteriorum of Greg. Bar Hebræus, and the Liber Apum of Solomon, bishop of Bussora. Mr. Sharpe thought it not unlikely that he might procure them from the convent of Echmiatzin, near Mount Ararat, where he had seen a large quantity of manuscripts on various subjects.

Having spent his time at Bombay with benefit to the Christians under his charge and satisfaction to himself, he went on board on the 17th of September, including in his party Archdeacon Barnes, whom he had invited to accompany him to Calcutta. The vessel touched at Goa, where he was honourably received by the governor, and conducted to the convents, the cathedral, and other places of interest to persons on their travels. He had expected to find some books of value in the libraries, but was disappointed. The city, however, was not without objects worthy of attention. From the viceroy he received information respecting Old Goa. It once contained 300,000 inhabitants, but is now deserted, except by the different orders of the religious; and had been depopulated, partly by the climate, and partly by the inquisition, now happily abolished.

On the 23d, the bishop, Mrs. Middleton, and the attendants, re-embarked, and landed at Cannanore on the 30th, where he inspected the school, and held a confirmation. The persons who received that rite on the present occasion, added to those who were confirmed at other places in the visitation, amounted to one thousand. After having made an excursion to the house of Mr. Wilson at Dermapatam, he proceeded to pay a second visit to Cochin, in order to have another interview with the Syrian Christians.

He landed at that place on the 4th October, and the next day went to the synagogue of the white Jews. He found, that according to their chronology, that was the year of the world 5577, and the 13th of the first month. The exodus was A. M. 3129. The white Jews had been removed to this place from Cranganore 303 years, at the time when the bishop saw them. They follow the customs of the Portuguese Jews, but have their books from Amsterdam. They say that they are from the kingdom of Judah, and that they left the Holy Land after the desolation of Jerusalem by Titus. The bishop received a promise from them of a present, containing a Jewish ritual, their service for the fast of the desolation of Jerusalem, and an almanack. In the evening, he obtained information of the manner in which the transcription of the Syriac ritual was proceeding, and learnt that the transcribers (Syrian *catenares**) had been retarded by a permission given to the priests to marry. This proceeding originated with the resident, who had offered a premium to those who should abandon celibacy. The Syrians, considering celibacy as essential to the clerical character, hesitated to give their daughters in marriage to the catenares; but their scruples were gradually giving way.

At the close of the following day, the bishop, walking by the water side, came to a small oratory,† in which a solitary worshipper was engaged in his devotions, and seemed to pay little attention to him or his companions till he had finished. The oratory was made of wood, with a *cajan* roof, about ten feet by six, with a large crucifix at the further end, said to have been brought from Verapoli, constructed by this old man, with the assistance of some others, for the purposes of daily devotion. There were three small

ing asked the names of many things, he gave words, of which the bishop could generally have guessed the meaning from that resemblance. The Zand appeared to be totally different, and to be rather of the Sanscrit class of languages; but many traces of both of these are found in the present Persian, which indeed is for the most part a compound of the two.—*MS. note.*

* The title of the Syrian priests.

† This account will readily bring to the memory of the reader the passage of Scripture, Acts xvi. 13, wherein is related, that "on the Sabbath the converts to Christianity went out of the city by a river side, where prayer was wont to be made." The word προσευχὴ here translated "prayer," has been differently rendered by some commentators, and taken to signify "the place of prayer;" and Schleusner has given the preference to this mode of interpretation. Sic legitur in N. T. Acts xvi. 13, Ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐνομίζετο προσευχὴ εἶναι: egressi sumus ex urbe ad fluvium, ubi ex antiquo instituto proseucha erat. A learned friend, to whom these memoirs were shown in manuscript, speaking of the resemblance between the Indian proseucha and that recorded in Scripture, observed, that the Jews were wont to seek retired places for devotion, out of the walls of a city, to avoid the notice of the heathens; and they chose them near a river, probably for the sake of performing ablutions.

lights burning upon an iron rod dependent from the roof. The devotee told the bishop he was sixty years of age, and on Sundays went to church.

On the same evening the priest of the white Jews called, and presented the two books which the bishop wanted. A conversation took place on the subject of the black Jews, and particularly whether they had any language, or the remains of any preserved in single words, unintelligible to the white Jews, or Malabars; he thought they had, and the interpreter, who was present, was of the same opinion. In the meantime the black Jews came in, with some of their books. His lordship tried them upon this question for some time; but they persevered in maintaining that they called every thing by the same name as others did; and that as to any language which the interpreter did not understand, it was only Hebrew. He then asked the names of many things, and their replies accorded with the Hebrew of Scripture. They profess to have been in India longer than the white Jews, though, in their attempt to prove this, they made themselves only of the same supposed standing in that country. Their statements were much confused; and they affirmed, that all that was known of them, is contained in a record of 200 pages; of which there is no copy. It probably embraces nothing that has not been repeatedly examined. The bishop purchased of them a small Hebrew MS. containing a portion of the Pentateuch. These Jews, though called black, are as fair as the Malabars, and perhaps as fair as the Abyssinians. Inquiry was made, if they knew any thing of the Falashes;* but they had never heard of such a people.

On the 7th the bishop proceeded to Tripoontera. The church at this place is sixty feet by twenty, and was built by the Romish and Old Syrians conjointly—the nave by the former, and the chancel by the latter. The chancel in these churches seems always to be vaulted, and semicircular in its eastern termination. The ceiling of this part is in small square compartments, which are in some instances coloured; and the roof of the nave is pointed, and generally covered with *cajan*. The Christians are in number about 800, consisting of Romish and Syrian; but the former are the most numerous. There is one small school for Malayalim, taught by a person of the Romish church.

The bishop next went to Curringacherra, and afterwards to Burnloe, belonging to the rajah of Cochin, where he dined. In the evening the *catenares*, who had been directed to attend, came in, and *were joined by four* laymen. The conversation lasted for two hours and a half; and to questions which the bishop had prepared, they gave answers which were recorded.

On the 8th, he continued his excursion to Moluntoorty, or Molundurtè, so often mentioned by La Croze; and then to Condernaad (Condanada), where he received the present of an old book of hymns, said to have been brought from Antioch. They requested the bishop to give them a book in return, and wished him to build them a cross, which of course he declined. Thence he visited the celebrated Oadiampoor (Diamper), which is entirely Romish, and returned to Balghatty by water.

On the 9th of October, George, the *catenare*, whom the Syrian metropolitan had directed to attend him during his visit, gave the bishop further information respecting his church, and impressed his lordship very favourably with his knowledge of such matters, considering the disadvantage of his education. When he had retired, the Romish *malpan* came to pay him a visit. He was at the head of a seminary at Calipuam, near Cranganore, and brought with him two vicars, one from Oadiampoor. He promised the bishop two Syriac grammars, which he afterwards sent, and desired in return a copy of the new Syriac Gospels, which he had lately seen, and wished to possess.

On the next day he left Balghatty in order to visit Augamallee, and despatched a messenger to order the service at eight o'clock at Aganarumba. Their canonical hours are from six in the morning to twelve o'clock. The church at this place suffered from Tippoo's invasion in 1791. The bishop reached Aganarumba in time for the service, and was received with the music of the country, and a great concourse of people. The service being ended, he went to the *catenare*'s house adjoining the church, and found him to be a man of some learning, who possessed several MSS., with which he was not disposed to part. He was disappointed in his expectation of what he should meet with at Augamallee, and returned again to Balghatty.

From Balghatty he proceeded, on the 14th of October, to Coteaum, to visit the metropolitan, and landed amidst a multitude of *catenares*, and went to the seminary, where the Syrian bishop received and conducted him up a narrow staircase into a room, in which, notwithstanding the crowd of persons assembled, he held a conversation for two hours. He afterwards went over the seminary, saw the other bishop from Chawgaut (Mar Philoxenos,) and then proceeded to the church, which is a large and good building. Here George presented to him a Syrian MS., containing hymns, psalms, and a treatise on the Trinity, in return for a palanquin which his lordship had given him.

* *See* Bruce's Travels.

The bishop and his party slept that night in a boat, and the next day reached Aleppie, where he met Mr. Norten, a church missionary, who had been educated, with some others, by Mr. Scott. He appeared to be invested with extraordinary powers in regard to the Syrians, and told his lordship that he had issued an order or notice to the laity to pay their dues more regularly to the *catenares*, which had been attended to; and that the metropolitan had given him leave to preach to the Syrian churches, as soon as he should have made some progress in Malayalim. It was the opinion of the bishop that he ought to proceed with the utmost caution, for it appeared easy to divide the Syrians, and then the result might be very different from what was expected.

This gentleman and Mr. Walcot, whose business, as a deputy conservator of the forests, led him very much into the hills, gave several interesting particulars of the country; and stated, that the mountaineers are a wild race, whom it is difficult to approach, as they avoid all intercourse with Europeans, and hide themselves. Their mode of dealing is by barter; laying what they wish to dispose of in a well known spot, and taking away what is left in lieu of it. The sagacity of the elephants is very conspicuous. Mr. Walcot had seen them feeling their way with the branch of a tree in their trunks, to prevent their falling into pits. The bigotry of the Brahmins in this part of Malabar surpassed any the bishop had heard of. Near some of their temples they have a path for themselves, and another for the Coolies, &c. A traveller being overtaken by a storm, had sought shelter in a pagoda where a quantity of rice was deposited. His presence was said to have made this unclean and useless, and he was required to pay for it, but refused.

On the 16th the bishop and his companions went on board the Aurora, and sailed for Colombo, which they reached without any remarkable occurrence during the passage. He landed on the 21st of October, and was received by the governor, Sir Robert Brownrigg, and his staff, on the pier, under a salute of seventeen guns, and proceeded in palanquins to the king's house.

On the following morning, having gone with the governor round the cinnamon garden, he received the civil and military gentlemen of the settlement, and afterwards conversed with Mr. Armor, Mr. Christian David, and Mr. Pereira, all of them Protestant teachers, much patronized by the governor and clergy.

The attention of the governor was unremitting, both in exhibiting whatever curiosities were in his collection, and in introducing to him the characters most worthy of notice; among others, George Naderis de Silva, the converted Bhuddist priest, a man of uncommonly intelligent appearance. He read to the bishop a portion of a Cingalese and also of an English book, in which he had made some progress. From his way of reckoning, the Bhuddish era seemed to date from about 500 years before the Christian, which will make Bhoud contemporary with Pythagoras, according to the received opinion.

As soon as this interesting character had left him, he had a visit from all the principal natives. One of them had a son in England, who was educating at the university, and was to go out as a clergyman. After these came Theophilus, a Mahometan convert; Petrus Panditty, and one or two others. The bishop particularly explained to Theophilus that the Koran, though Mahomet professed to come with a revelation from God, tells us nothing new, except what respects Mahomet himself; a strong presumption that he had no divine commission. The interpreter made him perfectly acquainted with this argument, from which he seemed to derive much pleasure.

During his visit the bishop went with the governor and his party to see the Bhuddist temple at Callangcabash, seven miles from Colombo. The way was by land, till they came within a mile of the temple, when boats were ready to receive them, and they proceeded up the Callany. The temple is a building of no striking appearance, resembling a house. The priests received them, dressed in yellow gowns, having the right arm and shoulder bare, as is seen in the figure of Bhud. The image was fixed against the wall in a small room, having a table before him with flowers upon it. On the head is something like a flame issuing, which the priests call a head leaf: the face is round and unmeaning, but intended to express abstraction. This figure was said to have been made 400 years, and the temple to be very much older. In an adjoining room is another figure of this idol, in a similar position, sitting cross-legged, but with a face rather expressing sloth and voluptuousness. At the back of the temple is the daguba, a large building, said to contain parts of Bhud; some in the top, some in the middle, &c. In the front of the temple is a room, where the priests read the Bana; that is, preach; and near it are some old stones, on which are engraved grants of land, &c. One of these inscriptions was sung by the priest, and the bishop afterwards saw a translation of it. On one of the external walls a curious legend was painted, of which his lordship afterwards received an account.

He visited the Wesleyan mission. They were printing our Lord's discourses, the miracles, &c. in Cingalese. The Malabar school, founded and supported by lady

Brownrigg, and the seminary for Cingalese, also attracted his attention; and he called at the house of George Naderis, who showed him some of his Birman curiosities, particularly a zodiac on silk, drawn by the Birman king.

On the 29th his party attended on him to Mount Lavinia, the governor's country house. About a mile short of it is a large Christian village of Galkrese, where the governor at that time was building a church. On the day following, having visited the military and orphan schools, he dined with the governor; and after many expressions of esteem and regard, took leave of him at the pier, and embarked.

This visit to Ceylon the bishop declared was one of the most gratifying circumstances of his life. He found it an island highly gifted by Providence, and wholly possessed by the British crown, rapidly advancing to civilization and Christianity under the fostering care of a governor, who appeared to have no other wish or principle of action but the temporal and eternal happiness of the people committed to his rule. Here persons talked of diffusing knowledge and religion with as little reserve as they do in England.—Schools were established, churches were built, books were disseminated, and converts made, and all without a syllable being uttered about alarming the natives. Two or three such governors in succession would Christianize a great part of the island. The people seemed to be of a different character from those on the continent, in having more of confidence and cheerfulness, arising probably from a better acquaintance with Europeans. The bishop particularly observed, in going to Mount Lavinia, that the people at their doors, instead of gazing upon the party with a vacant stare mixed with apprehension, welcomed them with smiles, and seemed to recognize the governor as a friend.

The Cingalese have the distinction of caste among them, but it has nothing to do with *religion*. The Bhuddist priest is taken from any order of men indiscriminately, and all that is required is a suitable education; but, *politically*, the distinction of caste is carried to the utmost excess. In the schools, and even at church, the Vallales and the Challias will not sit together; and the lower classes are not permitted either to wear the comb, to tile their houses, or to have the tom-tom beat at weddings. Aristocracy is no where so intolerant as in Ceylon. The governor intimated to his lordship, that he should strongly recommend to the crown that *this island should* be placed* under the *jurisdiction of the bishop* of Calcutta.

* *This was afterwards done.*

Bishop Middleton thought that episcopal superintendance, and the discharge of episcopal functions in this part, would certainly be productive of great benefit. The natives have evidently a natural bias towards order and rule; and if they perceived that there was a power which could ordain clergy, consecrate churches, and confirm youth, and in general exert authority, the scales would clearly turn in favour of the church. The clergy and missionaries of all persuasions, except the Americans, who are Puritans, called upon the bishop. The missionaries attend the service of the church, and were present when his lordship delivered a discourse that was afterwards published. Here he laid the foundation of a committee of the Society for Promoting Christian Knowledge, in addition to the committee which he had already established in the three presidencies.* His lordship, Mrs. Middleton, and his attendants, returned to Calcutta, where they arrived on the 10th of December, and on landing, were received with marked attention by the clergy.

(To be continued.)

For the Christian Journal.

Interiour of a Parish.—No. V.

These communications will vary, as was proposed, according to circumstances, facts, and incidents, founded on personal acquaintance in the parish. I shall in this give you the account of an ordination as witnessed lately at one of our churches. The Lord was graciously pleased, I humbly think on this occasion, to manifest his presence by an abundant out-pouring of his Holy Spirit.

It took place on a week day. A very respectable number of the inhabitants residing in the immediate vicinity and neighbouring country were assembled together. The occasion was at least here quite unusual, and therefore displayed one of the most solemn scenes that in our village ever had before been recollected. There were convened at this pleasing ceremony the bishop, five

* The Society for Promoting Christian Knowledge, at the time of the bishop's arrival in India, were as active to disseminate Christianity in the East as their means and information afforded; but the appointment of Dr. Middleton to the see of Calcutta, opened a field for greater exertion; and the establishment of these committees enabled them to ascertain with greater accuracy in what manner their efforts might be beneficially extended.

presbyters, and a deacon, besides the candidate of the Episcopal Church; together with three ministers of other denominations. At eleven o'clock, the usual hour of morning worship, the services commenced, and there was by this time quite a considerable assemblage for a country congregation.

Of the effect which this solemn ceremony produced, you may derive some idea, when I inform you how devoutly and seriously each individual present seemed to enter into the spirit of the ordination. Morning service, as is customary, was performed, and a sermon preached; during which, the candidate rose to receive the remarks that were particularly addressed from the pulpit to himself. All seemed to be of one mind, as if overawed or arrested as it were at one point: the attention was rivited, and the glory of God shone round about, illumining their minds and directing every vagrant thought towards that love and duty which is the great object of the Christian minister to teach. The candidate for ordination was now standing in the presence of the whole congregation, whose placid countenance and humble manner showed how much he was affected by the remarks, and how important were the obligations. At length he was led forth by the hand of a presbyter, who was to present him to the bishop.

And now had the ceremony commenced with—"Good people, this is he whom we purpose, God willing, to receive, &c." "Yet if there be any of you that knoweth any impediment"—No person stirred—not a voice was heard; and the service was resumed by the venerable bishop in a firm, pathetic, and solemn manner.

You cannot have a due impression of the imposing effect which all these circumstances taken together had upon the congregation: but when you reflect that there were many of other denominations, as well as of our own congregation, that had never seen, for an Episcopal ordination in a village does not frequently occur; that many strangers had met together, and of Christian friendship, to behold this solemn ceremony; that all these *united together in prayer before God in our* most solemn ordinance; that here the people beheld the pastor who was to be specially appointed over them; and at length saw him rise from his seat, on being addressed from the pulpit, in an affectionate and feeling manner, charging him with the necessary responsibilities of the station, the care of the souls of the flock, and the awful judgments which must attend upon all neglect;—when these things are presented to your eyes, will you not exclaim with the prophet, What hath God wrought? Yes, truly, you must confess this is a picture which may be imagined or felt much better than described. The people here felt it, and God knows, I sincerely believe, how much I felt the warning. The words of the prophet Ezekiel, at this moment, rush into the mind, and carry with them an infinite weight and importance; where he says, "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall did in his iniquity; but his blood will I require at thine hand." No human effort surely can be competent to sustain this charge; but let us apply for the guidance of the Holy Spirit; let our strength be from above. In the arm of the Almighty we are made strong, and as a wise Lawgiver he will not impose a burden on his subjects beyond what they are able to bear.

The pause was a solemn one, when the congregation were "desired secretly in their prayers to make their humble supplications." A breathless stillness prevailed throughout the church. Every individual was motionless for more than the space of a minute, and all eyes were bent downwards in profound anxiety and devotion. Not a finger could then have moved unnoticed, nor a pin have fallen on the floor

without being heard: till the bishop again interrupted the silence with, "Come, Holy Ghost, our souls inspire, and," the responses loudly echoed, "lighten with celestial fire, &c."

A prayer then is put forth to God for his goodness in appointing diverse orders of ministers, and for the prosperity of their labours in all parts of the world. Taken all together, there can be no ceremony more imposing or more solemn than the ordination service. The hands of the bishop and presbyters finally were laid on the head of the candidate, and thus was the second order of the ministry conferred according to primitive and apostolic usage. "Take thou authority," as did Barnabas, and Saul, and Timothy, and Titus, and were deputed on special messages which were pointed out to them by the Holy Ghost. The various texts upon this subject, collectively taken, will necessarily lead to this conclusion.

The scene was deeply affecting to us all, and there is every reason to believe will be a memorable one, and that much good, by divine direction, may be the result. It has undoubtedly been the means of riveting more intimately the affection and interests of all parties. Many observations which since have been made, tend to confirm the same. Congratulations were bestowed by all around before quitting the church; wherein the distinctions of religious opinion seemed to have been forgotten or suspended; and all views concentrated in the prosperity of the church, and the glory of God.

Q. E. D.

For the Christian Journal.

Review of "Sermons by Benjamin Moore, *D. D. late Bishop of the Protestant Episcopal Church in the State of New-York."*

(Concluded from page 51.)

"The advocates of immorality and disorder may strive to abolish the institution of the Sabbath, the order of priesthood, *the regular instruction* of the people from *the sacred Scripture*, the administration *of the sacraments*, as incentives to virtue *and piety*; *in a word*, the whole system of Christianity. But surely every friend to the well-being of human society, and much more, every considerate person who looks forward to a future state of existence, will bless God, that times, and places, and persons, are appointed expressly for the purpose of extending the salutary influence of the Gospel among all ranks of people. It is religious principle alone, which affords good security for the virtuous conduct of men in every station of life: it is this alone which yields support in the hour of affliction, and spreads serenity over the bed of death. Let me then, without the imputation of presumption, boldly assert, that those persons are public benefits; that they deserve the encouragement and support of the community at large, whose constant employment it is to call the attention of their brethren to the leading doctrines of our holy religion; to explain and enforce the duties which they owe to God and man; to impress them with an habitual sense of the constant inspection of the Almighty, of the necessity of holiness in order to obtain his favour, and of the awful solemnity of a future judgment, when every man must receive according to the deeds done in the body. These are, in truth, eminent advantages. Happy are the people who are provided with the means of instruction; who, by devout attention, are brought to know these things, and by God's grace are inclined to do them." Page 121.

The above is a specimen of the author's mode of defending the institutions of the Christian religion; and in dissertations from the pulpit we know of none better. It is the use of that kind of arguments which are most likely to produce conviction with the great mass of hearers. We judge of the excellence of a thing from its good effects; and the blessed effects of the Christian religion, in all ranks of human society, are among the strongest proofs which can be adduced for its divine origin.

In the following, the bishop confined not himself to the defensive: a single blow disarms and prostrates every enemy.

"Let the scoffers of these last days seriously examine their own hearts. What is the primary cause of their infidelity? Is it a sincere desire to discover and adhere to *the truth?* Do they not rather hate the light, and refuse to come to it, because they are conscious of doing evil, and of having no intention to repent? Dreadfully aggravated will be the misery of that inconsiderate mortal, who despises the bless-

ings of the Gospel, and debases himself with the vices of an ignorant heathen. Better would it have been for him, never to have heard the name of Christ, than, after he has known it, to trample under foot the Son of God, and turn from the holy commandment given him." P. 122.

It is the declaration of our blessed Lord, ever to be borne in mind, that "men love darkness rather than light, because their deeds are evil." There is no such thing as *honest* unbelief—all the infidels in the universe are the same. A corrupt heart, a guilty conscience, an unholy, if not a vicious course of life, darken their understanding, and shut out every illuminating ray of divine revelation. And till they are made sensible of this truth, the most powerful arguments make no impression upon their minds. To rivet upon the soul of the unbeliever, therefore, a conviction of sin, can be the only sure means of his conversion.

We give one extract to show the boldness with which the bishop, notwithstanding his accustomed mildness, reproved vice.

"What indeed is a fashionable life of pleasure, although exhibited under all the advantages of modern refinement? Will it bear the severe inspection of the eye of reason? The piece presents a variety of characters; but they are too generally of the insignificant kind. How little do we see of useful reading, or improving conversation? How little of the sincerity of true friendship? How few of the tender offices of benevolence and charity? How little of useful industry and domestic attention? Instead of these, what loss of time in idle ceremony! What abuse of language in unmeaning compliments or malicious aspersions! What perversion of taste in fantastic ornament! What waste of treasure in trifling sports! What loss of health of body, and innocence, and peace of mind, in gratifying the intemperate cravings of pernicious play! Nor are the worshippers of mammon more excusable. Why will they die for things which cannot essentially profit them? Will all their acquisitions afford sincere and permanent delight? What does it profit a man to gain the world and lose his soul? Better to be overwhelmed with poverty and all its attendant distresses, than feel the worm that gnaws at the heart of guilty greatness, though surrounded with all the troublesome pomp *and tinsel show which wealth* and power *can afford." Page 143, 144.*

When we reflect that these discourses were written for a meridian where almost every amusement and every indulgence are thought by many to be innocent and harmless, and where an inordinate thirst for accumulating wealth is a too prevailing spirit, we cannot sufficiently admire this courage of the embassador of God.

That the Gospel prescribes *conditions* of salvation, that the ordinances are among these conditions, and that they are indispensable requisitions upon all, is thus brought to a point where evasion becomes impossible.

"Whenever the will of God is clearly ascertained, it is our indispensable duty to yield a ready obedience to all his commands. Has he, then, commanded us to keep his Sabbaths, and to reverence his sanctuary; to be baptized with water, for the remission of sin, in the name of the sacred Trinity; and to commemorate the precious death and sacrifice of Christ in the holy communion? And will any weak and sinful mortal presume to dispute the authority of Almighty God? Can we have any right to claim his mercies, while we live in disobedience to his most positive injunctions? Let us suppose ourselves called to the bar of judgment, to give an account of the deeds done in the body. Let us imagine that we hear our merciful and righteous Judge inquiring, 'Have ye sought the kingdom of God in the way that was pointed out by infinite wisdom, walking in all my ordinances blameless?' Could we lift up our eyes without terror and confusion, and say, 'No—we considered them as matters of little importance: we chose to pursue our own way, without submitting to the guidance of another: we have not so much as attempted, or even wished, to fulfil *all* thy commands, but have complied with those alone which appeared to *us* worthy of regard?' How equally absurd and impious would such language appear in the mouth of a redeemed sinner? Eternal life is the *gift* of God, and he has a right to do what he will with his own; to prescribe the terms of salvation, the mode of admission into his heavenly kingdom; and to insist upon our compliance with the conditions, in order to obtain the blessing." Page 155.

But after thus strenuously maintaining the indispensable importance of the ordinances of the Christian Church, due care is taken to guard against dependance upon them alone, destitute of a renovated heart.

"The Sabbath, and the sacraments of

baptism and the Lord's supper, are simple and significant institutions, deriving their authority from the express appointment of God, and therefore obligatory upon all Christians. But here we must be careful to make a necessary and very essential distinction between true religion and the outward signs of it. God is a spirit, and only in spirit and in truth can be acceptably worshipped. What *he* has united, let not ignorant and helpless mortals presume to separate; but let us ever remember, that external ceremonies, though indispensably requisite, are of no significance in the sight of God, unless they are performed with pious intentions; that they produce not the due effect designed by heaven, unless they promote those qualities which are of eternal worth and importance—integrity of heart and purity of manners." Page 161.

And again:

"Human nature has been always the same—in all ages, men have been actuated by the same passions. In many parts even of the *Christian* world, the religion of Jesus Christ—so pure, and plain, and simple in its original form—has been corrupted by numberless rites of frivolous superstition; upon a rigorous compliance with which, the people have been taught to place too great a dependence. And even among ourselves, who acknowledge the futility of such opinions and practices, is it not frequently to be observed and lamented, that persons forget the moral duties of meekness, benevolence, and candour; and indulge themselves in pride and censoriousness, merely because they can say with truth, 'We are strictly attentive to all the *forms* of our religion?' Only to *mention* such absurdity is a sufficient reproof. The genuine effect of the Gospel is *humility*; it is full of mercy and good fruits." Page 163.

In the sermons for Whitsunday, the operations and effects of the Holy Spirit are very fully illustrated. They discover the most correct views upon this subject, without either enthusiasm on the one hand, or distrust of the extent and sufficiency of divine grace on the other. We shall confine ourselves to two extracts to vindicate this assertion.

"We are not to condemn all those, as absolutely destitute of the Spirit of God, who are not able to ascertain the time and place precisely, when this celestial Visitant took possession of their souls. Spiritual impressions may perhaps sometimes *be made in such* a manner, that we can *certainly distinguish* them to be of divine *original; but they* are seldom so strong *and evident. In* the works of *grace*, like those of *nature*, the operations of God's power are commonly silent and gradual. From the *effects* alone, we judge the *cause* —from *these*, we conclude that God is certainly there, though we cannot presume to fix upon the moment when he began to operate, or explain his mode of operation. He brings the fruits of the *Spirit* to perfection, as he does those of the *earth*, by *imperceptible degrees*. The first principles of spiritual life are, no doubt, frequently communicated in childhood: our church supposes this to be done at the time of baptism. From this important period, if religious instruction be well applied, and the means of grace duly attended to, the Christian gradually advances; he is abundantly supplied with food; he proceeds from strength to strength; he grows in knowledge and in virtue, till, at length, he is filled with all joy and peace in believing, and with the blessed expectation that there is laid up for him in heaven a crown of glory that fadeth not away." Page 254.

"*That Spirit* which wrought such stupendous works in the days of old, is still awake, and sufficiently powerful—is still operating wherever the sound of the Gospel is heard. *He* who touched with remorse the heart of the abandoned Felix, and entirely softened and converted the cruel persecutor Paul, may still reclaim from the error of his ways the transgressor who now appears to be dead in trespasses and sins. Wonderful are the vivifying powers of this sacred Spirit! It searches the inmost recesses of the heart; it changes the heart of stone into one of flesh; it renovates the soul, by altering our principles, our dispositions, and our practices; to say all in one word, it changes the polluted sinner into a pure saint." Page 268.

More numerous citations of equal merit might be made, and upon every subject to which we have adverted in our prefatory remarks; but we flatter ourselves that those now given are sufficient to furnish the reader with some idea of the superior value of these sermons. Imperfections, like all human compositions, we admit they possess—verbal inaccuracies are to be met with—and in many instances their want of method, and systematical arrangement of the subjects upon which they treat, is a defect to be regretted. All this, however, detracts nothing from their main excellences: they are a rich boon to the American Church and to mankind: and we think ourselves not extravagant in venturing the prediction,

that they will survive the changes of time, be read for ages to come, and that thousands yet unborn will bless God that such sermons have been given to the world.

For the Christian Journal.

Review of "A Discourse delivered before the New-York Protestant Episcopal Missionary Society, in St. Paul's Chapel, January 15, 1826. By the Rev. CORNELIUS R. DUFFIE, *Rector of St. Thomas' Church, New-York."* Pp. 30. T. & J. SWORDS.

A highly laudable and useful association, under the name of "The New-York Protestant Episcopal Missionary Society," besides employing other efforts in behalf of our missionaries, has a preacher appointed, and a sermon delivered, annually, for the increase of the funds devoted to that excellent purpose. Of this society it may justly be said—"in the managers of this, and its sister institutions, the church has a few, a determined and faithful few, to whom belongs the praise that they are seen to be ever and ardently interested in her cause."

The reverend gentleman who last officiated as the pleader of this society, has done ample justice to his subject, and has treated with great eloquence, and indeed with much novelty, topics which have of course been discussed times almost without number. And from the value of his remarks, and the supreme importance of the cause he pleads, we are induced to extract pretty largely from the discourse. His text is—

"It pleased God by the foolishness of preaching to save them that believe.

"The foolishness of God is wiser than men.

"1 *Cor. ch. i. part of 21st and 25th verses.*"

His division is threefold:—

"First, What is it *from* which it hath pleased God to save them that believe?

"Secondly, What is the mode which he has seen fit to adopt and sanction for that end?

"Thirdly, What are the means upon which he relies for carrying it into effect?"

Under the *head of the evils "from" which God would have men to be saved*, we have the following just and beautiful observations:—

"Whatever mischief has been wrought by the folly, by the pride, or by the passions of men—whatever ignorance of God, of themselves, and of their duty, there is exhibited among them—whatever misery there is experienced in this short and uncertain life—whatever fears are suspended over the awful hour of dissolution—whatever punishment there is denounced beyond it, in the untried scenes of a long hereafter; these are all but the fruit of sin; the guilt, and the dominion, and the consequences of which, God, in the mission of his Son, has interposed to do away.

"From those vain and distracting pursuits which divert the views of men from the true end of their being; from the sorrows under which they groan, the cares by which they are oppressed, the crimes which deface their character: from that sense of guilt which drives them to cruel offerings, to senseless superstitions, to absurd and impious rites, to propitiate the favour of an offended Deity; from the apprehensions which overwhelm the bosom of the penitent, and the darkness which shuts out God, and represses the aspirations of the spiritual mind; from the awful forebodings of despair, from the sentence of condemnation and of wrath, from the dreariness of eternal death; from these it hath 'pleased God to save them that believe.'"

"It is to the blessed Gospel that we are indebted for those assurances which dispel the mists of the present, and irradiate our future path; it is the Gospel which makes certain that this earth is not the home of man; that this scene, so full of disappointment and weariness, comprises not the whole of his existence; that death is not the extinction of the immortal spirit; that the grave, the dark and dreary grave, bounds not the visions, the bright and ethereal visions, of human hope."

His next head is peculiarly excellent, pregnant with sound views; and "contains (as our articles say of the homilies) wholesome doctrine, *necessary for these times.*" Arguments, of this powerful stamp, in behalf of correct church principles, are invaluable, not only as aiding and giving prominence to the missionary cause, but as promoting the general welfare and good order of the body of Christ. From this part therefore of the discourse we shall make ample quotations.

"And if now, my brethren, we advance to the second question connected with this subject, How this Gospel may best be com-

municated to men, or impressed upon them? the text will furnish an authoritative answer. 'It pleased God by the foolishness of preaching to save them that believe.' This is the mode suggested by the wisdom, and sanctioned by the will of God; and though human wisdom would perhaps have devised some other way, and though human policy may seek to effect this end by other means, yet we can have no hesitation in asserting with St. Paul, 'the foolishness of God is wiser than men.'

"It was the commission of our Saviour to his apostles, and in them to their successors, 'Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world.' And again, according to St. Mark, 'Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned.'

"In every part of this commission the personal agency of the ministry which he instituted is contemplated and kept in view—in going—in making disciples—in preaching—in baptizing—in teaching: and to this ministry, thus personally acting, offering to all men the Gospel and its ordinances, and receiving from all their adhesion or their refusal, to be registered on high against the judgment of the last day—to this ministry, addressing men in this responsible character as ambassadors for Christ, and to it alone, is the promise given of his perpetual persence to the end of time."

"My brethren, this is the best, because the divinely appointed mode of extending our religion and of saving our fellow-men. All besides are merely helps, and as such are to be considered, and as such to be employed. And it were sincerely to be regretted, if, losing sight of this, or giving to it but a small portion of their resources and of their regard, Christians should bestow all their praise, and accumulate all their wealth upon any other mode; giving to that an actual, though not perhaps an acknowledged preference over the one which Christ has appointed. 'It pleased God by the foolishness of preaching to save them that believe:' that which he preferred, we ought also to prefer: and because 'the foolishness of God is wiser than men,' and because the plan which he has appointed has the promise of success, we should ever give to the promotion of this our chief solicitude, our largest bounty, our most assiduous and persevering *exertions.*

"*The Bible is indeed* the storehouse of *celestial knowledge,* the treasury of *religion, the armoury of faith,* the golden depository of truth. To give the Bible to all is our bounden duty; but when we send it among men, unaccompanied by the appointed teacher, what might have been foreseen from the natural indifference or aversion of the human mind to the things of God, will too often be found to happen. Almost universally it will be disregarded—unstudied—unopend! And even if here and there we find some one of a better spirit, poring intently over its pages, and put to him the question, 'Understandest thou what thou readest?' we should often hear the answer, 'How can I except some man should guide me?' On the contrary, the living messenger comes with authority, and speaks with effect; we send *him* to the person whom we have described, and when he opens his mouth, and begins at the same scripture, and preaches unto him Jesus, immediately he believes—he is baptized—he goes on his way rejoicing!"

"Yes! it is by the foolishness of preaching, in preference to any other mode, that it hath pleased God to save them that believe: he who came from heaven to redeem mankind, commissioned his ministers to *go*—personally to go and herald the good news. And because he would have his religion take a visible form, and its influence be steadily maintained, and its advantages be felt and perpetuated, he resolved to gather into one fold all that embraced the truth. He gave directions, therefore, that whosoever believed should be baptized, and that they who thus acknowledged him for their Lord, should be taught to do all things whatsoever he had commanded. And it is in this continual explanation and enforcement of the truth—in this assiduous nurture of those who believe, to fit them for his heavenly kingdom, that we discern the wisdom of God in appointing the ministry of the word.

"He knew the frailty of those, even the best, who inherit our fallen and corrupted nature—their exposedness in a world lying in wickedness—their proneness to depart from the paths of duty, and the unceasing efforts of the adversary to effect their destruction; and, therefore, he established his church—that church against which the gates of hell shall never prevail—that church, which is like a city set on an hill to enlighten and to gladden the face of the world; and in the bosom of which, they who believed should have all needful means and helps to enable them to persevere to the saving of their souls.

"For all these purposes it was, that he saw fit to send forth the living teacher: he chose and set apart men to be ambassadors in his name to all mankind, and he committed unto them the ministry of reconciliation: and we, if we would diffuse the Gospel with effect, will send it forth by the ministry to whom it has been com-

mitted; agreeably to the command—sanctioned by the example—accompanied with the promise of him who gave it. By this authorized ministry we will tender to our fellow-men the sacraments—we will establish among them the worship—we will impress upon them the truths of the Gospel. The word preached being mixed with faith in them that hear it, will take root in their hearts, and bring forth in their lives the fruit of good works—in the appointed ordinances that faith shall be nourished, and in the stated services of the sanctuary continually strengthened and increased, until they who are planted in the church on earth, being ripened for glory, shall in God's own time be transplanted from these lower courts to flourish for ever in the courts of the church above."

The third head points to the *resources* on which the Gospel must rely for its propagation—an ordinary topic, yet here made interesting by a very happy and (as far as we know) original turn of thought.

"When our Saviour sent forth his chosen apostles and first disciples, he not only furnished them with supernatural proofs of the truth of his religion, but he himself undertook the charge of their sustenance, of their raiment, and of their defence. It was therefore his direction to them, upon setting out on their mission—'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor shoes, nor yet staves.'

"These miraculous proofs in favour of the religion, and this miraculous superintendance of its missionaries, were continued until the religion obtained a solid footing and establishment in the world. Then miraculous agency ceased."

"With the ceasing of miraculous agency in favour of Christianity, there must also have ceased the extraordinary provision for its ministry; and from that time forth, the religion which had prevailed against the assaults of its enemies, was left to be carried forward by the faithfulness of its friends.

"To this day, my brethren, the case is not altered. The promulgation of God's truth still depends, under Providence, upon the agency of man. The command is on record to the apostles and their successors, and is unrepealed—'Go ye into all the world, and preach the Gospel to every creature.' It is for Christians to speed them on their course; it is for Christians to enable them to execute their exalted embassy; and that they may be inclined to do so, they are admonished that *the labourer is worthy of* his meat; *that to receive him, is to receive* Christ, and the Father that sent him; and that to succour the faint and feeble disciple, though it were only with a cup of cold water, is to be certain of obtaining a reward."

In the conclusion, the reverend preacher introduces the particular missionary object whose claims were then presented to his audience. After repeating, what he had before remarked, that "the Gospel is the common birth-right of man," he very judiciously proceeds to show that all the world has not an equal claim on any given body of Christians; but that the tie of country, gratitude to those who planted our churches here, and affection to the church *we* have planted elsewhere, are sufficient to create a *preference* among the claimants of missionary bounty. Acting on this principle, the diocese of New-York has hitherto, under God, been peculiarly successful: all she asks is—more "*resources.*"

"We might ask of you to contribute to send the Gospel to every region upon which it has not yet beamed—to every individual who has not yet been gladdened by its sound of salvation. But there are waste places in our own land: and as the apostles were commanded to preach the Gospel, 'beginning at Jerusalem,' so we deem that they who dwell in our own borders possess a claim to the first appropriation of that bounty which is, alas! so very inadequate to distant operation.

"Besides, our church in her collective capacity has not been forgetful of her obligation to spread the blessings of religion in foreign lands: and happy, thrice happy would we be, if the kindling flame of charity should warm your bosoms to aid her in that noble work.

"But now our appeal is in behalf of those who are more immediately your brethren; connected with you by a thousand ties, dependent upon you for the due enforcement of Christian truth, or for the continuance of their religious ministrations.

"Will you object that it is sufficient that the message of the Gospel has been already heard by those for whom we plead? If you reflect for a moment, I am *sure* you will not. Let me ask, Do not they who have heard the Gospel, require to have it continually impressed upon their minds? Do not we ourselves perceive the necessity of having it statedly enforced, 'line upon line, precept upon precept?' Can we be forgetful, that besides laying the 'first foundation' of religion, there is also needed 'a long continuance of nursing

care and protection,' in order that they who have received the Gospel, may be 'built up in their most holy faith.'

"Are you then prepared to abandon the churches which your care has planted, and which without your aid must fall to the ground? Will you turn a deaf ear to the calls for the services of religion which are heard from the new settlements which are daily springing up in our diocese? And shall the generation which is rising into life, far distant from the sanctuaries of their fathers, be uninstructed in religion, and grow up ignorant of the duties and consolations of the Gospel in this Christian land?

"In the name then of him whose obligation rests upon you, and to whom you must render an account—in the name of those who are your brethren, and for whose ignorance of their highest duty you may be made accountable—in the name of God and of man, I make this appeal."

"Reflect then, that to you God has committed the welfare of your brethren: to you, and to your sense of duty, and to your feelings of mercy. Again, reflect that if you neglect your trust, no supernatural means will supply to them the deficiency: and then consider, I beseech you, how vast is your responsibility. Will you hazard the consequences of disregarding the will of God, in a matter so important as the spiritual good of your brethren? or can you believe that he will hold you guiltless if you neglect this his known, his positive command?

"He who will call you to answer whether you have fed the hungry, clothed the naked, sheltered the outcast, sustained the orphan; he who has warned you that he careth even for the temporal wants of his children, and who requireth you to give them those things which 'perish in the using,'—will he not much more call you to answer whether you have fed with the bread of life, and nurtured for his kingdom the souls which he came down to earth to redeem—his people whom he hath purchased with his most precious blood?"

The preacher concludes with a powerful appeal, intended to rouse the churchmen of our city to do something worthy of the name of effort, to give something worthy of the name of bounty.

"Most earnestly would I rejoice if your contribution on this occasion should effectively speak this language—'Preach the Gospel to every creature.'

"But must I break in upon these fond anticipations? Must I tell you what cause *I have to fear that they* will not be realized? *Bear with* me then, my brethren, *when I say that from* the past there is too much reason to wonder at the indifference—too much reason to lament over the apathy of the members of our church. The report of this society for the last year gives evidence how little anxiety there is felt to extend her borders; how little interest exerted to forward her cause. There is there exhibited a deficiency even from the receipts of the preceding year, which the ordinary amount of contribution on these occasions will not make good."

"But, my brethren, it is time that this supineness should cease: and, therefore, I call upon all who hear me, to arouse to a sense of their obligation, and to reflect upon what they owe to their privileges—to their wealth—to their Christian profession—to the command of God—and to the wants of their brethren!

"Let the beginning of a spirit which shall be felt in all the languishing institutions of our church, be manifested this evening in a liberal contribution to this holy cause. Weigh then, I beseech you, its importance. Think again of the case of those who, far from these favoured seats, hear seldom the voice of prayer—for many of whom no sanctuary opens its doors—no sacrament presents its pledges—no Christian ministry holds out the offers of life and the consolations of the Gospel. Think of the multitudes in this Christian land, who are living without God—dying without hope. The foolishness of preaching is that mode which Christ has appointed to save them from present wretchedness and from future despair. You have now an opportunity of being co-workers with God in their salvation. You have now an opportunity to set forward the salvation of your own souls, by setting forward the salvation of your fellow-men. You have now an opportunity to impart peace to many a fellow-being borne down by the cares, and depressed by the sorrows of life: and it may be yours to chase away the fears and gild with the consolations of an immortal hope, their hour of death."

We understand this appeal was not without effect; the collection was unusually large,—that is, compared with former collections of the kind. But was it large considering the ability of the congregation then assembled? was it large considering that it must be divided among our *twenty missionaries*? Alas, we fear that Episcopalians must reflect more, much more, on the hardships endured by their *twenty missionaries*, before we can cease exclaiming of the alms contributed for them—"What are they among so many!"

We have spoken of the collection

above named as not being sufficiently large; and we hope that Episcopalians will never think they do, or can do enough in the cause of their pre-eminently excellent church. But we would guard against being misunderstood. There is an opinion, not without a degree of currency, that Episcopalians are peculiarly lukewarm, reluctant, and sparing in their contributions for religious purposes. This is certainly not the case in this vicinity: much, very much is annually bestowed on the many branches of our church-charities—missionaries, tract societies, Bible and Prayer Book societies, Sunday schools, charity schools, building churches, aid to country parishes, the seminary, &c. besides alms of no small amount for purposes of social and civil benevolence. It is true that we do not employ so much excitement for the extorting of funds as do some other denominations. It is also true that we do not gather so much money as we might by adopting enthusiastic measures. But over-excitement is an evil; and enthusiasm seldom pleads its cause without either heightening or shading the truth, which is also an evil. And we hope that our church, while she omits no *conscientious* effort to further the cause of her Master, will never do *evil*, of *any degree*, that good may come.

For the Christian Journal.

Paraphrases for Public Worship.

In our last number we selected a few of the paraphrases which have been proposed for the adoption of our church. We now add a few more—all that we have room for.

PARAPHRASE XXXV.

Jeremiah xxiii. 5, 6.

For Christmas.

1 Welcome, Branch Divine of David,
Promis'd long, and long our suit!
In thy shadow we are saved,
David's offspring, David's root!
Righteous Branch, be welcome here,
Rais'd of God our world to cheer!

2 Welcome, King of all creation!
Welcome in thy lowly birth!
Bringing with thee man's salvation,
Reign and prosper in our earth!
Men thy *grace and justice sing*,
Reign and prosper, heav'nly King!

3 Welcome, Son of God most Highest!
Sav'd by thee, in peace we dwell:
Though a helpless babe thou liest,
Faith shall thus thy glory tell—
Thee, Jehovah, we confess,
God, the Lord our Righteousness!

PARAPHRASE XXXVII.

Habakkuk iii. 17—19.

1 Although the vine its fruit deny,
The budding fig-tree droop and die,
No oil the olive yield;
Yet will I trust me in my God,
Yea, bend rejoicing to his rod,
And by his grace be heal'd.

2 Though fields, in verdure once array'd,
By whirlwinds desolate be laid,
Or parch'd by scorching beam;
Still in the Lord shall be my trust,
My joy; for, though his frown is just,
His mercy is supreme.

3 Though from the fold the flock decay,
Though herds lie famish'd o'er the lea
And round the empty stall;
My soul above the wreck shall rise,
Its better joys are in the skies;
There, God is all in all.

4 In God my strength, howe'er distrest,
I yet will hope, and calmly rest,
Nay, triumph in his love;
My ling'ring soul, my tardy feet,
Free as the hind he makes, and fleet,
To speed my course above.

PARAPHRASE XLIV.

St. John i. 1—4, 14.

1 Ere days or years began,
From all eternity,
Existed Christ, the Word,
The Son of God Most High:
With God he was
Ere time yet flow'd;
And, uncreate,
The Word was God.

2 All worlds and all therein
By him, the Word, were made;
Without his pow'r and will
No creature being had:
By him, at first
Did all exist;
And still by him
They all consist.

3 In him, the Word, was life;
From him, the vital flame
Moves every beating heart,
Warms every breathing frame:
In men, his life
Lights reason's rays,
And virtue's beams,
And fires of grace.

4 The Word assum'd our flesh;
Man by mysterious birth,
And full of grace and truth,
He dwelt with men on earth:
But when his flesh
Transfigur'd shone,
The beams declar'd
God's only Son.

5 Let every heart and tongue
Confess th' eternal Word,
Of life, of grace, of bliss,
The Author, Giver, Lord:
The Word was God
All time before;
The Word is God
For evermore.

PARAPHRASE XLVII.

St. John xiv. 6. C. M.

1 Thou art the Way—to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

2 Thou art the Truth—thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

3 Thou art the Life—the rending tomb
Proclaims thy conqu'ring arm,
And them who put their trust in thee
Nor death nor hell shall harm.

4 Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

PARAPHRASE L.

Romans vii. 21—25. C. M.

1 What diff'rent pow'rs of grace and sin
Attend the mortal state!
I hate the thoughts that work within,
Yet do the works I hate.

2 Now, I complain, and groan, and sigh,
While sin exerts its pow'r:
Now, raise my song of triumph high,
For grace prevails once more.

3 O, who shall free me from this load,
This flesh, this carnal death?
'Tis Christ, the Victor; thanks to God!
I live through conqu'ring faith.

4 While yet the flesh remains, its strife
Will vex, will break my peace;
But I shall quit this mortal life,
And sin for ever cease.

5 I shall be near and like my God,
Far, far from sin's control:
O glorious hope, O blest abode,
Rejoice, rejoice, my soul!

PARAPHRASE LIV.

1 Corinthians xv. 42—44, 49.

1 Christian! thy mortal frame, in dust tho' laid,
Will share the rising of the sainted dead:
Sown in corruption, there behold it rise
And bloom in incorruption in the skies.

2 Sown in dishonour, poor remains of clay,
'Tis rais'd in glory, bright as realms of day;
In weakness sown, victim of mortal pains,
Rising, immortal energy it gains.

3 The body sown was natural and gross,
Tho' fair, yet dust, replete with earthy dross;
'Tis rais'd a body spiritual, pure,
Fit for the skies, and shall like them endure.

4 *Christian, rejoice! behold* thy frame of earth
To glory chang'd by this its heav'nly birth:
Image of earth, with earth it kindred own'd,
Image of Jesus, 'tis with Jesus crown'd.

PARAPHRASE LXIX.

Revelation iii. 20—22. C. M.

1 Hear, O my soul! the Saviour hear
His counsel thus impart—
With patient love I linger near
The door of ev'ry heart:

2 Entrance I ask of all, of each;
And all, who me receive,
Communion holy, joyful, rich,
With me I freely give:

3 He who o'ercomes the world shall rise
And share my heav'nly throne;
As I o'ercame, and, in the skies,
Partake my Father's crown.—

4 Hear then, my soul, the Saviour; hear
His Spirit's gentle voice;
Welcome that Spirit, ever near,
Receive him, and rejoice.

We cannot dismiss this article without adding our voice in favour of the adoption of paraphrases. We will not say that this collection cannot be improved; but we do not remember to have seen any other collection that has pleased us so much.

It has been objected against paraphrases, that they are seldom as good poetry as first-rate hymns: in refutation of this, we adduce several of these pieces—Logan's version of Job xiv. 11. "The mighty flood that rolls"—Blacklock's version of Ps. civ. "Arise, my soul! on wings seraphic rise"—Ogilvie's two pieces from Ps. cxlviii. "Begin, my soul, th' exalted lay," and "Ye fields of light, celestial plains"—S. Wesley's paraphrase of Isa. xl. 6. "The morning flow'rs display their sweets"—Kelly's paraphrase of Isa. lxiii. 1. "Who is this that comes from Edom"—the verses from Pope, "Rise, crown'd with light, imperial Salem, rise"—and others. These are a sufficient vindication of the poetical rank of paraphrases.

To this it must be added, that paraphrases are, in general, the "words which the Holy Ghost teacheth," so far modified as to bring them into metre, and give them somewhat of the structure of the ode; while other hymns are the "words which man teacheth." The plain word of God is to be preferred above the most eloquent human effusions; and, proportionally, a paraphrase no better than tolerable must be ranked as substantially superior to the most poetically beautiful of human hymns.

Psalms are obviously a class by themselves; paraphrases are, in general, founded on a basis so different from hymns merely human, as to form another distinct class. We cannot therefore but advocate the proposal, that this threefold distinction be preserved in our Prayer Book. This proposition is not, we believe, new: in several Scotch editions of the Bible (quarto and octavo) we have seen appended, 1. the Scots' version of the Psalms, 2. a number of paraphrases, and 3. a few hymns. This, we presume, is not done without the authority, or at least the countenance of the Kirk.—In the English Church there has been no legislation in regard to the "metrical department" of worship, and we therefore cannot appeal to any precedent from that source.

For the Christian Journal.

Doxologies and Metre-marks.

I am one of those who take much delight in sacred music; and am gratified that the hymns are undergoing a revision, with the prospect of an addition to their number. May I be allowed to express the hope that the subject of *Doxologies* will not be forgotten? At present we have two psalms and a hymn without any doxology adapted to them, Ps. lxxxvii. Ps. xcvi. and Hy. lv: and if new metres be added, yet more of these forms will be required. My chief object in preparing this communication, is to offer a *set of doxologies*, comprising the old ones and some others.

While doing this, I would also suggest the propriety of having the *metres marked* at the head of each psalm or hymn. For this purpose a *set of metre-marks* must be adopted; and they should be such as will be readily understood and remembered. There are some metre-marks, founded on the scientific principles of rhythm, which might be preferred by those who are skilled in the structure of poetry; but they would confuse plainer people in their attempt to find (instantly) the doxology required. There are other *metre-marks founded on* the number of syllables in the several lines of each verse or stanza (such as 8^s; 8^s 7^s; 6, 6, 4; 5^s 6^s; &c.) and this notation would answer sufficiently well, if there were not so many figures required for one mark, which has a tendency to perplex those who are not very closely attentive to the figures. In some books several different kinds of *peculiar* metre are confounded under the one mark P. M.—The plan of notation now to be offered is—to retain such of the old plain marks as are established in books of psalmody, and adopt for each of the other metres some *one number* corresponding with the number of syllables in the first line—prefixing when necessary the letter S, to show that the verse is extended into a stanza.* The several metres will be exemplified by their respective doxologies.

In the following plan there are *marks* for nearly all the metres contained in the Prayer Book, also for nearly all in the collection of hymns printed by the committee, and for those in a selection of paraphrases lately published. The *doxologies* added are for each kind of metre thus marked; and additional ones are given for those psalms or hymns which have no marks, being so uncommon in their measure or their structure, that it is not probable there will ever be adopted more than one of each kind.

Names.	*Metre-Marks.*
Common Metre - - -	C. M.
Common Peculiar Metre	C. P. M.
Long Metre - - - -	L. M.
Long Peculiar Metre -	L. P. M.
Stanza Long Metre - -	S. L. M.
Short Metre - - - -	S. M.
Fives Metre - - - -	V. M.
Harp Metre† - - - -	H. M.
Sevens Metre - - - -	VII. M.
Stanza Sevens Metre -	S. VII. M.
Eights Metre - - - -	VIII. M.
Stanza Eights Metre -	S. VIII. M.
Tens Metre - - - -	X. M.

* I use the words *stanza* and *verse* in the sense which they ordinarily have in psalmody: a *verse* meaning a metrical paragraph of *four lines;* a *stanza* extending *beyond* four lines, commonly to *six* or *eight*.

† This is usually termed, in music-books, *Hallelujah Metre;* but that word seems too sacred to be made a name. *Harp Metre* is substituted as retaining the initials H. M.—Should a different name be preferred, it may be called Sixes Metre (VI. M.)

Some of these metres, already well known to Episcopalians, are provided with doxologies in the Prayer Book; these are here printed, with the others proposed, to avoid references, and to present the whole of them in order.—Most of them are nearly versions of the prose *Gloria Patri*; and simplicity has been consulted, and amplification avoided, as much as possible.

DOXOLOGIES.

Common Metre, or C. M.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

Common Peculiar Metre, or C. P. M.

To God, th' eternal Three in One,
The Father, Christ his only Son,
And Spirit ever bless'd,
As was through ages heretofore,
Is now, and shall be evermore,
All glory be address'd.

The fourth doxology in the Prayer Book may also be adapted to this metre, by omitting the word "suffering" in the 3d line, and the word "itself" in the 6th. There are several pieces of this metre in the selection of paraphrases mentioned.

Long Metre, or L. M.

To Father, Son, and Holy Ghost,
The God whom earth and heav'n adore,
Be glory, as it was of old,
Is now, and shall be evermore.

Long Peculiar Metre, or L. P. M.

To Father, Son, and Holy Ghost,
The God whom heav'n's triumphant host
And suff'ring saints on earth adore,
Be glory, as in ages past,
As now it is, and so shall last
When time itself shall be no more.

Stanza Long Metre or S. L. M.

To God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest giv'n,
By all on earth, and all in heav'n,
As was through ages heretofore,
Is now, and shall be evermore.

This is the metre of our Ps. lxxxvii. and of Hy. xvi. when restored to six-line stanzas as the committee propose. A metre of the same kind occurs in Hymns xxiv. xxvi. xlviii. and lxxiv. in the committee's publication.

Short Metre, or S. M.

To God the Father, Son,
And Spirit, glory be;
As 'twas, and is, and shall be so
To all eternity.

Fives Metre, or V. M.

By angels in heav'n
Of every degree,
And saints upon earth,
All praise be address'd.
To God in Three Persons,
One God ever bless'd;
As it has been, now is,
And always shall be.

Harp Metre, or H. M.

To God the Father, Son,
And Spirit ever bless'd,
Eternal Three in One,
All worship be address'd;
As heretofore
It was, is now,
And shall be so
For evermore.

Sevens Metre, or VII. M.

(Altered from the Rev. G. W. Doane.)

God the Father, God the Son,
God the Spirit, Three in One,
Were, and are, and still shall be,
Prais'd and worshipp'd, One in Three.

This is the metre commonly marked 7s, and adapted to the tune called "German Hymn," and to many others. A number of pieces of this metre are proposed by the committee, and also in the collection of paraphrases.—The 3d line of the above is, in the original, "As of old, shall ever be:" but the alteration brings it nearer to a true version of the second part of the *Gloria Patri*.

Stanza Sevens Metre, or S. VII. M.

To the Father, to the Son,
To the Spirit, Three in One,
Praise in highest notes be giv'n,
Praise on earth, and praise in heav'n;
As it was through ages past,
Is, and shall for ever last.

There are two hymns of this metre in the committee's publication, Hy c. and cii. This, like the foregoing, is marked 7s in music-books; but the word *stanza* prefixed is a useful distinction.

Eights Metre, or VIII. M.

To the Father, Son, and Spirit,
Three in One, ador'd in heav'n,
Praise from all who grace inherit,
Was, and is, and shall be giv'n.

This is the metre of our 55th hymn (*without* the chorus), as also of several hymns and paraphrases in the two publications mentioned. The mark

$8^s\ 7^s$ is usually applied to it in music-books.*

Stanza Eights Metre, or S. VIII. M.

To the Father thron'd in heaven,
To the Saviour Christ his Son,
To the Spirit, praise be given,
Everlasting Three in One:
As of old, the One in Three
Still is worshipp'd, still shall be.

This is the metre of our Hy. lv. (*with* the chorus), also of Kelly's beautiful hymn the 11th in the committee's publication, and of the piece for Christmas among the paraphrases.

Tens Metre, or X. M.

To God the Father, and to God the Son,
To God the Holy Spirit, Three in One,
Be praise from all on earth, and all in heav'n,
As was, and is, and ever shall be giv'n.

This is the heroic measure (marked 10^s in music-books). There are several pieces of this metre in the collection of paraphrases.

I now add other forms of doxology, for a psalm, and for some of the proposed hymns, of which it is not probable that we shall have more than one of each metre, and to which therefore no metre-marks are given.

For Psalm xcvi.

By all on earth, and all in heav'n,
Be homage paid, and glory giv'n,
To God the Father, God the Son,
And God the Spirit; mystic Three
In undivided Unity
Ere worlds or ages had begun:
As was, and is, be highest praise,
And still shall be through endless days.

For Hymn xv.—*Committee's publication.*

'Tis finish'd—for this saving blood
Be glory to our gracious God:
To Father, Son, and Spirit bless'd,
Be everlasting praise address'd.

This hymn is in Long Metre; but the structure of the first line of each verse requires a peculiar doxology.

For Hymn xxxviii—*Committee's publication—being Bishop Heber's Hymn for Missions.*

Eternal praise be given
And songs of highest worth,
By all the hosts of heaven,
And every tongue on earth,
To God, Supreme confessed,
To Christ, his only Son,
And to the Spirit blessed,
Eternal Three in One.

* This doxology will answer for Hy. iii. xxxvi. and xci. in the committee's publication, by adding—

Hallelujah!
Praise the Triune King of heav'n.

For Hymn lxxxiii.—*Committee's publication.*

To Father, Son, and Spirit blest,
Supreme o'er earth and heaven,
Eternal Three in One confess'd,
Be highest glory given.
As was through ages heretofore,
Is now, and shall be evermore,
By all in earth and heaven.

For Hymn xcix.—*Committee's publication.*

All praise, to the Father, the Son,
And Spirit, thrice holy and blest,
Th' eternal supreme Three in One,
Was, is, and shall still be address'd.

I am sensible that this effort, though attended with no inconsiderable difficulties, is in a very humble department of poetry, that it contains nothing worth calling original, and that no reputation is to be expected from such an attempt. The subject however is of considerable importance. In this conviction, the above doxologies (and the metre-marks as aids in using them) are respectfully offered to the committee, should no better ones be laid before them. And they are published, in the hope of exciting superior abilities to produce others more worthy of adoption.

In many of our churches, doxologies are constantly used in singing; in no church, I presume, are they wholly omitted. It would seem therefore that there should be no question as to the propriety of adopting a *full set*, so that no psalm or hymn should be unprovided with a suitable doxology. The use of them need not be absolutely *enjoined*, as it now is not; but those Episcopalians who prefer using regularly a form of praise so ancient and venerable, ought to be *allowed* by the church to do so.

The word *metre* has been used throughout this communication; should *measure* be preferred, it can easily be substituted for it. I have taken it for granted that one doxology will answer for all psalms and hymns of the same metre, whether the rhymes be alternate or consecutive: for instance, the doxology in the Prayer Book for Ps. c. in which the rhymes are alternate, will answer equally well for Ps. cvi. in which the rhymes are consecutive: and so in several other instances.

O.

Missionary Reports.

THE missionary stations within the diocese of New-York, as reported by the "Committee for Propagating the Gospel" to the Convention in October last, were described at pages 81 and 82, in our number for March. The report of that committee contained copious extracts from the details of the missionaries who filled those stations. The missionaries actually in service in this diocese are 20 in number. We now extract from the reports as follows:—

From the report of the Rev. Seth W. Beardsley, missionary at Waddington, St. Lawrence county, and parts adjacent.

Since my appointment as missionary to this station, I have officiated in St. Paul's church, Waddington, nearly two-thirds of the time on Sundays.—The number of worshippers in this parish is gradually increasing; and they prove, by the liberality with which they have contributed to the episcopal and missionary funds, how ready they are to yield a plentiful harvest, where but little seed has as yet been sown.—St. John's church, Ogdensburgh, has been vacant a great share of the time since I came into this county. For nearly five months, at one period, they were destitute of ministerial services, except from your missionary. It was considered extremely bad policy to suffer that young, yet increasing congregation, to remain entirely unsupplied; and I accordingly officiated there several Sundays, and twice on week days, viz. on the fast of Good-Friday, and the festival of the Ascension.—In addition to these services in the two established churches in the county, I have officiated for the congregation of Christ church, at Morristown, on a week day, and supplied them one Sunday, by an exchange with the Rev. Mr. Searle. This little congregation enjoy the services of the clergy but seldom. I reside 30 miles from them.—Zion church, at Russel, has been visited once. This church is much depressed. A considerable congregation collected for worship, and appeared to listen to the word with a hearing ear. They also expressed a strong desire for frequent ministrations of the word and sacraments. But most of the families attached to the Protestant Episcopal Church have removed from the place.—I have officiated seven Sundays at Norfolk, a thriving little village on the Racket river, where there are several families ardently attached to the church, and who are exerting themselves to establish it permanently. It has given me great satisfaction to witness the improvement of this congregation. The number is increasing of those who take part in the edifying use of the liturgy, and those also who strive to progress in the divine life, and to "adorn the doctrine of God our Saviour in all things."—When I first visited this congregation, in January last, not more than a dozen made the responses; now nearly 40 join in them; and I am persuaded there would soon be double that number, if we could procure Prayer Books for their use. At present, that excellent compend of the Scriptures, our exposition of faith, and guide in worship, is not to be obtained. If we could be furnished with only a few copies, by the New-York Bible and Common Prayer Book Society, they would be most gratefully received, and readily used.—On three Sundays I have held service at 5 o'clock P. M., about three miles from the last mentioned congregation, at a school-house in the town of Potsdam. A considerable congregation, destitute of any stated worship and religious instruction, assembled on each occasion. They manifested an earnest desire to hear the *word of life*, and to be visited frequently.—I have twice visited the village of "Heuvel, on the river Oswegatchie," on Sunday afternoons, and performed evening service, and preached on each occasion to a very crowded and attentive auditory. Here are several families belonging to the Episcopal Church, who give the minister of the Gospel a joyful and a hearty welcome.—So far as I am able to judge, a serious sense of the importance of religion, a spirit of piety, and an attachment to our primitive church, are increasing; and I pray that they may, for the future, go hand in hand, as they ever ought.

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From the report of the Rev. David Brown, missionary at Fredonia, Chatauque county, and parts adjacent.

Since my last communication on the subject of my mission, the circumstances of the church in this county have undergone no very considerable change. Individual instances of subdued prejudice are not unfrequent, and we are sometimes cheered by indications of a general growing respect, and reverence, and attachment to the divine order and decency of our Zion. Our communion has recently had some desirable and pleasing accessions. Principally, under God, by the perusal of *Bowden's Letters*, a respectable family has been led to the church.—There are now several valuable families, who are regular in their attendance at church, and are expected to attach themselves to it, by complying with the ordinances.

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From the report of the Rev. William J. Bulkley, missionary at Manlius, Onondaga county, and parts adjacent.

Since my last report, I have officiated about two-thirds of the time in Manlius,

six Sundays at Perryville, six Sundays at Chitteningo, three Sundays at Jamesville, and one Sunday at Onondaga. Moreover, after performing the usual labours of Sunday, I have rode to the following places, and given a third service: four times at Jamesville, once at Syracuse, once at Nelson, once at Canistota, once at Chitteningo, besides a third service once at Manlius. At St. Stephen's, Perryville, Madison county, there is a flourishing congregation, and with the additions during the past year, there are now about forty communicants.—It is with pleasure I have to add, that the parish of Manlius has, during the current year, by very liberal exertions, succeeded in the purchase of a suitable organ; for which, considering their embarrassed circumstances, much credit is due.

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From the report of the Rev. Moses Burt, missionary at Hampton, Washington county, and parts adjacent.

During the past year I have continued to officiate the one half of my time at Hampton, and the other half at Ticonderoga, excepting four Sundays, on which I performed service and preached at Poultney, in Vermont. I am unable to give as flattering an account of the church in this place as would be desirable.—At Ticonderoga, though our number is small, and there is something of an opposition, owing to a prejudice against the use of the liturgy, yet I do think that there is a fair prospect that the church may be established there by prudence and perseverance.

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From the report of the Rev. Leverett Bush, missionary at Oxford, Chenango county, and parts adjacent.

Since my last report, I have, in addition to my services at Oxford, usually preached once a week to small congregations in the vicinity.—The plan of preaching at different places in the neighbourhood, I have pursued from a conviction that it would, under the Divine blessing, be instrumental in advancing the interests of Christianity in general, and ultimately of conciliating many to our church, and of bringing them to the village on Sundays, to enjoy the ministrations.

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From the report of the Rev. Augustus L. Converse, deacon, missionary at Onondaga and Syracuse, Onondaga county.

In July last I resigned my charge of the churches at *Skaneateles* and *Marcellus*, and accepted an invitation from those at *Onondaga* and *Syracuse*. During my charge of the former churches, I had the satisfaction of perceiving at Skaneateles a steady and persevering adherence to the doctrines and interests of the church, in their small, but firmly established congregations; and at *Marcellus, where the church was recently organized, but the* congregation tolerably large, a gradual advancement in their knowledge of, and attachment to, those doctrines and services, which require only to be well known in order to be well loved.—On the 31st of July I entered upon the duties of my present charge, preaching two-thirds of the time at Onondaga, and one at Syracuse.—At Onondaga the number of our congregation is very respectable.—The prospects of the recently organized church at *Syracuse*, are at present highly flattering. Her supporters compose a very respectable and tolerable large portion of that community. Her services are *well* and *generally* attended, and the attachment to them appears to be *strong*. This attachment is in no small degree evinced by the zealous and liberal exertions already made, and still making, for the erection and completion of a church.

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From the report of the Rev. Palmer Dyer, deacon, missionary at Granville, Washington county, and parts adjacent.

The prospects of the church continue good. Few churches, it is presumed, of equal size and ability, are doing more for the support of the public ordinances of the Gospel, or can boast a larger proportional number of sound and devoted churchmen. The good "old paths," are the paths in which they delight to walk. Adhering strictly to our "form of sound words," all things are done by them "decently and in order."—During the past summer a small parish library has been established, consisting at present of between eighty and one hundred volumes. It is impossible to satisfy the demand for books which treat of the distinctive principles, and the history of the Protestant Episcopal Church. In consequence of the calm and deliberate perusal of a well written volume, multitudes have become decided Episcopalians; to whom that degree of knowledge necessary to disarm them of prejudices, and fasten conviction upon their minds, could not in any other mode have been well communicated.

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From the report of the Rev. Samuel Fuller, missionary in Albany and Greene counties.

At Rensselaerville I have performed service twenty-nine Sundays, and at various other times.—At Greeneville, seventeen Sundays, and at other times.—We anticipate the time when this congregation will enjoy better accommodations for worship, and will have opportunity to show their liberality for the cause of our Redeemer in a manner proportionate to their ability.

—

From the report of the Rev. Algernon S. Hollister, missionary in Oneida county.

Your missionary reports, that during the past year, one half of his labours have been devoted to missionary duty; prin-

cipally at Trenton, with a few occasional services at Rome, Verona, and Oneida. The church in Trenton has been some months ready for consecration, and the prospects are encouraging. At the village of Rome we have recently organized a church, and preparations are making to afford conveniences for public worship. The congregation of St. Paul's church, Paris, may be considered in a flourishing state, notwithstanding the loss of some valuable members by removals and death.

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From the report of the Rev. Daniel Nash, missionary in Otsego county.

Until the summer months, I have, the year past, been confined at home by sickness in my family.—I have visited Westford, where I preached and administered the communion; the responses were very handsomely made, and the service attended with much solemnity. A lively sense of the importance of the institutions of the church was apparent. I also preached to a small, yet respectable congregation at Worcester.

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From the report of the Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent.

I still continue to occupy the station which I have held for several years past, making Richmond the residence of my family. This parish, as heretofore, has received the greatest share of my services. The peculiar situation in which it was found in 1822, gave it a strong claim to missionary aid; and at no period since has the church been able to subsist without it. Its prosperity, however, has not been equal to the expectations which were formed after experiment of the first year; several families, and a number of young people who had recently joined the communion, have since removed to new countries; and as there is but little emigration to this county, we cannot calculate on having their places supplied very soon.—In the parish at Sheldon, Genesee county, about fifty miles to the westward, I have spent nearly two weeks. Besides preaching and administering the ordinances on two Sundays successively, I have officiated several times on week days, and devoted considerable time in visiting episcopal and other families residing in the parish. Considering their remote situation, and being only occasionally supplied, this church continues to increase slowly. A small chapel, which was commenced nearly a year ago, has the prospect of being completed the present season; which accommodation will contribute very essentially to the prosperity of the parish.—During the present month I visited and spent one Sunday in the county of Yates, about forty miles to the eastward of Richmond, where the episcopal service has been recently commenced under the auspices of the Rev. Mr. Bostwick. A number of church families are located in that region, and there is some prospect of having a church organized before long.

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From the report of the Rev. Amos Pardee, missionary at Colesville, Broome county, and parts adjacent.

In the course of the last spring and summer, I visited Delhi, in the county of Delaware, and spent three Sundays.—I have spent two Sundays in the church at Onondaga, during their vacancy, and one in Marcellus, in the same county. The latter place, together with Skaneateles, very much needs the ministration of the word and sacraments, and are able, with missionary aid, to support a clergyman.—I have also spent three Sundays in Madison county, viz. two in Perryville, and one in Canastota. These places, together with Chitteningo, very much need the whole labours of a clergyman.—The most of my time has been spent at home, in Colesville. One great difficulty which has long attended this parish, has been the choice of a place for the location of a church. A place, however, has at length been selected, funds raised, which would go far towards building a church, and a part of the timber prepared.

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From the report of the Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent.

Since my last missionary report, I have preached one Sunday at Boonville, Oneida county. One Sunday I have spent at Rome, where a congregation was organized in August last, and the prospect appears fair for building up a church. I have occasionally preached at Sacket's Harbour, and twice administered the communion. The church at the Harbour is not at present in a flourishing state. They have exerted themselves to the extent of their ability, and got a neat stone building enclosed; but for the want of funds are unable to complete it. The remainder of my time has been spent at Turin, where the congregation is slowly increasing.

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From the report of the Rev. Richard Salmon, missionary at Geneseo, Livingston county, and parts adjacent.

Your missionary has the pleasure of saying, that, through the blessing of Divine Providence, he has received much encouragement in his labours during the past year; and judging from present prospects, he feels confident that a continuance of his labours here will be further blessed to the increase and good of our holy and excellent church.—There is now a very respectable number of candidates for baptism, confirmation, and communion.—At Weathersfield, one or two zealous individuals have, for some time past, kept

in reserve ten acres of land, and would immediately erect a commodious dwelling for the benefit of the first episcopal clergyman who can be induced to settle among them.

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From the report of the Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county.

At Setauket, the congregation, within the last two years, has increased; and especially the last summer there has been a larger and more attentive congregation than for several years before.—To the church at Islip I first went in 1816. There were but two families attached to the church in the place; so that it will be understood to be a trial to reanimate a parish which had been dead for several years. Notwithstanding many unpleasant events, I have made out to keep a congregation together; and for this last year, the number that has met has been respectable. A lady of the parish has, at her own cost, recently made considerable repairs upon the church, and enclosed the yard with a handsome substantial fence. Weak as the congregations now are, they will in time, I am persuaded, reward a minister's labours.

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From the report of the Rev. Addison Searle, missionary at Buffalo, Erie county, and parts adjacent.

The congregation of this church is increasing. Several places in the neighbourhood of this place have been visited in my missionary capacity.

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From the report of the Rev. James Thompson, missionary in Greene county.

The year past I have continued my missionary services as usual. Heretofore I have preached at Windham one half of the time, and the other half has been employed in different parts of the country. The congregation at Oakhill, and those attached to the church in different parts of Durham, have not heretofore had as much of my missionary services as they ought to have. The year past I have given them more of my services than usual.—At Oakhill a large room has been fitted up with seats and a reading-desk, and made convenient for public worship. At South-Durham divine service is performed in a school-house. At both places as many people have attended as could be accommodated with convenience. The worship has been performed with more propriety than at any place where I have officiated, in singing, and chanting, and making the responses in divine service. The prospect of establishing a permanent congregation, and building a church, appears *more flattering than* at any former *period.*

From the report of the Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown and Cherry Valley, Otsego county, and parts adjacent.

I have continued to officiate during the past year as usual, two-thirds of my time on Sundays at Cooperstown, and the other third at Cherry Valley. There is a probability, however, that this arrangement will be interrupted, in consequence of a decay of that zeal and devotion to the cause of religion and the church, which seemed to influence the people of Cherry Valley when I first went among them, and which opened very flattering prospects as to the future prosperity of this parish.—I did fondly hope that we should be able to erect a small and decent church here, ere this. But we have had the mortification to find every hope blasted, and every attempt defeated.—I shall continue to do missionary duty among them, and hope that God will yet smile upon our efforts to promote his glory, and build up the waste places of our Zion.—The church at Cooperstown is in a flourishing state. It is respectable in point of numbers, and appears to be gradually rising superior to those difficulties which have heretofore embarrassed every effort to promote its prosperity. From a continuance of this happy state of things; from a zealous propagation of the truths of the Gospel, and a meek, but manly adherence to the vindication of the doctrines and worship of the church, we hope to realize our fondest anticipations; to have numbers daily added to the church; and to see in the cultivation of all the graces and virtues of the Gospel, an earnest of their future and eternal salvation.—I have preached at Springfield, Fly Creek, Milford, Hardwick Hill, and Westford. In all these places there is an increasing solicitude for the services of the church, and they are generally performed in a devout and solemn manner. The field for missionary exertion here is extensive, and promises a rich harvest to the church.

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From the report of the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent.

Fairfield, our principal parish in this county as to numbers, though unable to raise much for a clergyman, I consider by far the most important missionary ground within the circuit of my labours, on account of the college and academy, from which many young men unacquainted with our service attend; still, as they are almost constantly coming and going, the precise good to the church cannot be estimated here, but, as we trust, will be felt in different parts of the country.—After having held two services on the alternate Sundays at Fairfield the past year, I have frequently performed a third

service at other places. Seven times at Middleville, in a school-house, very much crowded, and where there is an increased interest in favour of the church. Twice at Manheim, to a congregation principally Methodists, of which, however, many seem anxious to enjoy our service.—One fourth of the Sundays I have officiated at Norway; where, the year preceding, we only had occasional service. The prospects here are rather more encouraging than formerly; and should faithful labour be blessed by the Lord of the harvest, a respectable church may be raised up.—At Little Falls, where I have attended one fourth of the time, the state of things remains much the same as last year. The difficulties concerning a house of worship have been extremely unpleasant. I have had occasional service at a number of other places, where, perhaps, a single family of Episcopalians reside, and where I have uniformly had many hearers.

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From the report of Mr. Solomon Davis, catechist and lay reader among the Oneida Indians.

In making my annual report, I think I may safely say that the work of improvement is evidently progressing among this benighted portion of the human race. The Oneidas, surrounded as they are by the whites, appear to have imbibed, in some degree, the same spirit of enterprise. More of the soil has been cultivated the past year than at any former period, and they have raised greater quantities of English grain. By turning their attention to agriculture, they are led gradually to forsake their indolent habits, get into a more regular way of living, and become less addicted to intemperance.—I believe there is not a professed pagan in the whole tribe. It is about ten years since their idolatrous worship was entirely abolished, and the Indians in general expressed their decided approbation of the Christian system. The chiefs are favourably disposed, and ready to assist in all measures which would tend to promote their advancement in civilization and the arts.—The services of the church are punctually attended by several hundreds of the natives. And about fifty children usually assemble once a week for religious instruction.—The school promises to be of great utility. Thirty-three children are pursuing the study of the English language. It is not quite two years since it commenced; and some of the scholars read tolerably well in the New Testament. Others, who entered in December last, now read in words of three and four syllables. A number of the boys have been employed a considerable portion of the time in labouring on the farm. Most of the girls are too young to pursue any domestic employment.

For the Christian Journal.

New-York Bible and Common Prayer Book Society.

The annual meeting of this society was held in Trinity church, in this city, on Tuesday, February 28th.

The sixteenth annual report of the board of managers was read, accepted, and ordered to be printed.

The following gentlemen were elected to be associated with the bishop of the diocese, who is president *ex officio*, and the clergy of the Protestant Episcopal Church residing in New-York, as the board of managers for the ensuing year, viz.

John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt, David Clarkson.

At a meeting of the board of managers, on Friday, March 3d, the following officers were elected for the ensuing year:—

The Rev. Benjamin T. Onderdonk, sec'ry.
Gulian Ludlow, treasurer.
Henry M'Farlan, agent.

The following is the report.

The sixteenth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.

The managers of the New-York Bible and Common Prayer Book Society, again, under a grateful sense of the continued favour and blessing of the Divine Head of the Church, present to their constituents the required annual view of their proceedings. As mentioned in former reports, so much active and successful exertion has, of late years, been bestowed on the same species of pious beneficence, by the auxiliary society in this city, as to leave to your board little else to do than to turn to the best advantage the funds already at their disposal. These consist of the interest of a permanent fund, amounting to $ 5451 37 cents; and of annual subscriptions, which amounted, during the last year, to $ 125 60 cents. The subscription list is indeed small; exertions to increase it, as well as to augment the permanent fund, having been waved in favour of those so zealously prosecuted by the auxiliary society. We do not mean to say—we wish we could—that these exertions produce an effect at all adequate to the disinterestedness and zeal with which they are made, or in any fair proportion to the ability of those to whom the church has a right to look for the support of her institutions. It has been found, however, that the simultaneous prosecution, within the same sphere, of the claims of two institutions, devoted to precisely the same purpose, has an unfavourable influence on both. The cause which we have at heart is ably promoted by our indefatigable coadjutors; and we therein rejoice. Still, however, the serious reflection will

present itself, that what is done for that cause is far short of what ought to be expected. It is not, to be sure, consistent with the decent order, and Christian simplicity, which the church in whose communion our societies are established, would infuse into her members, to promote the cause of those societies by measures of popular excitement, and personal display and gratification, more appropriate to plans of worldly wisdom than to those which should be controlled by the wisdom which is from above—by the humility, simplicity, and disinterestedness which are so prominent among the evangelical graces; and the sacrifice of which is a serious injury to the very cause with which it is sometimes drawn into unnatural alliance. Still is it our duty to press upon the members of the church, with the greatest earnestness, the claims of those institutions which have in view the advancement of her holy cause, and thus of the pure and undefiled religion of the Gospel. It is not our wish to present any of those institutions as possessing paramount claims. They are all operating in holy concord; comprising, in their several objects, the various means by which the church may manifest her efficiency in promoting the glory of God, and man's spiritual and eternal welfare.

Sometimes a *Bible* may be received under circumstances rendering it the best incipient mean of conversion from sin to holiness.

Sometimes the *tract*, or *larger work of piety*, may be the most suitable and efficient.

Often the *missionary* may be required to perform his holy functions, before proper attention will be given to other means.

Very frequently *the distribution of the Book of Common Prayer*, that best guide to devotion, and most faithful and interesting digest of evangelical principles and precepts, is the mean blessed to a serious conviction of the awful importance of religion, and a serious application to the heart and life of its holy doctrines, and salutary maxims. It often gives the first impulse to those religious assemblages which prepare the way for permanent parochial establishments, that will be, for ages, the scene of sacerdotal ministrations, promotive of the glory of God, of the best interests of society, and of holiness here, and happiness hereafter, to multitudes of our fellow men. It tends to strengthen the true "*Bible cause*," by promoting that steadfast continuance "in the apostles' doctrine and fellowship"*—that unity in principles and order—which is one of the most primitive and essential features of the religion of the Bible.

The operation of those exalted charities, in which the church, in pity to the peculiar spiritual destitution of the children of the poorer and more dependent classes, provides for them *the gratuitous imparting of religious and other useful instruction*, exerts an influence throughout the community, favourable to the successful prosecution of all other means for securing the blessings of pure religion and sound morality.

Nor, finally, should we forget the tribute due to that exalted mean of usefulness, calculated to give energy and efficiency to every other, *provision for securing to the church a pious, orthodox, learned, and efficient ministry.*

Institutions for promoting these various modes of usefulness, are offered to the patronage of the members of the church. They are so constituted as to be connected with the church, and thus to possess a definite character, and a definite responsibility; and to afford means of doing good to the evangelical cause, upon the evangelical principle of recognizing the church as the divinely appointed medium of all spiritual blessing from God to man.

In our sphere, and to the extent of our humble means, we have endeavoured to do our part of the church's holy work.

During the past year, we have gratuitously distributed 244 Bibles, and 488 Prayer Books; and given to members and subscribers, on the terms of the society, 65 copies of the octavo Prayer Book, printed from our stereotype plates; making an aggregate of 797 volumes. And we would here remind our fellow members of the church, that for every dollar which they contribute to this society, they are entitled to an octavo Prayer Book, or a Bible.

Our gratuitous distributions are in the form of appropriations to the several parishes in this diocese, and to the missionaries. Every parish in union with the convention is entitled to its annual proportion, and every missionary to a farther appropriation. Application should be made to the agent of the society for these several quota of Bibles and Prayer Books. Sixty-three Bibles and 180 Prayer Books, of former appropriations, are now in the depository, ready to be delivered on demand.

The sum of $ 500 has been appropriated by the board to the purchase of Bibles and Prayer Books, for distribution during the ensuing year.

Of the operations, during the past year, of the other Bible and Common Prayer Book societies in this diocese, we know nothing, with the exception of the auxiliary society in this city. It appears by its last report, that its gratuitous distributions for the preceding year, were 100 Bibles, and 1571 Prayer Books; and that 3769 Prayer Books had been sold from their depository, at a reduced price, to societies and individuals, for gratuitous distribution; making an aggregate of 5440 volumes. The two ar

* *Acts ii. 42.*

cieties, therefore, in this city, have distributed, during the past year, 6237 Bibles and Common Prayer Books.

The whole amount of distributions by our society, since its establishment in 1809, has been 13,164 Bibles, New Testaments, and Common Prayer Books; and the aggregate of distributions, for the same period, by the two societies, has been 48,362 volumes. The parent society has also a set of stereotype plates of the Book of Common Prayer, of the octavo size; and the auxiliary society, a 12mo set of stereotype plates of the Bible, and one of the Prayer Book, of the 18mo size.

In the above efforts, the societies have endeavoured faithfully to apply the means with which they have been furnished. Whether the result is all that might reasonably have been expected of so large and wealthy a portion of the church, we submit to the candour and piety of her members. With humility and gratitude we would say, we have done what we could; and devoutly pray that God's blessing may accompany it, and make it instrumental in accomplishing the great and good ends for which he established the church to whose holy cause our society is devoted.

Signed by order of the board,
JON. M. WAINWRIGHT, *Chairman, p. t.*
Attest.
Benjamin T. Onderdonk, *Secretary.*
New-York, February 22, 1826.

Convention of South-Carolina.

THE 38th annual convention of the Protestant Episcopal Church in the diocese of South-Carolina, was held in St. Michael's church, Charleston, on the 25th and 26th of January last. There were present the bishop, 15 presbyters, 4 deacons, and 26 lay delegates, representing 23 parishes and churches. Prayers were read by the Rev. Patrick H. Folker, rector of Trinity church, Columbia, and an appropriate discourse delivered by the Rev. Henry Gibbes, rector of All Saints parish, Waccamaw.—The Rev. Dr. Dalcho was re-elected secretary.—The communion was administered by the bishop, when the convention was organized, and the address prescribed by the 45th canon of the General Convention delivered. This address will appear in our number for May, our present limits permitting us only to insert a brief abstract of the proceedings of the convention, taken from the printed journal of the same.

After the delivery of the bishop's address, on motion, the clergy of the several churches were requested to read the same to their respective congregations for general information.

The standing committee for the ensuing *year were appointed*, and consist of the *Rev. Dr. Gadsden*, the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Keating Simons, Robert J. Turnbull, Thos. Lowndes, Sam. Wragg.

The committee on the General Theological Seminary were also appointed, and consist of the Rev. Dr. Gadsden, the Rev. Wm. Barlow, the Hon. Mr. Prioleau, Mr. Lowndes, and Mr. Horry.

Reports were made from the committee for procuring subscriptions to institute the *Bishop Bowen Scholarship* in the General Theological Seminary,—stating that about 1100 dollars had been collected and subscribed for that object. The committee were continued.

The committee on the General Theological Seminary, by the Rev. Dr. Gadsden, made a report, which was read and accepted, and is as follows:—

In conformity to the usage of this diocese, the committee on the General Seminary present to the view of the convention an abstract of the events of the past year, connected with this object of common and long cherished solicitude and care.

The annual examination of the students in the seminary was held in July, in the presence of several of the bishops and a large number of the clergy and laity. Three of the lay-trustees* of this diocese attended on the occasion; and at the annual meeting of the board held in the same week, testimonials were given to those who had completed the course of theological study, and they delivered appropriate dissertations. They and the students in general were then addressed by the bishop of the diocese of Maryland. On the 28th July the corner stone of the building intended for the seminary was laid on the lot, in the environs of the city of New-York, generously given for that purpose by Clement C. Moore, esq. Among the proceedings of the board of trustees we remark, that the session of the seminary will commence earlier in the autumn, and close earlier in the summer, by a month, than formerly,—an arrangement which will be particularly accommodating to the students from the south;—that Mr. Whittingham, who had honourably completed his course of studies, was admitted "to the academic privileges of a fellow of the institution;"—and that the New-York Society for the Advancement of Religion and Learning have put at the disposal of the faculty 500 dollars for "the purchase of elementary books, and others in frequent use in the seminary." Mr. Pintard, to whose zeal and liberality the institution from the beginning has been indebted, has also recently presented it with many valuable books.

We remark with regret, connected with

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* Hon. D. E. Huger, William Heyward, and the late William Clarkson, esq.

the recollection of the small returns from the collectors during the year, that there is an excess of the expenditures above the income. It amounts to the sum of $ 281 31 cts. But any deficiency, however small, is alarming. And when we advert to the fact, that some of the professors receive no salary, and that no one of them receives a salary proportionate to his services and station, we cannot but indulge the apprehension, that the day may come when the resources of the seminary will be inadequate to its maintenance even on the present limited system. The amount subscribed for the building is also altogether disproportionate to the importance of the object, the wealth of the Episcopal community, and their accustomed liberality. The trustees can at present attempt no more than the erection of a single wing of the contemplated edifice. The session was opened in November, in the usual manner.

The professor of Oriental and Greek literature on that occasion reflected honour on the seminary, by a lecture, which has been published, and which, in a brief compass, contains much learned investigation and profound thought, admirably elucidated, on the "origin and nature of the Hebrew language; the most remarkable features of the prose and poetry of the Hebrew scriptures; the objections urged against the study of this ancient volume, and the method of instruction in this language, which it had been deemed best to adopt in the seminary." It is impossible to read this lecture without being deeply impressed with a sense of the valuable influence which, under the divine blessing, this institution is destined to exert on the interests, not of the learning merely, but of our church and religion in general. The number of students at the seminary is stated to be 25, of whom two are from this diocese.

We have been informed that the committee on the scholarship, which it was determined by the last convention to institute, bearing the name of our diocesan, have prosecuted the purpose with a degree of success; that the amount subscribed is $ 1115, of which $ 650 have been paid. The whole sum necessary for the endowment will, we trust, be collected in the current year.

Your committee have read with much satisfaction the constitution of the *Claremont Theological Scholarship Society*,* and the address delivered at the formation of the same. There are two articles of the constitution which are deemed peculiarly judicious; the one "that the moneys collected shall be annually transmitted to the treasurer of the General Theological Seminary," thus securing them to that institution, even should circumstances prevent the obtaining of the whole amount required to found the scholarship. The other, that the proceeds of the scholarship, whenever there shall be an authorized claimant for them, shall be applicable to the general purposes of the seminary. As the constitution of the Claremont society, and the accompanying able exposition of it have been printed, it is only necessary to refer to it. It will be recollected, that the respected faculty of the seminary, in the annual report of 1824, suggested "the great benefit which would accrue, if the larger and more wealthy congregations were to support one student annually at the seminary." It is the merit of the Claremont society to have pointed out a method, whereby all the congregations, and not the larger only, may be enabled to fulfil permanently this suggestion of enlightened charity.

In conclusion, your committee respectfully recommend the adoption of the following resolutions:

1. That the candidates for holy orders be, and are hereby advised to pursue their studies at the seminary; and it is recommended to the pious and liberal to assist, with a loan or otherwise, those candidates whose circumstances might prevent their compliance with this advice.

2. That the thanks of the convention be given to those gentlemen who have been active in procuring subscribers, and to those who have generously contributed towards the endowment of "*the Bishop Bowen Scholarship;*" and that the committee who were appointed on this subject be requested to continue their efforts for the promotion of the object; and the Bishop is respectfully requested to fill up such vacancies in the committee as may occur.

3. That a copy or copies of the address to, and constitution of the Claremont society, be forwarded, under the direction of the standing committee, to each congregation in this diocese, and also to each of the trustees of the General Theological Seminary; and that the attention of the latter be particularly invited to the suggestions made in pages 10 and 12, on scholarship* and professorship societies; and

* *See Christian Journal for March, p. 78.*

* *Extract from page 10 of the address at the formation of the Claremont Society:* "Less, it is true, might be collected by this society in one year, than might be obtained by an active agent of the General Seminary; this application, however, could not be often repeated, while that of the society will recur annually, and never be unwelcome. Were this plan generally adopted, the benefit would be immense. In those dioceses which will yield their undivided support to this institution, there are, it is believed, at least one hundred congregations as able as our own, to form a scholarship in it, and to pay annually an average amount of from one to two hundred dollars. Could they be induced to engage in similar undertakings, the resul

that for these purposes a sufficient number of copies be procured at the expence of the convention.

4. That a sermon be delivered within the year, before each congregation of the diocese, setting forth the considerations in favour of our General Theological Seminary, and the obligation of extending to it a general and liberal patronage; and they take the liberty of expressing the hope, that the plan of parish associations for the formation of scholarships will be generally approved and adopted.

A committee was appointed to prepare a tabular form or digest of the parish returns laid or to be laid before the convention, and agreeably to which the said returns shall be entered on the journals.—And it was made the duty of the secretary of the convention for the time being, to furnish the ministers of the several parishes with blank copies of the said form.

The committee appointed at the last convention "to inquire into the state of any property heretofore belonging to the Protestant Episcopal churches in this state, in any parishes where there are no vestries or trustees having charge thereof," during the recess, and to report to the next convention, were empowered as heretofore during the ensuing recess, and were directed to report to the next convention.

The parochial reports furnish the following aggregate:—Baptisms 325, marriages 77, funerals 185, catechumens 345, Sunday scholars 668, communicants 1836.

The following gentlemen were appointed delegates to the General Convention:—The Rev. Dr. Gadsden, the Rev. Allston Gibbes, the Rev. Wm Barlow, the Rev. Paul T. Gervais, Wm. Heyward, Hon. Wm. Drayton, Elias Horry, Francis M Weston.

The church in this diocese consists of the bishop, 28 presbyters, 8 deacons, and 40 organized congregations.

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would be, the annual income of from ten to twenty thousand dollars, and the final addition to the funds of the institution of two hundred and fifty thousand dollars. This result would be produced without burdening a single individual of our community: whereas the system of agency collections would not produce one half that annual amount ******. Were the trustees of the General Seminary to recommend its adoption; and still more certainly were they to provide for carrying it into effect, by the appointment of two or three agents to travel through the dioceses, and form parochial societies, &c. a very few years would exhibit the interesting spectacle of perhaps an hundred congregations moving by a simultaneous effort, to the accomplishment of this great object."

Extract from page 12 of the address: "The execution of this plan will not preclude the success of any other which may be devised to endow professorships. Besides the full execution of this plan of parish associations, there might be found in our whole community, fifteen hundred or two thousand persons, both able and willing to subscribe respectively ten or twelve dollars a year to the erection of professorships. Should the trustees deem it expedient to prosecute the system of agency collections, the formation of any number of scholarship societies would oppose an obstacle to its success. Should they prefer a mode which experience has proved to be more efficient, and undertake the endowment of two or three professorships, by the formation of as many large *associations, including* several dioceses in each, *there would not*, we trust, be wanting subscribers among persons of wealth and decent competency, &c. &c."

King's Chapel, Boston.

Many of our readers are somewhat acquainted with the controversy which has so long existed in relation to this ancient institution, and with the state of the congregation worshipping there: few of them however are apprized of the origin of that event. The following particulars, copied from the Gospel Advocate for March, will not fail to interest Episcopalians generally.

"THE PRICE LECTURES.

"Some account of the origin of these Lectures, and of the controversy therewith connected, may be interesting to our readers at the present time.

"Before the middle of the last century Mr. William Price emigrated from England, and established himself as a printseller in Cornhill, in Boston. On the 30th Nov. 1770, he made a very extraordinary will, establishing these lectures. A codicil was added in 1771, just before his death, and the will was approved by the judge of probate on the 24th of May in that year.

"At the present March law term of the supreme court of Massachusetts, sitting in Boston, some questions of law resulting from this will, and very interesting to the Episcopal churches generally in New England, will be argued by eminent counsel before the full bench of judges.

"The testator devised his estate in Cornhill, now renting for about $1200 per annum, to his wife for life,—remainder for life to his nieces, Sarah and Margaret Crease, and the survivor—remainder in fee to the rector and church wardens of the King's chapel in Boston, and their successors for ever, *in trust*, to raise out of the rents and profits a fund for the use of the church; another fund for the support of a course of lectures to be preached in the King's chapel on certain days in Lent, annually, by the ministers of King's chapel, Trinity church, and Christ church, in rotation, (the subjects being assigned and the order of rotation prescribed); and a third fund for the use of the poor of the three churches above named. In case of a refusal of the donation by the minister,

wardens, vestrymen, and proprietors of pews for the time being of said King's chapel, the testator devises the same estate to the minister and church wardens of Trinity church, in trust, for the same purposes; and a form of the certificate of acceptance is prescribed in the will, to be certified to Trinity church, if the minister and wardens of King's chapel should accept the donation.

"On the 21st April, 1809, the last tenant for life died, and the officers of the Unitarian congregation worshipping in the *Stone chapel*, then assuming the name of the *King's chapel*, took possession of the estate.

"The suit now pending is in the name of the minister and church wardens of Trinity church, demandants, against Stodder and Frobisher, lessees and tenants under Dr. Freeman, Ebenezer Oliver, and Joseph May, esqrs. who come in aid of the defendants, and claim to hold the estate as rector and wardens of King's chapel.

"There having been much conversation and some misunderstanding relative to this subject, we have given the above statement, and subjoin the points made by the counsel on each side, not having room for any of the oral and very voluminous documentary evidence, which abounds in interesting memoranda of church history. In a future number we shall endeavour to insert some of these interesting particulars in the rise and progress of the Boston Episcopal churches.

"Upon the evidence offered in court, it was contended in behalf of the minister and wardens of Trinity church,—that the demanded premises had never vested in the rector and wardens of King's chapel, by the performance of the condition of the will;—that consequently the premises had become vested in the demandants;—that there was no evidence of any acceptance of the trust by Dr. Henry Caner and his wardens, who were the lawful rector and wardens of King's chapel before and at the time of the revolution;—that the two acceptances of 1809 and 1789, were void and inoperative in law, because the testator meant to endow only an Episcopal church, conforming to the Church of England, and that Trinity church *was*, and the present chapel church *was not*, at the time of either of said acceptances, *such a church;* because the corporation known by the name of the Rector and Church Wardens of the King's Chapel, to which the devise was made, was dissolved before either of said acceptances, and the present chapel society were neither the same church, nor its lawful successors, nor a corporation or body capable of taking and holding real estate in this commonwealth, under the general statute incorporating the rector and church wardens of Episcopal churches; because Dr. *Freeman was not the legal successor of Dr. Caner, inasmuch as said* Freeman was not, and said Caner was, *an episcopally ordained clergyman*, and said Caner was in fact living, and had not been deprived of his office as rector of the King's chapel *by any episcopal authority*, at the time said Freeman is supposed to have been made rector, and said Freeman was elected against the will of a majority of the lawful proprietors of pews of the King's chapel, and in a manner contrary to the constitution, usages, and bye-laws of said church; because the said Oliver and May, who are called wardens, are not, for similar reasons, the successors of Mr. Gardiner and Mr. Deblois, the lawful wardens under Dr. Caner before and at the time of the revolution; and because said Dr. Freeman and others were not capable of accepting and discharging the trust conscientiously and in good faith, according to the true intent of the will.

"On the part of the demandants it was further contended, that said acceptance of 1809 was a waiver of any prior acceptance, and was itself void and inoperative, not only for the reasons above given, but also because it was subsequent to the death of the last tenant for life; and it was also contended, that if said donation had been duly accepted by the rector and church wardens of the King's chapel, the demanded premises did nevertheless become vested in the demandants, by the subsequent dissolution of that corporation, or (if the same was not dissolved by the departure of Dr. Caner and his wardens, when the British evacuated Boston,) by its subsequent secession from the Church of England, and the consequent incapacity of its church officers to execute the trust in good faith, according to the donor's true intent.

"The tenants, on the other hand, insisted that Dr. Freeman and others were duly elected to their respective offices, and were the lawful successors of Dr. Caner and his wardens; that either of the acceptances of 1809 and 1789 were sufficient in law, and that they did not invalidate each other; and they farther contended, that even if both the said acceptances were void, yet lapse of time and uninterrupted possession, coupled with the loss of the ancient records, would raise a presumption in law, that Dr. Caner and others, previous to the evacuation of Boston, had accepted, and duly certified their acceptance, so as to bar the demandants.

"They also contended that the demandants, by their own acts in receiving the money under the will, and by the form of their receipts, were estopped from denying that said Freeman and others were the lawful trustees under the will.

"In the appendix to the Rev. Mr. Eaton's printed sermon, containing the history of Christ church in Boston, the items of Mr. Price's will establishing these lectures are printed at length, enumerating the sub-

jects, some of which are in opposition to the Unitarian faith, and all are in conformity to the doctrines of the Protestant Episcopal churches in the United States. The testator was a sincere and zealous churchman, and could he now speak, he would doubtless protest against his property's being adjudged to a society holding a creed in opposition to those articles of faith he wished to disseminate, merely because, by the accidents of war and revolution, they have become possessed of the *building* in which he worshipped. D."

Ohio Episcopal Seminary.

The Columbia (Ohio) Journal mentions that the legislature of that State have passed an act to enable the president and faculty of the Theological Episcopal Seminary to confer collegiate degrees, and that every exertion is making by the bishop to carry into effect the generous intentions of their transatlantic brethren A beautiful set of stereotype plates of the Common Prayer Book, cast expressly for the purpose, had already arrived, and an elegant press, on an improved plan, had been purchased and was ready for putting up. The town to be laid out on the ground belonging to the seminary, will be called after LordGambier; the college after Lord Kenyon; the chapel after the Countess Dowager of Rosse; and the names of the streets and of the towns, together with those of the neighbouring streams,&c. will perpetuate the memory of the numerous benefactors of the institution.

Confirmations.

The Right Rev. Bishop Hobart has commenced holding confirmations in the churches in this city. He administered that ordinance on Sunday the 5th March, in the morning at Trinity, to 55 persons, and in the afternoon at St. Paul's chapel, to 68. On the following Sunday, in the morning at St. John's chapel, to 97, and in the afternoon at Christ church, Anthony-street, to 59. On the next Sunday, at Grace church in the morning, to 61, and in the afternoon at St. George's church, to 73. The bishop preached on these occasions, and also delivered an address after confirmation to those who had received that holy rite. The congregations were unusually numerous, and seemed much impressed with the solemnity.

On Sunday the 19th March, the Right Rev. Bishop White administered the holy rite of confirmation in St. Andrew's church, Philadelphia, when thirty persons were confirmed. And on the following Sunday he also administered the same rite in St. Peter's church to fifty-three persons.

Ordination.

On Thursday the 23d February, 1826, the Right Rev. Alexander Viets Griswold, D.D. bishop of the eastern diocese, held an ordination in St. Michael's church, Bristol, Rhode-Island, and admitted the Rev. Thomas S. W. Mott, deacon, to the holy order of priests.

"Primitive Truth and Order."

The Raleigh Register announces that Bishop Ravenscroft has in the press, and will shortly publish, a Vindication of the Episcopal Church from the Attacks of the Rev. Dr. Rice, professor in the Presbyterian Theological School of Prince Edward, Virginia, and editor of the 'Literary and Evangelical Magazine.' The Bishop's pamphlet, we understand, will contain about 200 pages, and is intended to go fully into a discussion of the points which have been agitated between the Presbyterians and Churchmen of Virginia and N. Carolina,—noticing at the same time a treatise published in 1819 by Dr. Rice, which under the insidious title of '*Irenicum* or *the Peace-maker*,' had a tendency to draw Episcopalians from an attachment to their communion.

London Edition of Bp. Hobart's Sermon.

The enterprising Mr. Miller, of No. 5, New Bridge-street, Blackfriars, London, has republished in a very handsome dress, price 2s. sterling, Bishop Hobart's Sermon, entitled, "The United States of America compared with some European Countries, particularly England." Some copies have reached this city.

Calendar for May, 1826.

1. St. Philip and St. James the Apostles.
1. } Rogation days.
2. }
3. }
4. Ascension of our Lord Jesus Christ.
7. Sunday after Ascension.
14. Whitsunday.
15. Monday in Whitsun Week.
16. Tuesday in Whitsun Week.
17. } Ember days.
19. }
20. }
21. Trinity Sunday.
28. 1st Sunday after Trinity.

Communications received—*Gleanings*, No. 3—*Miscellanea Theologica*, No. 5—*Interiour of a Parish*, No. 6—*Anastatia*—*Homiliarius*—and several selected pieces.

Erratum—In the last line of the doxology for Psalm 96, (page 117, column 1,) for "*And still*" read "As still."

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 5.] MAY, 1826. [Vol. X.

Memoirs of the Life of Thomas Fanshaw Middleton, D. D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D. D. Archdeacon of Bedford—Continued from page 104.

Relieved from the labours of the visitation, Bishop Middleton was enabled to apply his mind to the concerns of the city, and resumed his share in the duties of the pulpit. On Christmas-day, 1816, he preached to a congregation of nine hundred persons, of whom one hundred and eighty received the sacrament from his hands. On New-year's-day, 1817, he also preached upon Gal. vi. 15, and took the opportunity of disclaiming those mischievous and absurd inferences, which are supposed to be deducible from the doctrine of regeneration; as, that baptism is sufficient to salvation, and is a remission of all sins which are afterwards committed; that the *opus operatum* is every thing, &c.; with which he had reason to believe, that some of his hearers, who had been exceedingly hurt at the inferences contained in the commentaries upon some tracts then recently published in England, felt great satisfaction. For it appears that the consequences of all the controversies in England reached India, and were doing injury to the Christian cause. Nothing was wanting to complete the mischief, except an intemperate spirit on the part of the bishop. But he pursued a different course. At the same time he made no unjust sacrifice to popularity.

The bishop, whose attention was always directed towards prevailing opinions, soon found that the mere distribution of the Scriptures would produce little effect in promoting Christianity among the natives. When his lordship was at Bombay, a Parsee (one of the adherents to the religion of Zoroaster) told a clergyman, that he supposed, as the bishop was come, they must all think of being Christians; but he hoped that the bishop would not give them "great books, but small ones to begin with; for they could not understand a great deal at once." His lordship considered the remark generally true; and that little advantage could be expected, except by schools and tracts. Of the latter, very few then in India were suited to the state of the country.

Bishop Middleton's mode of life, after his return to Calcutta, exhibits his incessant diligence. He rose at an early hour, and was generally on horseback before the sun appeared. Then he retired to his library, to keep up a correspondence with his archdeacons in the distant provinces, with the governor-general, and with the board of control in England. To this was added, the composition of sermons, which he was now in the habit of preaching every third Sunday, and which he continued through the year. Some part of the morning he was necessarily engaged in paying and receiving visits. The first and third Monday in the month he invited the clergy to dinner. And thus, with an hour for exercise before that repast, which was at the hour of seven, his day was occupied.

But amidst the various and arduous duties which continually engrossed his attention, he did not suffer his feelings* to-

* A remarkable proof of this, and of his devotional frame of mind, is exhibited in the following prayer, composed by himself, and used in the daily service which was performed in a private room in his house, fitted up for that purpose:—

"Almighty Father, whose providence hath conducted us to these distant shores, we implore thee to prosper all our undertakings, which have for their object the welfare of our brethren, and the glory of thy holy name. Thou hast brought us to a land, where all who are sincerely devoted to thy service, may find occasions of doing good, and where the single talent may be usefully employed. Grant, O Lord, that whatever our hand findeth to do, we may do it with all our might. Save us from the effects of indolence and indifference: awaken our zeal, quicken our exertions, and enable us to persevere steadily and consistently in those endeavours which thy Holy Spirit may suggest to us. We beseech thee also, to vouchsafe us such a portion of health, as may be necessary to the discharge of our active duties, without suffering us to forget our dependence upon thee; or, if it should please thy providence to afflict us, teach us to bear our sickness patiently, and turn it to our spiritual improvement. And while we implore thy mercy on ourselves, we commend to thy especial protection our relatives, and all who are dear to us, in our native land. Bless them, O Lord, and let them remember us in their prayers. And to as many of us as thy providence shall permit to return to our country, grant that we may find those who shall remain to us, increased in every spiritual grace, and advancing in the way of holiness; that so we may employ whatever further portion of life thy wisdom may assign us, to the

wards his friends in England to lapse into indifference. Frequent letters were despatched to each of them, filled not only with an account of his proceedings, but with expressions of pleasing recollection of persons and scenes which he had left in his native land.* These were occasionally interspersed with reflections on the speed with which he perceived his lamp of life was burning, and the alteration of his appearance; and consequently, the small chance of his again enjoying the society of his distant friends. But such thoughts, indicating the tenderness of his heart, were comparatively but of an hour. The great cause in which he was engaged, soon recalled the energy of his mind, and carried him along the path of duty with dignity and effect.

Naturally zealous and alive to every occurrence that opposed the progress of the establishment of which he was the head, it might be expected that painful feelings would be excited in his breast, which in a less eminent person might have been dormant. Among the many and great difficulties which attend on a man in a high and responsible situation, are those of ascertaining the truth of the reports made to him, and rectifying misrepresentations. These retard the course of ministration. Such was the lot of Bishop Middleton; but, however much they agitated his ardent mind, their effect was soon counteracted by his benevolence and rectitude.

In his official capacity he was not inattentive to external appearances: and if in this respect it be thought that he exceeded the bounds of Christian simplicity, the motive should not be overlooked. In a country habituated to ceremony and splendour, he conceived, that the importance of his station could not be conveyed to

endearing charities of kindred and holy friendship; and exhorting one another to good works, as the day approacheth, we may all pass to that better country, which thou hast promised to those that love thee, through Jesus Christ our Lord. *Amen.*"

* The bishop seldom failed to impress the mind of the person whom he was addressing in his epistolary correspondence. On one occasion, I find him writing in the following manner:—"Before this time, you are, I imagine, in orders; and though moderate attainments in theology, when accompanied with what is beyond all attainments, will make a clergyman respectable; yet, where there is ability, I am of opinion that something more is required. I will even add, that a clergyman seems bounden, by the very tenor of his engagements, to dedicate his talents to the studies of his profession; not meaning, however, that he should confine himself to the Scriptures, or to the languages and writings which illustrate them, though these should be primary objects, but that all his studies, more or less remotely, should have in view the advancement of religion, and the glory of God: and this, I conceive, is compatible with pursuits which give acuteness and vigour to the understanding, or which expand the imagination, or which store the mind with facts; arguments, and eloquence, and knowledge, may be brought to bear upon a given point, by the advocate of eternal truth.

"I have often lamented, that young men who have gained credit at the taking of their first degree (at Cambridge), act afterwards as if they were exempted from all exertion; the honours which they may have obtained at the age, perhaps, of twenty-one, fully satisfy their ambition, and they seem determined to rest upon them for the remainder of their lives; whereas in truth they are intrinsically nothing; though, considered as letters of recommendation, and facilities afforded to success in the real business of life, they are of the highest value, and really deserve the pains bestowed in acquiring them. But it is one of the instances in which men mistake means for ends, which I suppose to be the great practical error of human life."

On another occasion, he gave his opinion on the study of Hebrew:—"I wish," he said, "that a certain quantity of Hebrew learning were made indispensable in all candidates for orders. It is best learnt, I think, with the points: not that I ascribe to them a high antiquity, or believe that they constitute the '*Hebræa veritas*;' quite otherwise; but without them, we have no system of pronunciation at all: we must make our own points; and considering that the same three consonants, *accordingly as we point them, may be either a verb or a substantive; and if a verb, of different raices and moods*; without some system, *we must get into endless* confusion. I know, *indeed, that the variety of meanings which the* same consonants admit is made an argument *against* the Masoretic punctuation; but this is only saying that we will have nothing to do with a rule which is not infallible. So far as I have observed, the Masoretes agree generally with the Septuagint, where the latter have any agreement with the present Hebrew text; for where they differ, the Masoretes have generally given the more probable sense. It is something, too, that the memory of the learner of a dead language should be aided by a settled system of pronunciation, and one which admits a great variety of sounds, distinctive of the different uses of what the Anti-Masoretes would call the same word: *e. g. saphar*, he wrote; *sopher*, a scribe; *sepher*, a book; is still merely *sepher*: this surely cannot be meant to facilitate the progress of the learner. By the way, what do you make of the *gnain* or *ain*? All the old grammars give it the power of *gn* or *ng*: but, if we may trust the modern Jews, who are strongly supported by the Septuagint, and by the use of the same letter in the cognate languages of Arabic and Syriac, it is little more than a breathing; and in the beginning and middle of a word is scarcely perceptible. The Septuagint sometimes omit it in the Greek, and sometimes represent it by a gamma. The word Baal-Peor furnishes an instance of both. I have little doubt that this letter was the parent of the Greek digamma."

The above extracts were made from letters addressed to the Rev. Hastings Robinson, of St. John's College, Cambridge.

the public mind, without some appearance of the state which surrounded other officers of distinction. The well-regulated mind, indeed, requires no higher excitement to veneration, than the weight of the episcopal commission; yet, on the inconsiderate and unenlightened, the appearance of a moderate external dignity may have a beneficial effect.

About this time it appears that he received documents relating to a doubt entertained by the chaplains of the presidency-church at Madras, respecting the right of the archdeacons to the use of the pulpit. The chaplains remonstrated against further submissions injurious to their rights; and declared, that they esteemed the pulpit to be as entirely their own as it is the right of a rector or vicar in England; and solemnly protested against the archdeacon's occupation of it at will. To this the bishop replied, that the whole of the proceeding was founded in a misconception of the nature and tenure of the situations which English clergymen hold in India. These documents, not merely in one of the passages to which he had referred, but generally and throughout, were framed upon the assumption that the East-India company's chaplains were to be taken as parochial incumbents. It was his earnest wish, as a friend to every measure which could add to the respectability and increase the usefulness of his clergy, that he might live to see them put upon that most desirable footing; but till that should be accomplished, all reasoning founded upon the rights of the beneficed clergy in England must evidently be fallacious, and could only tend to confusion. A rector in England is, indeed, "*persona ecclesiæ*," in full possession of all the rights of a parochial church; his spiritual rights are conveyed to him by institution, and his temporal rights by induction; but in India, except in the case of the archdeacons, there is neither institution or induction, nor any oath against simony; but the whole tenure is simply a nomination from the local government, in consequence of a general appointment by the court of directors, upon which the bishop is authorized to grant his license, if he see fit. To license the chaplains, is all the bishop has to do; he cannot give them institution. The license granted is the same which in England is granted to stipendiary curates on their nomination by an incumbent, and the effect of the license is not only to authorize the chaplain to officiate, but to prevent his removal against his will, unless the bishop shall see fit to revoke the license; and certainly to give him an exclusive right to his pulpit against all other chaplains, not authorized in like manner to assist him in his duties.

But after the original misconception, the bishop was not surprised that the presidency-chaplains did not perceive the ground of the archdeacon's claims. They remarked, indeed, very truly, that it was not by the archdeacon that the law had provided for the duties of the pulpit. The thing is in its own nature impossible both in England and India: in England, it is by incumbents, or those to whom they delegate their duties; and with respect to India, the law has recognized the right of the East-India company to send English clergymen to officiate at the stations to which they shall be appointed and licensed. But these stations are not parishes, and of course they have no parochial churches: and it seems not to have been considered, that the case of the principal church at Madras and at Bombay is, if possible, still further removed than the others from the analogy of a church in an English parish.

But still the question remained, in the present instance, "What were the rights of the archdeacon of Madras, with respect to the presidency church?" The chaplains admitted, without reserve, his claim to the oversight of the duties of the pulpit, and to watch and enforce the due performance of them; and the bishop added, that all matters of regulation which would fall within the province of the bishop, if he were upon the spot, belong to the archdeacon, subject, in case of doubt or dispute, to the bishop's revision.

With regard, however, to the archdeacon's duties in the service of the church, the bishop saw no reason to depart from the tenor of a former letter which he had addressed to the archdeacon. He therein gave it as his judgment, that the archdeacon ought to preach on the principal festivals, and at other times occasionally, about which he certainly did not foresee any chance of dispute. The presidency-chaplains, however, observed, that in that letter the bishop did not advert to the law of the case, or the custom of the church; and they expressed concern, in which he heartily participated, that on that occasion his sentiments had not afforded them full satisfaction. He, however, suggested to them, that when they asked for laws, and canons, and customs of the church, strictly and verbally applicable to such cases as that under consideration, they asked for what not only does not, but cannot exist. All these suppose, with respect to the clergy, the existence of parishes; and with respect to dignities, that of a cathedral within a practicable distance, to which such dignitaries are to repair at stated times, and to take their portion of duty. But their dignities are not usually their only preferments; an archdeacon, especially, has commonly a benefice within the limits of the archdeaconry, where he at once attends to the ecclesiastical concerns of h

jurisdiction, and discharges, within the limits of his parish, the duties of a parochial incumbent. Now nothing of all this applied to the state of India, for neither could the archdeacon of Madras be expected to go at stated times to the cathedral at Calcutta, neither had he any cure exclusively his own within his archdeaconry, nor indeed any where; so that, according to the view of the subject taken by the presidency-chaplains of Madras, the archdeacons of Madras and Bombay could never be heard from the pulpits of their respective churches, unless by asking leave of the chaplains. It was impossible, in the bishop's opinion, to suppose that the legislature intended any thing so humiliating to the archdeacons, or that they would have created an appointment, which thus, instead of giving dignity and consideration to the established religion, would rather involve it in discredit, from the apparent supineness of the higher clergy in maintaining and advancing Christianity. His Majesty, by his letters patent, had directed, that in future the archdeaconries should be given, as they become vacant, to chaplains of the company; intending no doubt the encouragement and reward of superior learning and piety; but if clergymen, thus honourably recommended, are to be *ipso facto* silenced by their appointment, a regard for the interests of religion ought perhaps to lead the bishop to select for his archdeacons persons of inferior qualifications.

The bishop, therefore, had no scruple in considering the right of the archdeacons to take part in the duties of the principal church in their respective archdeaconries, to be a right intended and implied in their very appointment, and virtually conveyed to them by their institution; and that, even though the presidency-chaplains were "*personæ ecclesiæ*," (if indeed the definition of that character, as cited from Blackstone, will allow us to suppose two "*personæ*" in one and the same church,) his lordship was still of opinion, that this would be no bar to the right of the archdeacon to a certain participation in the use of the pulpit, inasmuch as the chaplains could not hold their rights by a fuller sanction than that upon which the archdeacon grounded his claim.

But the bishop did not think it necessary to insist upon what, in his diocese, was merely hypothetical: in that country there were neither rectors, vicars, nor parishes, and he conceived that the share which the archdeacon should take in the service of the principal church within his archdeaconry, was entirely matter of episcopal regulation.

In Bombay, he assigned to the archdeacon *the same* Sundays and festivals for his *turn in preaching,* which he had given to himself as bishop in the cathedral, *viz.* the morning of the Circumcision, Septuagesima Sunday, Mid-Lent Sunday, Easter-day, Whitsunday, the first Sunday in Advent, and Christmas-day. These occasions he wished the archdeacon to consider as his proper turns, to be taken, however, by the chaplain, whose turn it would otherwise be, if the archdeacon be sick, or necessarily absent. But he still thought, that an archdeacon confining himself to his appointed turns, would hardly be actuated with the earnestness and zeal which might reasonably be expected from his station. On the other hand, he was aware that rights pushed to extremities, or exercised in an uncourteous or inconsiderate manner, frequently become wrongs: and he should not approve any needless or vexatious interference of an archdeacon with the chaplains in their reasonable claims. In general, if the archdeacon wished to preach occasionally, he would not exceed his just participation in the use of the pulpit by preaching once in a month, in which he had not an appointed turn.

This wise and temperate decision did not fail to have considerable weight with the clergy at Madras; but when the bishop visited that presidency at a subsequent period, it appeared that it had not been received by them with that entire approbation which it deserved.

On the 7th of August, 1818, the bishop laid the foundation-stone of the church at Dum Dum, the station of the artillery, which he afterwards consecrated, and in which he confirmed several persons, chiefly soldiers of the station.

Soon after this occurrence, he had an acquisition to his domestic circle in his chaplain, Mr. Hawtayne, of Exeter College, Oxford, whose worth the bishop duly appreciated. The time for a second visitation of his diocese was fast approaching; and the interval between his return to Calcutta and the present period was much employed upon a work on the Syrian ritual, which unhappily was never brought to a completion.

On the 10th of February, 1819, he embarked in the Stanmore to visit his diocese a second time, being attended by Mrs. Middleton and his chaplain, Mr Hawtayne, and anchored in Madras roads on the 27th of the same month. He landed on the following morning, when he was received by the archdeacon and clergy. In the evening, Mrs. Elliot, wife of the governor, died; and the bishop offered to perform the last offices at her funeral. On the Sunday he preached at the fort church, in which she was interred, expressly on the occasion.

Whilst he remained at Madras, he preached every Sunday at St. George's, and once more at the fort; he attended

two meetings of the Society for Promoting Christian Knowledge; the consequences of which he hoped would be the restoration of the Vepery press to more than its former activity. He visited the Vepery mission; and wrote to the parent society in London generally on its affairs, and particularly on an increase of missionaries. With the native Christians he had a long conference, and pointed out the impropriety of their retaining heathen processions with tom-toms, &c., at their weddings, contrary to the order of their head. Three hundred and seventeen persons received the rite of confirmation from his hands: they were composed of all ranks, from the son and daughter of the governor, to the children and orphans of the common soldier. After the service, he exhorted them at considerable length, and distributed amongst them his address, which had been previously printed. The visitation of the clergy and delivery of a charge to them, occupied a portion of his time. He looked into the system of teaching at the male asylum, and used his influence to put that institution upon a system of greater regularity. He also consecrated the fort burying-ground, and the church and burying-ground at Poonamalee; and wrote to the Madras government, pressing the necessity of the erection of a church at Vepery, and an increase in the number of chaplains.

Having attended to every point of importance, and spent the Easter at this presidency, he embarked on the 14th April for Penang. On the voyage, the ship encountered rough weather, and passed so near the shore of Car-Nicobar island, as to afford a view of the huts of the inhabitants, which resembled bee-hives, being somewhat of that shape, and standing on piles. The inhabitants of this island are a race of savages. The remainder of the voyage had the prospect of not being more favourable than the beginning. For a ship appeared which was supposed to belong to a pirate, and preparations were made for an action, but in the end the vessel was discovered to be a merchantman; and the Stanmore anchored at Penang on the 29th without further alarm. The day following the bishop landed, and breakfasted with the governor at Suffolk.

On the 2d of May he preached at the new church; a subsequent day was occupied in examining the children of the free school; and on the 8th he held a confirmation, when twenty-six children received that rite in the presence of a numerous congregation; to whom he delivered and distributed an address, as he had done at Madras. On the following Sunday, he again preached with reference to the death of Queen Charlotte.* The consecration of the church and burying-ground, and administration of the sacrament to twenty-five persons, (being a much greater number than had ever been known at the celebration of that sacred ordinance in the island,) as well as the formation of a district committee of the Society for Promoting Christian Knowledge in conjunction with Bencoolen, also occupied his time and attention. The bishop held the first meeting of the society before he left Penang, which received great encouragement from the governor and persons present. He preached a sermon on local matters, which the governor requested him to publish. It derived its chief interest from its being delivered by an English prelate in the straits of Malacca, on an island, where, forty years before, monkeys and tigers held their undisturbed dominion. It was intended only to convey pastoral instruction adapted to the circumstances of the inhabitants, and an affectionate farewell to a small community, which the bishop had no prospect of ever seeing again. After attending to every circumstance which promised benefit to this remote part of his diocese, and receiving the marked attention and thanks of the government, he returned to the vessel, which weighed anchor on the 20th, on her return to Calcutta.

Their course lay along the northern shore of Sumatra, which they coasted as far as Acheen Head. The remaining part of the voyage was impressed upon the bishop's memory; and he described it to a friend in the following terms:—"Off Acheen Head lie several islands, which, with the Golden Mountain on the coast of Sumatra, form an assemblage of grand scenery. Through these we passed in a fine evening, with smooth water and a gentle breeze. The setting sun exhibited the whole to the greatest advantage, by throwing a mild yet steady light upon parts of the scene, and leaving the rest in 'darkness visible.'" The bishop had never, either in nature or art, seen the contrast of light and shade so finely marked, or displayed on so large a scale. In the morning the ship had made its way into the Bay of Bengal, and the scene was completely changed. Stormy weather succeeded. Provisions were beginning to fail, and for four days the sun was so obscured that no observation could be made to ascertain where they were, or direct them to the pilot-station; and without a pilot the ship could not enter the river. Happily they made the station, and were carried into the river; where they arrived on Sunday, the 13th June, and joined in di-

* *In 1818 the bishop preached* a very impressive sermon on the death of the Princess Charlotte. It is much to be regretted that it was not published, and that it was destroyed with his other papers.

vine service with feelings of peculiar delight. Immediately afterwards boats came with a supply of fruit and vegetables, and they ate their repast "with gladness and singleness of heart."

The bishop being arrived at Calcutta, found that sectaries of all denominations were landing in the country, which might distract the opinions of the natives, and prevent the progress of religion according to the tenets of the Church of England. But he considered the raising of that church in India practicable, if all the clergy under his jurisdiction concurred in his views. In this he was often disappointed. Still he was determined to exert his utmost ability to obtain this great object. He preached every third Sunday, and delivered his lectures on the litany every alternate Sunday evening. Besides this, he allotted to himself seven Sundays and holidays in the year, and the same number to the archdeacon. Every Wednesday during Lent, the children of the boarding-schools were catechised by the chaplain, except in Passion-week, when he himself undertook to hear the best proficients, and examined them in Bishop Mann's exposition. At the same time he delivered to them an address, which he afterwards distributed among them.

The bishopric, totally undefined as to its powers, was a difficult and almost an unmanageable undertaking: and in the progress of his efforts, it was not surprising that the eminent person who filled it, should find himself impeded in various quarters. A Scotch church had been erected at Calcutta; a missionary of the Independents set a subscription on foot for an union chapel; and the Baptists used unremitting endeavours to disseminate their tenets, and erected schools for the natives. They conceived that their pretensions to notice were considerable, having been established at Calcutta and in the provinces nearly thirty years; and they solicited the attention of the bishop to their design; but, as might be expected, he declined embarking in their enterprise.

Bishop Middleton, though a man of the most acute feeling, was too firm a character to suffer either the principles or the government of the church to be compromised. He felt as the first bishop of Ephesus must have done, when he received the epistle of St. Paul, that it was not for him to give way to opposite opinions, however charitably he might deal with them.

When we consider the dreadful superstitions of the natives, the contending sentiments of sectaries, and the obstacles thrown in the way of discipline, we may form an adequate estimate of the mental labour of this zealous and upright prelate.

Some time before his second return to Calcutta, the bishop had sent a proposition to the board of control, that he should have the power of assigning salaries of from 200*l.* to 300*l.* each, to not more than four persons, Europeans or "country-born," ordained by the bishop of Calcutta, and capable of preaching to the natives, Portuguese, and "country-born," in the languages of the East. These were not to be precisely missionaries, but designed to bring into the communion of our church, a large class of stragglers at the several presidencies. But the project did not take effect. All these things the bishop felt were against the cause entrusted to him, namely, the settlement of the church in India. The situation was trying, and he almost sunk under its pressure. He endeavoured to act, and prayed to God to direct him in all things for the best; but he seemed as a man turned adrift upon the ocean, without either sail or oar.

To increase his anxiety about this time, Mr. Pæzold and Mr. Pohle, missionaries from the Society for Promoting Christian Knowledge, died; and the trust was left in the hands of Mr. Kohlhoff, a person advanced in life, and unable to sustain the weight of duty. The bishop saw that, unless the mission were strengthened, it must cease; and he made a strong representation of the case to the parent society in London.

Other hopes were blighted; a distinguished Hindoo, of whose entire conversion to Christianity reasonable expectations were formed, now appeared approaching to Deism, and there was little chance of his being established in the faith.

The buildings of the free school of which the bishop was patron, and for which he had obtained masters from England, had been enlarged, and an increase of scholars was expected; the population of Calcutta was rapidly extending, and especially the class who would be benefited by the school. This was a pleasing circumstance, but he lamented that he had not the means of being useful on a more extended scale. Institutions are every thing in the East. A prelate to be efficient in this respect, must be a founder; for there piety and munificence are almost synonymous. Every Brahmin of high rank is a sort of grand almoner. They have often vast funds for this purpose; and this in fact is the ground of the great consideration attached to their functions.

The bishop explained his views to persons in England connected with India affairs, and stated that whatever was allowed for the extension of his jurisdiction to Ceylon, (a measure then in contemplation,) he wished to appropriate to the interests of religion in that island.

Two points appeared necessary to the diffusion of Christianity in the East; the sending out of missionaries by the Society

for the Propagation of the Gospel, and a power vested in the bishop to ordain ministers to officiate to the "country-born," or native congregation. On the latter, it was necessary that the bishop should obtain the opinion of some civilian in England, and on the former, the certainty of fixed stipends for such as should be ordained.

Four stationed committees had been established in the archdeaconry of Calcutta; one as far north as the neighbourhood of Delhi; and the bishop's mind, which had been long depressed by the feeble state of the missions, revived upon receiving information of the liberal grant of the Society for the Propagation of the Gospel for their support.

The society, in consequence of a representation from the archbishop of Canterbury, the president, invited his lordship to co-operate with them, and to suggest such measures as might appear to him best calculated to promote their designs.

Bishop Middleton rejoiced in the opportunity thus afforded him, of discharging more extensively the momentous duty of his diocese; and recommended the establishment of a college in the immediate vicinity of Calcutta.

Whilst this plan was in agitation, he received an account of the death of Archdeacon Mousley at Madras, a person whom he held in the highest esteem. The archdeacon was so much respected and beloved, that great deference was paid to him, even by those who, on some points, differed from him in opinion. He was a good divine, and an eminent Orientalist. In the latter character he was well known at Oxford; and went to India chiefly to prosecute that line of study.

(The remainder in our next.)

For the Christian Journal.

Miscellanea Theologica.—No V.

The late and present disputes in Great Britain, respecting the perfections, imperfections, advantages, and evils of the established church of England, cannot fail but be highly interesting to a member of the Protestant Episcopal Church in the United States. The church to which he belongs is, to all intents and purposes, the church of England devested of her mere localities, and of such of her rites, ceremonies, and forms, as have become inconvenient or antiquated. To compare the changes made to effect this object, with the projects of those who are desirous of bringing about a similar reformation in the mother church itself, is in the highest degree interesting, and not without its use. If they differ, it must be useful to examine the nature of the difference, determine the causes, and decide upon the comparative excellence of the various plans. If they agree, it is not a little pleasing to receive suffrages in favour of our church from those who might be expected to be least disposed to give them, unless extorted by necessity or undeniable desert.

Such are the ideas which have repeatedly occurred to my mind during the perusal of accounts of parliamentary debates upon these subjects, and of the various works which have been written *pro* and *contra* the necessity of a reformation in the Anglican Established Church. But they never so forcibly recurred as lately, when chance gave me an opportunity of perusing an article in a late number of Blackwood's Edinburgh Magazine, "On the necessity of alterations in the Book of Common Prayer." This Book is the proudest ornament of the Protestant Episcopal Church in England and America. Its constant use is one of her peculiar features, and her most effectual safeguard against the encroachments of heresy and schism. Alterations of its contents must therefore assume an especial degree of importance, which is not lessened by the consideration, that as the Common Prayer contains a practical summary of the doctrines of the church, any changes made in it may, and, if of any considerable extent, must, affect the essential principles of the church. To all these causes of interest in the subject, must be added the existence of attempts in our own country to procure alterations in that revised and amended copy, which was adopted by the founders of the American Protestant Episcopal Church. It is of no small moment in determining the question whether such attempts deserve encouragement, to ascertain how far they are coincident with the ideas of necessary reformation entertained in England. If they should be countenanced by the latter, although the main question would still have to be settled on the independent ground of present expediency and necessity, yet no small additional weight would be

thrown into the scale in the affirmative of that question. If, on the contrary, no such changes should have been deemed necessary in the mother church, it would afford a strong presumption that it is rather the propensity to overdo which is so frequently observable in persons engaged in a work of reformation, or the love of novelty, or some latent dislike to forms in general, than any sense of absolute necessity, which causes the desire for change in our existing Book of Common Prayer.

Many, if not all, of the alterations in the public service of the English church which are warmly advocated by many in Great Britain, had been proposed and defended previously to the formation of the liturgy of our own church. It is not, therefore, surprising that so far, the framers of our book should agree with those who now desire a revision of that of the English church. How much more is now found fault with, and what other changes are now proposed, will be best seen by noticing the contents of the essay which has given occasion to these remarks:—it would well deserve an entire insertion, did not its length present a positive objection.

The author introduces his subject by giving a brief history of the Common Prayer, of its origin, its changes, and all its subsequent revisions, for the purpose of showing, first, that the Church of England never considered her service infallible, but has actually altered it, at several times, as the necessities of the various cases required; and, secondly, that the origin and progress of the liturgy was such as necessarily left it in many things suited rather to the age in which it was composed, than to subsequent periods, much less the present day.

He commences his statement of necessary amendments with the following paragraph.

"The few faults which we have to find with the Book of Common Prayer are scarcely to be sought for in the ordinary service of the church. Than the offices of morning and evening devo*tion, we are free* to confess, that it will *be in vain to look* for any thing supe*rior, in any* merely human composition, either ancient or modern. We ourselves know of nothing equal to it. There is a comprehensiveness, a pathos, and a beauty, spread all over it. Its petitions are all so well adapted for public worship, and express, at the same time, so clearly the wants of individuals, that we never peruse them without being more than half convinced that they were not drawn up under the guidance of human reason alone. If ever the Spirit of truth can be supposed to have operated upon the minds of men in comparatively modern times, we think we can perceive traces of his operations here. Who can read, for example, the glorious litany, without experiencing sensations very different from those which affect him on ordinary occasions? Nor are the prayers which constitute what is called the desk service, greatly behind it: in fact, there is hardly a word in the ordinary devotions of the English church, either in its matins or in its vespers, which we should wish to see erased."

The writer goes on, however, to start a doubt whether the services, that for morning especially, be not too long—whether the Lord's prayer and the benediction be not too often repeated—whether the state prayers be not too numerous—and whether these evils might not be remedied by using the different portions of the service, as they were originally intended to be used, at distinct times,—"keeping the churches open all Sunday long, and causing four distinct services, instead of two, to be performed."—I have heard and seen complaints respecting the length of *our* morning service, and objections to repetitions, somewhat similar to those above, brought as reasons why the service should be, not divided into distinct offices, but mutilated and curtailed. Let not the framers of such complaints suppose that this writer agrees with them. The service which he hesitates to call too long, is, either with or without the litany, one seventh of its whole length longer than ours. In our morning service the Lord's prayer is once omitted and twice left discretionary with the officiating minister, where it is obligatory in the English liturgy. Seven state prayers have been omitted; in the morning prayer alone, two. Thus all

the objections to the ordinary service of the English church have been obviated by the framers of *our* liturgy. When I say *all*, I except one which our author has himself excepted from his general classification cited above, and which he considers as of material importance. It relates to the first lessons chosen for the Sundays throughout the year, and to those for ordinary days which are taken from the Apocrypha. Of the former a great proportion are merely historical, and contain only barren details of names and dates. The latter are notoriously unfit for the purposes of public instruction. But again, neither of these objections touch the liturgy of the Protestant Episcopal Church in the United States. Our table of lessons for Sundays has been totally altered from that of the English Prayer Book; the arrangement having been almost entirely changed, and a large number of lessons from the prophecies inserted in place of others from the historical books; while all those which came under the objection given, were expunged, and others more generally interesting substituted in their room. *All* the apocryphal books are rejected from our daily calendar; and only 26 chapters, selected from the doctrinal books of Wisdom and Ecclesiasticus, are retained as lessons for particular holy-days.

The next part of the liturgy noticed by our author is the Athanasian creed. The objection to it is one of the oldest made against the service of the English church, and has been a thousand times the subject of warm and learned controversy. Be its validity what it may, the disputes which it has occasioned abundantly justify us in rejoicing that it cannot apply to *our* liturgy, in which the obnoxious creed does not appear. The feelings of the weak brother have been consulted, and we are contented with the multiplied expressions of belief in the Triune God which are contained in the devotional parts of the Common Prayer, and with the plain and simple declarations of the Nicene creed.

The commination service used on Ash-Wednesday by the English church, and the forms of prayer for the 5th of November, the 30th of January, and the 29th of May, are next remarked on. With the latter, and the many inconsistencies they contain, we, as an American church, have of course no concern. With relation to the former, those who are displeased with it, can have no objection to the liturgy of our church, in which (three beautiful prayers to which no pious christian would object, and none ever has objected, alone excepted) it is not inserted. But as an expression of my own sentiments concerning it, I must indulge myself in transcribing from my author.

"Of the service for Ash-Wednesday, we have very little to say. It has, we are aware, been objected to by many well meaning persons, because of the frequent application of scriptural maledictions to particular sinners; and, no doubt, he who never attended public worship in an English church before, might well be startled, were he to enter the house of prayer at one remarkable juncture in its progress. But the objection is wholly without point. The minister only repeats certain texts of scripture, having previously warned his congregation that they are such; whilst the prayers and confessions which follow have in them so much of genuine piety, that we think few could join in them unmoved. We would not alter a line of that service. It does honour throughout to those who drew it up;—we only wish that the members of the church were better acquainted with it."

Most heartily do I concur in this wish, applying it to my cis-atlantic brethren. The service in question is primitive; it is solemn; it is heart-rending. No sermon could be better adapted to awaken conviction in the sinner's breast, than the solemn denunciations, the earnest warnings, the pathetic exhortations, in the commination service of the Church of England.

I have not concluded my extracts; but as I have overstepped my usual bounds, and, although the subject is one on which I can never tire, may have tired my readers, (if any I should have) I must defer the remainder until another opportunity.

P.D.S.

For the Christian Journal.

Interiour of a Parish.—No. VI.

My last communication related to the ordination service, and the vital, religious, sentiments experienced on an especial occasion of its administration. The effect of which upon the audience, as was therein described, will go far, I think, in the mind of every candid inquirer, to lead to this conclusion—that the glory of God and the prosperity of the church are identified in the all-important matters of religion. The one is united inseparably with the other. You were informed, in No. V. that all religious distinctions and opinions of even those persons who had assembled from different denominations, seemed forgotten, or at least suspended, under the powerful influence of that solemn service. Such was the striking effect of that scene only; and such the beauty and wonder of that "form of sound words" handed down to us: like as the word of God in primitive apostolic times,—and so now, and so it ever will be, when in faith it is similarly administered,—was always most efficacious or conducive to these important purposes, humanly speaking, when it adhered most closely to the ordinances and simple institutions of Christ's religion; like as on the day of pentecost, when "there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting;" so now may we not believe all "spake as the spirit gave them utterance;" and though of different languages, yet then all united in the important truths of Christianity;—so now, in like manner, we may confidently hope that this wondrous display, this union, may again be exhibited among different persuasions of christians—a truly religious feeling manifested in these latter days among us, in which all minor interests must concentrate.

Here have we, then, a living witness before our senses, of the astonishing power of the 'word of God' displayed at a church ordination; and the influence generally on those who were described as attending our ordination service: and were our minds properly devoted to God, and our hearts engaged, I venture to affirm, in any other, let it be whatever part of the prayer book service you may choose to select for an example, the same important character, the same coincidence of feeling, the same happy result would inevitably follow. It is complete, taken as a whole, and simple in each of its parts. We would not wish to add to, nor retrench from it. It is one of the best comments on scripture, and affords probably the plainest and most appropriate form of worship existing in the world.

Take, for instance, a question out of the catechism:—"How many sacraments hath Christ ordained in his church?"—*Answer*: "Two only, as generally necessary to salvation; that is to say, baptism, and the supper of the Lord." Nothing can be reducible into a plainer or narrower compass than this; and yet, without some form we should have retained none at all of the essentials. Some religious societies (to mention the Socinian party among the Friends) have neither "creeds nor confessions," nor "sacraments:" and what must inevitably be the result of this state of things? Will it not most likely eventuate in an avowed declaration of the sentiments of different parties, if not in an open rupture in that society? May it not practically be proved always to terminate in this way, when there can no appeal be made, in case of controversy, to a prescribed form of sound doctrines, or where the guidance of the Holy Spirit is not sought after? Revealed religion is in danger, in such cases, of giving way; and its mild principles made to subserve human purposes and inclinations: natural religion is substituted in its place, because there is no proper exposition of faith, and the holy and distinctive principles and practices of the church, as handed down to us in her prayer book by our most excellent reformers, are ultimately lost; the doctrine of free grace is unheeded; and the lamentable result experienced, of becoming Pelagians or semi-Pelagians, Socinians, or nothingarians. The human mind by nature resorts to a covenant of works; and here the law leads to condemnation, instead of being a schoolmaster to lead to Christ. In this manner all religious consolation fails;

there is in fact no religion left; and its main doctrines as revealed in the Trinity—the fall, and consequent innate depravity—atonement by a Saviour—and a new creation by the Holy Spirit—are totally rejected from their creed.

We see no reason therefore, and our experience daily confirms this opinion, to lay aside or retrench in any single point the order and beauty of that form of worship prescribed in the prayer book. All those who have become accustomed to its plan, and the mode of worship pointed out therein, have invariably become attached to it. Lay aside the form, and you lose the church. Retrench one part, and you may not know where to stop; you may be in danger of losing the whole. In some measure, therefore, the whole depends upon the several parts, and each part upon the whole. There is apprehension of disparagement in making innovations.

We do not however pretend to say that it is all perfect. Such a model is not within human reach: but it is as perfect as man can make it, we believe: and we will go upon the principle which Christ has dictated with respect to the "tares and the wheat—let both grow together until the harvest." Our reformers too have shown us an example on this subject, for they were aware of the good and the bad in "the visible church;" but as no one is competent to form a right judgment who are truly converted and who are not, they formed the prayers of the church and its forms under the supposition that her members were composed of both kinds; and at the same time they did not pretend to restrict the offer of salvation.

Now let us behold with full confidence and delight its bounteous scope. See its advantages. The church begins the ecclesiastical year at Advent; throughout which season are appropriate selections from scripture appointed, and so on through the whole year. By this arrangement an appropriate, and consequently a more impressive sermon may be made by the minister; and the whole of the scriptures or nearly so—that is, suitable passages from each book—are read: and thus those persons who attend at church regularly may have an advantage over all other denominations who do not observe this wise regulation. Unquestionably this has occurred to every one who visits the Episcopal church as a decided privilege; for often they will remember passages very distinctly, and even those which they cannot recollect reading ever, merely from having heard them read as particular lessons of the day. "The interiour of any Episcopal parish" can furnish many instances of this nature to any person that will choose to make the investigation. It is not however intended herein, nor is it necessary, to proceed to any length with these remarks. Those which have been offered are the result of experience, and of so general, and I trust consistent a nature, as to give no umbrage. Their character and tendency will justify the assurance that they can neither be misconceived nor misapplied. We are ready to extend our hand to all religious denominations, when they can prove to us that their distinctive doctrines are derived from the Bible; by their confessions, creeds, or religious observances; and no further. We must not be understood as biassing any set of christians from their accustomed mode of worship. Let this matter be fairly exposed to view, and weighed conscientiously. Choose the way which is least liable to error; choose form, or no form, if it can be had: do not ask us however to give up too much. We are willing to go as far with you as possible; but do not desire a union, if that union tends to make us relinquish any part, or eventually to undermine our own form of worship. Q. E. D.

Bishop Bowen's Address, delivered to the Convention of South-Carolina, on the 25th of January, 1826.

My brethren of the clergy and of the laity,

It is my duty to lay before you a statement of the transactions and occurrences of the diocese, for the time intervening between the last and your present meeting in convention. Permit me now to proceed to execute this duty.

The utmost extent to which I have been enabled, consistently with my particular pastoral engagements, to carry the personal official attention required of me b

the canons, to the churches of the diocese, embraces the following particulars. St. Paul's parish, Stono, and St. Thomas' parish, were visited in March: Prince George parish, Winyaw—All Saints, and St. David's, Cheraw—St. Mark's, Clarendon—St. Mark's, Williamsburg—Claremont church, Stateburg—Trinity church, Columbia—and the chapel at Black Oak, in April: and in December, St. Matthew's parish, and Pineville chapel, St. Stephen's. Grace church, Sullivan's Island, also was visited in July. Confirmation was administered in all these places, except St. Thomas' parish, Trinity church, Columbia, and Grace church. The whole number of persons confirmed in them, added to that of those to whom the same rite has been administered within the year, in St. Philip's, St. Paul's, and St. Michael's churches, and St. Stephen's chapel, in this city, being 189. Permit me, in passing, urgently to solicit the clergy, that the utmost personal attention of which circumstances will possibly admit, may be given to the preparing, according not to the letter only, but the whole spirit of the 21st canon, for every occasion of confirmation to be administered in their churches, of which notice is duly received. Of its pre-eminent importance in the scale of pastoral obligation and usefulness, when duly attended to, no doubt can possibly be entertained. At Claremont church, a station of our ministry, for many years made peculiarly interesting by the pious liberality of its congregation, and which had been unoccupied for two years before its present minister took the charge of it, it was gratifying to observe a considerably improved state of things, the numbers present at the offices administered in it being greater than at any former period, and the rite of confirmation being submitted to by many of various ages and conditions, in a manner strikingly evincing the efficacy, in this important matter, of a more than ordinary pastoral diligence and care.* Zealous and judicious, and, I trust, successful exertions, although by no means unprecedented in the diocese, have been used here, to make the lowliest of our population partakers of the benefit of Christian ordinances. It is devoutly to be desired, that encouragement may be derived from such examples, to authorize and aid the extension of this benevolence beyond the too narrow limits within which, to many of our brethren, it has seemed expedient that it should be confined. It is my duty to declare my conviction of the Christian obligation of the admission of this class of people to Christian worship and instruction; and there is *abundant record and experience of the fact*, that the practical and *intelligibly scriptural* teaching which, as subjects of the ministry of this church, they *must receive*, has a moral influence on their temper, habits, and whole character, which, in a civil point of view, is of the utmost importance.

The ordinations held within the year, have been only one, in November, in St. Paul's church, Radcliffeborough, by which Mr. Charles P. Elliott, and Mr. F. H. Rutledge, deacons, were admitted to priests' orders; and another more recently in St. Philip's church, by which Mr. Edward Philips was admitted to the same order of the ministry. Mr. Rutledge has been serving the church on Sullivan's Island, and has accepted the pastoral charge of Christ church parish. Mr. Elliott is rector of St. James', Goose Creek; and Mr. Philips continues to serve St. Stephen's chapel, a place of worship, as you have been before informed, provided *peculiarly* for *the poor* of our communion who could not be otherwise accommodated, in the *honourable and useful* capacity of domestic missionary. Candidates for holy orders, registered within the year, are, Mr. S. A. Cooper, who was transferred from the eastern diocese to this; Mr. Hood, received on the certificate of the standing committee of Georgia; and Mr. P. Trapier, of this city. The first named has, by an amiable compliance with advice given him to that effect, withdrawn his name from the list of candidates for orders, (permission being given him to do so,) with a view to the prosecution of another calling, for which he possesses eminent qualifications; and the second has received, on his application for them, letters dimissory to the diocese of Pennsylvania, whither he has removed. The number of candidates for orders at present belonging to the diocese, is five. One, viz. Mr. W. P. Coffin, of St. Helena, of whom the fairest hopes had been entertained, has, since the last convention, been removed by death.

We owe grateful acknowledgment for the mercy, which has permitted us to come to the close of the year with the number of our acting clergy undiminished. It has pleased God to take out of this world the Rev. Robert Symes, and the Rev. Charles B. Snowden, formerly rector of St. Stephen's parish. Mr. Snowden had for several years, under the influence of considerations which seemed to him good and sufficient, withdrawn himself from all active connexion with the business of the church, and with all things peculiar to the ministry; retaining at the same time, in the estimation of those personally conversant with his character and habits, a deep sense of Christian truth as he had

* *The same circumstances were noted in the preceding year as to the church in Beaufort, but the mention of them at the convention was accidentally omitted.*

professed and taught it, and a fervent interest in the welfare and honour of the church. For our Theological Seminary he indulged a lively concern; and contributed liberally to it, according to his ability.

As none of our acting clergy have been removed by death, so have none, within the year, asked for dismission, according to the mode provided by the canons, from the diocese. I have *indirectly* learned, that the Rev. Mr. E. Rutledge has ceased to be a member of it, and become minister of a church in Connecticut. If this be so, I cannot but painfully regret the existence of any necessity, by reason of which the church is here deprived of the services of one, whom several considerations, of which you are sufficiently aware without my stating them, combined to render it most peculiarly desirable that we should retain among us.

Mr. P. T. Keith, who, at our last meeting, was serving the church at North Santee, has been appointed assistant minister of Prince George, Winyaw, and is now serving that parish in such capacity; and more recently, the Rev. Mr. Wilson has ceased to officiate as minister of St. Paul's parish, Stono; regular official notice having been conveyed to me of the vacancy thus made.

By arrangements of the Society for the Advancement of Christianity, I have been enabled to engage the services of several of our younger clergy in a way which, I trust, has been as effective of the purpose of that excellent institution, *the advancement of Christianity in the state* on the principles of the Protestant Episcopal Church in the United States, as it has been honourable to them.

The Rev. Mr. Thomas has acted as missionary of this society, at Fairfield and Greenville Court-House. At the first mentioned place, a very few persons professing attachment to our communion, gave generous evidence of their solicitude for its settlement among them; and at the last, whither many families of our church resort from various places during the summer, the services of Mr. Thomas have been attended with so much success, as to have led to the adoption of measures for the erection of a suitable building for the uses of our public worship. A lot having been given for the purpose, by Mr. M'Bee, of North-Carolina, exertions were made to collect, by subscription, at Greenville and in this city, the sum necessary for the accomplishment of this pious purpose; and it is understood that some individual inhabitants of Greenville have, as well by their liberal example as personally active zeal, contributed much to put it forward. I have been informed *that the building is in progress*, and will *be so far advanced towards* its completion by the spring, as to admit that divine service should then be held in it. I cannot forbear to recommend this excellent work to the notice and encouragement of my brethren generally of the diocese; nor can I, in connexion with it, forbear to mention the claims which the Society for the Advancement of Christianity in South-Carolina, in whose measures it originated, has to the respect and patronage of all friends of the church and of society. The best interests of both are manifestly from year to year most happily served by its operations; and to be indifferent to any neglect of its demands on the part of the members of our church, were, on *my part*, a fault, for which I should feel myself subject to your reasonable censure.

The Rev. Mr. Neufville has also served under the same arrangements of this society, and has been endeavouring to bring up from its long continued state of disorganization, the parish of Prince William's. A contract was made in the spring of the last year, to rebuild the once large and handsome church in that parish, known by the name of Sheldon church, which unhappily failed of execution, by the death of the principal workmen. The design has not, however, been abandoned; a new contract has recently been made; and we are not discouraged from hoping that Prince William's parish will, by the exertions of the few zealous members of our communion who inhabit it, be, ere long, happily replaced among the stations from which the *salvation of the Lord shall go forth as brightness.*

St. Matthew's parish, and St. James', Goose Creek, have both within the year received ministers, who had been requested to visit them as temporary missionaries, to a stated connexion with them; the Rev. Mr. Motte having, by arrangements implying the generous effort of a few, become the minister of the first, with a happy prospect of usefulness; and the Rev. Mr. Elliott of the other. Mr. Motte, by the continuance of his ministrations among the people of the parish during the summer months, of which, circumstances in his case happily admit, cannot but have opportunities of making them efficacious, which otherwise are too little enjoyed. To this continued exercise of the pastoral duties of our ministry in the stations of our church in the country, too much importance cannot be made, in our estimation, to attach. The want of it is unavoidably attended with a most serious interruption of the influence, however good, with which in any case the ministry may be accompanied. The opinion which I take occasion to express is, that wherever the people provide for their residence near their plantations during the summer in more healthy places, it is desirable that suitable provision be made for the residence

of the minister among them; and that wherever provision is so made, it is the duty of the minister to avail himself of it. It has been gratifying to notice the successful attention given by Mr. Motte to the means of diffusing useful knowledge and literature among those composing his charge, in the institution of a parish library, into which he is, with the liberal aid of the parishioners, collecting books of variously useful information. Libraries of this description, embracing in a suitable proportion provision for the encouragement of all to seek sound religious knowledge and intelligence, are found in other places similarly circumstanced in the diocese; and in all, may afford occasion of an honourably useful intellectual influence of the ministry. The Rev. Mr. Philip Gadsden, who has also within the year acted as a temporary missionary of the society at Williamsburg, has accepted an appointment to serve the church at North Santee as its minister.

I have finished the statement required, and will detain you further with but a few things, which occur as suitable on this occasion to be mentioned. The subject presenting itself most immediately to my thoughts, next to our peculiar diocesan business, is that of our General Theological Seminary. To many of you it is a subject of lively interest. I most earnestly wish that it were so to every member of our church. I am warranted in reporting to you, that it is progressively useful and honourable. The following is the testimony of one of its best and most constant lay friends, conveyed in August last by letter; and it is well calculated to animate and encourage us to the most determined and unwearied adherence to an object already regarded among us with so much interest. "We have witnessed at the commencement of our seminary, such evidence of the usefulness of the institution, in the exercises of the graduates, as could not but have excited the most gratifying emotions in the bosom of every one who had lent a helping hand to its establishment, could he have been present at them. Yesterday the corner-stone of our building was laid by the venerable Bishop White, in the ground given by Mr. Moore; and we have the confident hope, that in another year we shall have a local habitation as well as a name, to awaken the generous feelings of those who take any interest in the prosperity and commanding respectability of our church."

On the subject of education I must again beg you to be patient with me, while I again express the apprehension, unpopular as it may be, that the members of our *church are comparatively* too little concerned *that their children* should not be *alienated, by influences* growing out of it, *from their own* religious principles and habits. A bigotted tenacity as to the religious faith and worship of their fathers, is not that with which I would wish to see the minds of our youth imbued; but the rational and candid estimate on which our own preference of our peculiar principles and modes rests, should certainly carry with it a concern that the generations following us should walk in the same old paths, and steadily pursue, by the same light of primitive apostolic truth which we have followed, the high interest of their moral nature. As yet we have not colleges secured to us by charter, as places of education for our youth, under influences at least not adverse to our principles, whose reputation vies with the older and more respectable institutions of learning, so early erected for the fortifying and perpetuating of peculiar religious denominations. But, awakening to an interest so vitally important, our brethren in some of the northern dioceses have effected a beginning, which we cannot but regard with a feeling of grateful anticipation. At the college of Geneva, in New-York, and at that of Hartford, in Connecticut, education may be expected to be conducted under auspices corresponding with our reasonable predilections; and as the literary reputation of these institutions increases, Episcopalians of this state, who from any causes must have the education of their sons conducted at a greater distance from them than at colleges within it, where they are still within the sphere of domestic intercourse and influence, may be expected to avail themselves of their advantages. They will, we may trust, be an asylum for the young of our church, exposed to every possible variety of perversion, and tempted continually to the rejection of all the claims of religion upon their understanding and affections, because it presents itself in every aspect but that in which it had been early seen and loved, and whose impression it yet is scarcely allowed them *ostensibly* to wear without offence.

Let me be permitted to avail myself of this occasion, to bring under your attention the subject of the religious periodical work which it has seemed expedient to institute in this city. I have an increased conviction of the necessity of such a work well conducted, and such I believe the Gospel Messenger has been, to the interest of our church. Sound and correct religious intelligence ought to be conveyed by us to our people, instead of abandoning them to the necessity of receiving whatever, the reverse of that which must to us bear the character of sound and useful religious intelligence, other denominations may, by their better supported works of this description, convey to their attention. Let me solicit for the Gospel Messenger your patronage; its

publisher has found his expense in conducting it not defrayed, and must abandon it at once, without other support than is at present pledged to it.

My brethren of the clergy, in an affectionate sympathy with whom, in all their cares and difficulties, I cannot be supposed to be wanting, will permit me once more to express the solicitude I feel that they should not be unmindful of the obligation of labouring that *the rich and the poor may meet together* in their churches. The humbler description of the white inhabitants of our country parishes are yet, in too few instances, members of our congregations. At the original settlement of these parishes they all were. I need not state to you why we should desire them still to be so. To their spiritual interest you cannot be indifferent. To the more obvious considerations demanding for them your pastoral care and attention, let me beg you to admit this in addition; that as to them is often committed so large an interest of humanity as the government and care, during a great part of the year, of the plantations, nothing can be to us, as ministers of Christ's religion, more reasonably an object of concern, than that their characters may be formed upon its plan, and their temper and conduct ruled by its spirit. Proprietors will never apprehend that their estates will be the worse superintended for being committed to men professing themselves Christians, under the auspices of our ministry; and the gratitude and blessing of all whom your duty in this respect may concern, may be expected to fill you with the comfortable hope of a better reward from him, with whom alone is the due estimate of the fidelity of your stewardship. Of the difficulties which obstruct to you the way of this species of duty, I am by no means unaware—I know their serious reality; yet I am not prepared to admit that they are such as should divert us from it, before zeal and energy, applied with due perseverence to them, have proved them to be absolutely insurmountable.

Of the laity let me once more entreat that their attention to the interests of their churches may not be relaxed. The due support of their offices is, I know, in many places, attended with no little difficulty: but I know their value and importance, and am still persuaded that no Christian mind can consent to their abandonment, without a deeply painful sense of the necessity, or a sense as painful of violated obligation. Of the liberality which in some places is exercised for their maintenance, I feel that nothing which I could here express, would be adequate *or even acceptable* commendation. *Of the indifference to the same object which is sometimes indulged, even* where exertion implying little or no expense is all that is demanded, who of us can think without pain and sorrow?

Brethren, the business of *the house of the God of your fathers, and the offices thereof*, awaits you. That his Spirit may be among you, and remain with you during its transaction, is my fervent prayer.

NATHANIEL BOWEN.

For the Christian Journal.

The Pinckney Lectures.

Charles Pinckney, chief justice of South-Carolina under the provincial government, (father of the late General C. C. Pinckney,) who died in 1758, by his last will directed that two sermons, in May and November annually, should be preached in St. Philip's church, Charleston, on the "greatness of God, and his goodness to all creatures;" with the view, as he states, "to encourage and promote religious and virtuous principles and practices among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us, in humble imitation of those founded by the honourable Mr. Boyle in Great-Britain." For effecting these pious purposes, the will states, "I do hereby charge my said mansion-house, and land and buildings in Colleton's square, devised to my eldest son, with the payment of five guineas yearly and every year for ever, unto such lecturer, &c."

For the Christian Journal.

Messrs. Editors,

The following celebrated comparison between the death of Socrates and the death of Jesus, drawn by the masterly pen of Rousseau, may be interesting to some of your readers:—

"Where," says he, "is the man, where is the philosopher, who can act, suffer, and die, without weakness and without ostentation? When Plato describes his imaginary just man, covered with all the opprobrium of guilt, yet at the same time meriting the sublimest rewards of virtue, he paints precisely every feature in the character of Jesus

Christ. The resemblance is so striking, that all the fathers have observed it; and it is impossible to be deceived in it. What prejudice, what blindness, must possess the mind of that man, who dares to compare the son of Sophroniscus with the son of Mary! What a distance is there between the one and the other! The death of Socrates, philosophizing calmly with his friends, is the most gentle that can be wished; that of Jesus, expiring in torments, insulted, derided, and reviled by all the people, the most horrible that can be imagined. Socrates, taking the poisoned cup, blesses the man who presents it to him; and who, in the very act of presenting it, melts into tears. Jesus, in the midst of the most agonizing tortures, prays for his enraged persecutors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." ANASTASIA.

Protestant Episcopal Missionary Society of Charleston.

FROM the seventh annual report of the standing committee of the "Protestant Episcopal Missionary Society in Charleston, South-Carolina, composed of young men and others," we make the following extract:—

"Previous embarrassments, which arose from the deficiency of funds in the treasury to meet the society's engagements, have been diminished since the last anniversary, by collections in aid of them, made at the different churches of this city; and in this manner, fears then entertained, that the prosecution of our designs, if not wholly discontinued, must be suspended for a time, have been very considerably abated. On the other hand, whatever evidences seen among us, of a supreme desire for the spread of "the faith once delivered to the saints," which have grown out of the extreme necessities of the church in many parts of the diocese, and which serve to qualify the anxiety felt for its prosperity, claim the notice of our regard and respectful approbation. A society, principally composed of children attached to our Sunday schools in the city, has been organized, with a view to inculcate the virtue of practical benevolence, and an early love for the benefits and privileges of Christianity, by requiring of its members small but stated contributions to a fund auxiliary to that of the Protestant Episcopal Missionary Society, composed of young men and others.* We are also encouraged to hope that valuable assistance will be received from those ladies of the congregation of St. Philip's church who, with the zeal of primitive disciples, have formed themselves into a social body for their employment in needlework, as the proceeds from the sale of which are, by the charter of their constitution, to be applied to missionary purposes. Such instances of piety and beneficence, made in the *meek and quiet spirit, which is of so great price in the sight of the Lord*, sanction the inquiry—Ought that service of the Redeemer, which, with reasonable propriety, may apply to the innocence of childhood and the tenderness of female sensibility for their mite of help in the time of its necessity, ever fail of a profitable impression on the minds of those better enabled and more immediately obligated to promote it? On the contrary, does not the little assistance thus gleaned from the good feelings of a Christian community, convey a tacit reproach upon the unconcern of the influential for the spread of the Gospel? Does it not reprove the lavish appropriations they make to the indiscriminate dissemination of sectarian views and principles, utterly inconsistent as they may be with the distinctive doctrines and discipline of the church for which they profess a paramount attachment? The prevalence of this mistaken idea of Christian charity, may be urged as the prominent reason of the abridgment of that interest which, under more favourable circumstances, would claim to be the character of a report emanating from a society designed to extend the knowledge of 'the truth as it is in Jesus.'

Of the state of the church in Florida, the society's missionaries have communicated some interesting particulars.

* The funds from this source are $75, at this date.

From the report of the Rev. Mr. Philips, who undertook a mission to St. Augustine in April last, we learn, that during his residence there of three months, besides the performance of the ordinary services of the sanctuary, a Sunday school was formed, consisting of the children of the congregation, a superintendent, and five teachers; that a lot of land was obtained for the site of a church, and the corner-stone of it laid. Subsequently, the Rev. Mr. Philip Gadsden faithfully performed the duties of the society's missionary at that place, through the remaining summer months. He reported, in substance, the removal of several families of Episcopalians who attended his ministrations, to the interior of the territory; and of the inability of the present residents of St. Augustine to do any thing more for the supply of their spiritual wants, than to express their unabated solicitude for the attainment of the services of a permanent ministry. That no mission to the destitute parishes of our own state has, within the last year, been conducted under the auspices of this society, was to be ascribed to the incompetency of its means for that purpose. To prevent the recurrence of so distressed a condition, an appeal is made to the individual sensibilities of its members, for the adoption of such measures as may be necessary for its well-being hereafter; and especially to those of the clergy who may have it in their power to procure from their parishioners the timely advantages of life subscriptions. The practicability of this suggestion has been fairly tested by the agency of Mr. E. Thayer, who, on a tour through some of the remote districts of the state, has succeeded in obtaining important additions to the number of the society's members.

For the Christian Journal.

A few Amendments of the Metre-Psalms.

It is understood, from the publication of the Committee on the Psalms and Hymns, that they will take into *consideration any "mistranslations" that may be found in our present metrical version of the Psalms.* The present writer cannot pretend to such scholarship as would entitle him to pronounce any passage to be a mistranslation as compared with the *original;* but, as compared with either of the prose versions, that in the authorized *English Bible,* or that in the *Prayer Book,* there are several passages of our metre-psalms which appear to be mistranslations, and some of them in such a degree as to require amendment if it be possible.

Without classifying these various mistakes, or attempting to enumerate all of them, and without dwelling on their nature and degree, it shall be the object of this communication to propose better readings for several passages deemed "mistranslations." In some cases hints have been taken from the Scots' version, or from that of Sternhold and Hopkins. The prose passages are not quoted, as it would too much extend this article to cite them from both the Bible and the Prayer Book: the reader is requested to refer to them himself. Where also the passage of our metre-version to be corrected is long, it will be omitted for the same reason.

Psalm IV.

The following verse, if our English Bible and Prayer Book be accurate, is a "mistranslation;" it certainly expresses a sentiment very liable to be misunderstood:—

5 The place of other sacrifice
Let righteousness supply;
And let your hope, securely fix'd,
On God alone rely.

The following is better, being in absolute agreement with the prose:—

The sacrifice of righteousness
Present to God on high;
And let your hope, securely fix'd,
On him alone rely.

Psalm V.

The *personal* injury and enmity expressed in the following verse, is not contained in the prose translation:—

4 For thou the wrongs that I sustain
Canst never, Lord, approve,
Who from thy sacred dwelling-place
All evil dost remove.

The following verse is a truer rendering: and the two verses added are

more in the tone of the prose passage —these three being in place of verses 4, 5, 6, and 7, of the metre-psalm as it stands at present. This alteration will render the first half of the psalm more serviceable.

For thou iniquity and sin
Canst never, Lord, approve;
Who from thy sacred dwelling place
All evil dost remove.

Not long shall fools and sinners stand
Unpunish'd in thy view;
The lying, bloody, treach'rous man,
Thy vengeance shall pursue.

But I within thy house will come
In thine abundant grace;
And I will worship in thy fear
Towards thy holy place.

Psalm XVII.

In the 2d verse there is a degree of self-confidence expressed, nothing of which appears in the prose:

As in thy sight I am approv'd,
So let my sentence be; &c.

In the 5th verse there is an allusion to "wrongs" sustained, which is at least unnecessary, as nothing of personal enmity is expressed in the first part of the psalm. There are other defects in several of the early verses. To remedy these, and make this portion of the psalm serviceable, let Part II. begin with the 7th verse instead of the 8th, and let Part I. read as follows:—

Part I.

1 To weigh my urgent, just appeal,
Attend, O righteous Lord;
To my sincere unfeigned prayer
A gracious ear afford.

2 O let the judgment I receive
Proceed, my God, from thee;
And let thine eyes behold and clear
My soul's simplicity.

3 My heart thou searchest, yea, by night,
Yet dost its thoughts acquit;
And I am purpos'd that my tongue
Shall no offence commit.

4 From all the ways of wicked men,
From paths perverse and ill,
I have refrain'd, led by thy truth,
And govern'd by thy will.

5 That I may persevere, and still
My innocence secure,
O Lord, support me in thy paths,
And make my footsteps sure.

6 Thou heretofore hast heard, when I
To thee my prayer address'd:
O now, my God, incline thine ear
And grant me this request.

In the 2d and 4th verses the version of *Sternhold and Hopkins* has been consulted.

Psalm XXII.

In verse 16, for "pack'd assemblies," read "wicked council:" it is the very language of the prose.

Psalm XXIII.

Verse 5, line 1—there is nothing in the prose corresponding with "spiteful." It will read better—

And ev'n in presence of my foes, &c.

Psalm XXV.

The 20th verse mentions the "fierce malice" of the foes of the psalmist: this need not be done so explicitly, as it is not explicitly named in the corresponding prose passage—though it is in the words previous. The following is altered from the Scots' version, and is literally accurate:—

Do thou preserve my soul,
Protect and set me free;
And let me never be asham'd,
Because I trust in thee.

This alteration and that next proposed will make the last three verses of the psalm serviceable.

The 21st verse has a reading which is not certainly intelligible; in one sense, it appears like magnifying human merit; in another sense, it is a prayer for greater perfection:

21 Let all my righteous acts
To full perfection rise;
Because my firm and constant hope
On thee alone relies.

The actual meaning of the psalmist was probably that his "integrity" ought to silence his enemies, or cause them to be silenced: yet the words do not positively express even that thought. There will be more accuracy in the following:—

Let uprightness and truth
In my defence arise;
Because on thee I wait, my hope
On thee alone relies.

The Scots' version blends this and the succeeding verse into one, and is literally accurate. It is inserted here merely for inspection; our own version of the passage (as above altered) is preferable. The 3d line is slightly varied.

Let uprightness and truth
Keep me, who thee attend:
Redemption to thine Israel, Lord,
From all his troubles send.

Psalm XXVI.

The 2d verse makes the psalmist express more self-approbation than the prose warrants:

Search thou my heart, whose innocence
Will shine the more 'tis try'd; &c.

The following is more accurate:—

Examine me, O Lord, and let
My inmost heart be tried;
For I have kept thy grace in view,
And made thy truth my guide.

In verses 4th and 5th there are allusions to escaping the "arts" of the hypocrite, and to the "plotting crew who make distracted times," which are not contained in the prose. Would it not be better to condense those two verses into one, as is done in the Scots' version? It is here slightly altered:

With persons vain I have not sat,
Nor with dissemblers gone;
The haunts of evil men I hate,
Their fellowship I shun.

In verse 6th an improvement is desirable. It reads—

6 I'll wash my hands in innocence,
And bring a heart so pure,
That when thy altar I approach,
My welcome shall secure.

By a variation of the Scots' version, a literal and unobjectionable amendment will be obtained:

My hands in innocence, O Lord,
I'll wash and purify;
And cleansed thus will I approach
Thy holy altar nigh.

A friend, to whom the writer owes several hints for the improvement of this article, proposes, in place of the above, the following:—

I'll wash my hands in innocence,
And purify my heart;
Then to thine altar I'll approach,
In praise to bear a part.

In the last verse (line 1st) of this psalm, there is a direct allusion to "foes," which does not appear in the prose translation: to remedy which, and to express the very words of the latter, this line might read—

My foot, secure, still standeth right, &c.

Psalm XXVII.

In verse 6th, the topic of "*haughty* foes" and "*lofty* head" is more conspicuous in the two first lines, than the topic of gratitude to heaven in the *two last lines—which is* exactly the reverse of the prose—nor is that gratitude said to be paid within God's "dwelling." The following gives these topics in better proportion:—

God shall exalt me o'er my foes;
And in his house I'll bring
Oblations of exulting joy,
And thanks and praises sing.

Psalm XXVIII.

In the latter part of this psalm there are allusions to battle, &c. for which no authority appears in the English Bible or the Prayer Book: the passage is too long to be quoted. The reader is requested to refer to the entire psalm in prose and in metre. The present writer would propose that the first five verses be marked as "Part I." and the remainder read as follows:—

Part II.

6 Blest, blest for ever be the Lord!
His praise I will resound,
From whom the cries of my distress
A gracious answer found.

7 He is my strength and shield; my heart
Has trusted in his Name;
And now reliev'd, my heart with joy
His praises shall proclaim.

8 The Lord, the everlasting God,
Is my defence and rock,
The saving health, the saving strength,
Of his anointed flock.

9 O save and bless thy people, Lord,
Thy heritage preserve;
Feed, strengthen, and support their hearts,
That they may never swerve.

In the last verse aid has been derived from the version of Sternhold and Hopkins.

Psalm XXX.

Much of this psalm is serviceable; but the word "empire" in verse 7th, and the expression "robes of *state*" in verse 11th, may interrupt the portion to be selected. Neither are contained in the prose. To remedy the former, let the 7th verse read—

But soon I found thy favour, Lord,
My honour's only trust;
For, when thy countenance was hid,
My joys were laid in dust.

In verse 11th, for "robes of state" read "robes of joy," which is exactly true to the prose.

Psalm XXXII.

May a different reading of the 3d verse be offered?—though not a "mistranslation" as it stands, it is very inelegant. It might be thus improved:—

While yet my wound I kept unknown,
My bones consum'd without relief;
All day did I in anguish groan,
But no complaints assuag'd my grief.

Using rather more freedom, the following may be proposed:—

While, silent, I my wound conceal'd,
My flesh decay'd, consum'd my bones;
My inmost soul, my heart unheal'd,
In anguish pour'd their daily groans.

Psalm XXXIV.

The verse marked 19, 20, contains an allusion to human enmity and persecution not warranted by the prose:

19 The wicked oft, but still in vain,
Against the just conspire;
20 For under their affliction's weight
He keeps their bones entire.

The following substitute (improved by the hints of the friend before mentioned) is proposed:—

Great troubles may afflict the just,
Yet God will save them still;
The righteous he will keep from harm,
And guard from every ill.

Psalm XXXVI.

The present writer has always considered the first four verses of this psalm as a peculiarly unfortunate version. The prose translations (and the original, it is presumed) refer only to a person wicked in a *general* sense; while our version, in very strong terms, makes him the *personal and bitter foe* of the psalmist; which interpretation might but too easily be applied to their own opponents, by those who use this part of the psalm:

1 My crafty foe, with flatt'ring art,
His wicked purpose would disguise;
But reason whispers to my heart,
He ne'er sets God before his eyes.
2 He soothes himself, retir'd from sight;
Secure he thinks his treach'rous game;
Till his dark plots, expos'd to light,
Their false contriver brand with shame.
3 In deeds he is my foe confess'd,
Whilst with his tongue he speaks me fair;
True wisdom's banish'd from his breast,
And vice has sole dominion there.
4 His wakeful malice spends the night
In forging his accurs'd designs;
His obstinate, ungen'rous spite,
No execrable means declines.

Let the reader turn to the corresponding prose passages in the Bible and in the Prayer Book, and judge whether either of them contains the least expression *of personal* enmity. Will not the *following be an* improvement?

1 The sinner's guilt, though disavow'd,
My heart perceives through all disguise;
My heart declares, The fear of God
Is not before his blinded eyes.
2 Self-flatter'd, though his sins abound,
No ill or danger will he see,
Until the hatefulness be found
Of his perverse iniquity.
3 His words are but deceit, and art,
And wickedness, though sounding fair;
True wisdom banish'd from his heart,
Vice has the sole dominion there.
4 Wakeful upon his bed, by night
He plans his mischievous designs;
With obstinate and base delight,
No sin abhors he or declines.
5 But, Lord, thy mercy, my sure hope, &c.

Thus versified, the introductory passage of the psalm affords, as doubtless was intended by its author, a warning description of the powerful and malignant dominion of sin.

Psalm XLII.

May not the personal enmity contained in verse 3d ("insulting foes") be avoided, as it does not appear in this part of the prose, by thus amending the two first lines?

Tears are my food, by day, by night,
While scoffers thus upbraid, &c.

Psalm XLIII.

The last three verses of this psalm form a beautiful portion for singing; and the 2d verse may be prefixed to that portion, in language more true in one respect to the prose, by expunging "*insulting* foes" from the 4th line—thus:—

Why does the enemy oppress?

Psalm LXVI.

An expression in the verse marked 17, 18, is perhaps liable to perversion:

Who, if my heart had harbour'd sin, &c.

The following alteration (improved by the friendly hints above named) will bring it nearer to the language of both the prose translations:—

As I before his aid implor'd,
So now I praise his name;
But if my heart to sin incline,
My prayer will God disclaim.

Psalm LXVIII.

What is meant, in verse 18th, by the declaration that He who "ascended on high" bestowed on his people "the spoil of armies once their dread?" David, after ascending Mount Zion with

the ark, may possibly have distributed some remaining spoils of his former victories; but there is no mention of such an event; and the spoils named in verse 12th were "divided by those of the household." No spoils of any note could have been left for distribution when the ark ascended on high: all that was then given the people, as far as is recorded, may be seen in 2 Sam. vi. 19. From this fact it may be justly argued, that this portion of the psalm had no immediate reference to the solemnity for which it was composed,* but was a direct allusion to the "better things" which that solemnity typified. This will be a sufficient justification for making, in this verse (18th) and those connected with it, a direct allusion to the Saviour. Let then the 4th line of that verse be so amended as to read thus with the line preceding:—

And on thy people didst bestow
Thy gifts and blessings freely shed.

Psalm LXXXIV.

Our version in metre follows the Bible translation; what objection can there be to following the Prayer Book translation in verse 6th—and instead of the allusions to "*Baca's* thirsty vale," read the verse thus?—

Who pass the vale of misery,
Yet no refreshment want;
For plenteous show'rs descend, which thou
At their request dost grant.

Psalm LXXXVII.

In the conclusion of our metrical version of this psalm there appears an evident "mistranslation;" in rectifying which it may not be improper to revise the whole, and thus bring it into a serviceable state. The subject is presumed to be—the excellence of the Church, as compared with the world, and as expecting its heavenly state when God will "write up his people." Some indeed interpret it of the reception of the Gentiles into Zion; but the above view is quite as probable, and is already made the basis of our version. —In improving this psalm, the names of the ancient countries and cities, Babylon, Rahab, Ethiopia, &c. are omitted; the sentiment connected with those names being expressed in general terms. The reader will refer to the Bible and Prayer Book translations, and to the version in metre, and compare with them the following:—The metre-mark is—S. L. M. (See the last Christian Journal.)

1 God's temple crowns the holy mount,
The Lord there condescends to dwell;
His Zion's gates, in his account,
Our Israel's fairest tents excel:
Yea, glorious things of thee we sing,
O city of th' Almighty King!

2 The world shall have its meed of fame,
Nations and cities their applause;
The mighty kingdoms honour claim
Which once excell'd in arts or laws;
For some there were among them born
Their age and country did adorn.

3 But still of Zion we aver,
That many such from her proceed;
Th' Almighty shall establish her,
And shall enrol her holy seed:
Yea, for his people he shall count
The children of his favour'd mount.

4 He'll Zion find with numbers fill'd
Who celebrate his matchless praise;
Who, here in hallelujahs skill'd,
In heav'n their harps and hymns shall raise:
O Zion, seat of Israel's King,
Be mine to drink thy living spring!

Psalm CXXI.

In the verse marked 3 and 4, there are allusions to safety by *night*, and to a "monarch;" neither of which allusions is found in the Bible or the Psalter. The following is true to the prose translation:—

He will not let thy foot be mov'd,
Thy Guardian will not sleep;
Behold, a God who slumbers not
Will favour'd Israel keep.

Psalm CXXXVII.

The last verse has been objected to as too severe. It certainly exceeds the letter of the prose, though probably a just picture of the carnage of a city taken by an enraged foe—

9 Thrice bless'd, who, with just rage possest,
And deaf to all the parents' moans,
Shall snatch thy infants from the breast,
And dash their heads against the stones.

The allusion is to the taking of Babylon by Cyrus; and agrees with Isa. xiii. 16. An alteration seems scarcely necessary—particularly as the latter part of the psalm is never used. The following however may be more satisfactory to those who are of a different opinion. In verse 8th, line 3d, for

* Unless indeed the petty donatives mentioned in 2 Sam. vi. 19, were worthy of such mention, as being types of higher gifts.

"Bless'd is," read "Bless'd be;" and let the verse end with a colon: and in place of verse 9th, read—

Yea, honour'd, prosp'rous, his career,
Whose hosts, with ruthless carnage wild,
None, none in Babel's walls shall spare,
Nor age nor youth, nor babe nor child!

PSALM CXLIII.

The 3d verse introduces unnecessarily the word "spiteful," and speaks in literal terms of being driven into dark "caves." Will not the following be an improvement?

The enemy pursues my soul,
From life all joy is fled;
He makes me deep in darkness dwell,
As those who long are dead.

In verse 9th (line 3d) the mention of "rage" is gratuitous, not being in the prose. That line may read—

A safe retreat, a hiding place, &c.

In almost all the above passages alterations are desirable as remedies for "mistranslations:" and this attempt to provide those remedies will not have been in vain, should it be the means of exciting those who have greater skill to efforts more successful.

ASAPH.

For the Christian Journal.

The Ninth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE schools at present in union with the society are the same as at the last report. Their number of scholars respectively is as follows:—

	Male.	Female.	Total.
Zion church	231	323	554
St. John's chapel (parish of Trinity church)	110	221	331
Grace church	35	150	185
St. Paul's chapel (parish of Trinity church)	81	82	163
St. Mark's church	56	64	120
All-Saints' church	65	40	105
Christ church	25	40	65
St. Philip's church*	25	35	60
St. Mary's church, male and female			60
St. Luke's church, female			50
St. Ann's church,† male and female			30
Trinity church, female			25
St. Ann's church, Brooklyn, female			20
Grand total			1768

* *This school is composed altogether of coloured persons.*

† *Mentioned in the last report, as the school at Fort Washington; the church not having then been organized.*

From the above, it appears that our society is the agent of the church, acting under her Divine Head, for imparting the blessings of a pious education to more than seventeen hundred of the children of poverty, ignorance, and dependence, and too many of them in imminent danger of falling victims to the miserable examples and precepts of irreligion and of vice. Let us contemplate those of them (and we believe that they are by far the greatest number) who have been admitted into covenant with God by baptism, as our church, in her wonted conformity with evangelical doctrine, teaches us to contemplate them, as *members of Christ, children of God, and inheritors of the kingdom of heaven;—members of Christ*, that is, of his holy church, exposed, in the miserable circumstances attendant on their connexion with this wicked world, to the peculiar danger, amounting almost to the certainty, save by the kindly interposition of the truly Christian benevolence to which this society is devoted, of bringing disgrace upon that church, and losing for ever all the high and holy privileges promised to its faithful members;—*children of God*, by that adoption which is the blessing of his covenant with man, in imminent danger of having their affections, even in earliest childhood, alienated from that gracious Parent, corrupted by the most debasing attachments, and rendered destructive of all their purity and peace in this world, and of all their hopes for the world to come;—*inheritors of the kingdom of heaven*, so strongly tempted to limit their views to the miserable inheritance of sinful and degrading pleasure which they derive from the fallen progenitors of our race, and so powerfully lured into the paths which lead to eternal wretchedness, as to be awfully exposed to the danger of forfeiting for ever the everlasting portion of the faithful children of the covenant. These our brethren in Christ, these our fellow-members of the holy catholic church, these co-heirs with us of heaven, are before us in all the wretchedness, the ignorance, and the spiritual danger, attendant on the state of life to which, in the order of Providence, they are assigned. It is true,

this is not a correct picture of all the subjects of Sunday-school instruction: but it is of by far the greater part. And shall we not feel for them? But for our Redeemer's love, infinitely worse would have been our state. And to us, in reference to these, as to all other fellow-members of his mystical body, he addresses the command, which should arrest every feeling that can be elicited by gratitude and sympathy, *As I have loved you, so ought ye to love one another.* If the love of Christ were, indeed, shed abroad in our hearts; if we indeed felt all that the ransomed of the Lord should feel; if that blessed fellowship which unites the members of Christ's holy church, were indeed duly appreciated, and allowed its wonted influence on the virtuous sensibilities of our nature; if, especially, we duly yielded to those influences whereby the Spirit of God would warm our hearts with brotherly love and Christian benevolence; we would ask, Where are these our needy, exposed, and dependent brethren of the household of faith? we would gladly hasten to their relief; we would leave no means in our power untried, until all the sons and daughters of Zion were placed in a favourable situation to be nourished and brought up as indeed the children of God.

But it may be, and probably is, the fact, that many of the subjects of this excellent charity are aliens from that holy commonwealth, the spiritual Israel, whose are the adoption and the promises. Towards these, too, our compassionate feelings will be excited, if we have true faith in the Messenger of that covenant into which it is God's will that all the world should be brought; and if we truly appreciate the great and precious promises which the Gospel makes to the children of that covenant. We will long to tell them of the gracious Saviour; of the love which he has exercised towards the sons of men; of his merciful design that they should be all partakers of it; of the pledges and means thereof which he has appointed; and of the conditions on which he has been pleased to suspend them. We will rejoice in *being the humble instruments* of having them brought into that state of salvation, wherein are offered to their acceptance, grace, mercy, and truth, in this life, and glory, honour, and immortality, in that which is to come; and to do what in us lies, through the blessing of God, to interest them in that grace, mercy, and truth, and to forward them in the holy seeking of that glory, honour, and immortality.

We turn now to the truly gratifying task of presenting to the church a view of what has been done in these respects, by a few of the most zealous and devoted of her members, within the sphere of our society's operations, during the past year.

This view comprises the following extracts from the reports of the several schools.

Zion Church School.

Male Department.

The superintendents of Zion church male Sunday school respectfully report; that the number of names now on their register is 231; 116 scholars having been dismissed from various causes, and 171 added, since the last report. Eight of the latter are coloured adults, whose names continue on our register, although their attendance, especially of late, has been very desultory.

The school is at present under the charge of 2 superintendents, 6 visitors, and 16 teachers. The scholars are divided into 7 classes: one of coloured boys; one of coloured adults; one of learners of the alphabet and monosyllabic words; one of readers in Nos. 2 and 3; one of readers in the New Testament; and one of readers in the Bible. Of these, the 3d is subdivided into three sections, and the 6th into two, each of these sections being under the care of a separate teacher. The 5th, 6th, and 7th classes commit to memory portions of the Church Catechism enlarged and explained, under the care of their respective teachers, and the inspection of the second superintendent. Of the Bible class, some boys have lately commenced the practice of committing to memory portions of the Scriptures in addition to their catechetical exercises; one has learned 195 verses, another 146, and another 23, within the space of the last four weeks. The Bible and New Testament classes are also instructed in the use of the Prayer Book, and receive verbal explanations and enforcements of the passages of Scripture which form the subjects of their exercises.

After noticing the number and employment of the scholars, it is incumbent upon the superintendents to specify their attendance. It is not without much regret that they acknowledge that this seldom much exceeds one-fourth of the whole number of scholars, varying according to the season, &c. from 45 to 65. This great deficiency may be attributed in part to the widely-scattered residences of the scholars, and much more to the peculiar circumstances of very many of their number. One family

occurs to the recollection of the superintendents, in which three small boys are of an age too tender to admit of their being trusted to go to school without the attendance of an elder brother. Now this brother can never attend more than once a-day, his presence being absolutely necessary at home for the remainder of his time. The consequence is, that out of four regularly-attending scholars, the average attendance is only two, and this liable to diminution by accident, sickness, bad weather, and the like. This single instance would not deserve mention, were it not well adapted to represent the case of very many of our scholars, who are placed in circumstances somewhat similar.

The improvement of the scholars in acquirements and behaviour, is as great as could reasonably have been expected. Several children who were, at the time of making out the last report, in the lowest class, are now in the 2d and 3d, and some of these without any other instruction than that received from us. Some who, at their entrance into the school, were notorious for unruliness and indecorous behaviour, have materially improved their conduct. Many, it is hoped, are receiving the good seed, which, with the blessing of God, may hereafter bring forth fruit unto everlasting life.

In addition to the ample supply of smaller books used in instruction and of premiums, received from the society, the liberality of the congregation of Zion church has enabled us to procure an extra number of Bibles, New Testaments, and Prayer Books, which has fully supplied our demand for those articles for the purposes of instruction and donation, as rewards for punctual attendance, diligence, and good behaviour. Tracts have also been received at several times from the agent of the Protestant Episcopal Tract Society, and distributed among the scholars.

The library attached to the Sunday school of Zion church continues to be open every Sunday alternately to the male and female schools; from 20 to 40 scholars, besides a number of the teachers, drawing books each time.

Female Department.

Since the last annual report, the school has been reorganized, the scholars having been examined, and systematically arranged in divisions and classes. There are now two divisions, the first containing 9, the second 6, classes. In the first, the 3d, 6th, 7th, 8th and 9th classes are each subdivided into two sections, with independent teachers. The second division contains a class of 12 adults; a Bible class; a New Testament class; a No. 3, a primer, and an alphabet class. This systematic arrangement of the school has been found more satisfactory to the conductors, and productive of many good effects.

The present number of scholars on our register is 323; since the last anniversary we have admitted 218, and discharged upwards of 290. The attendance has been from 60 to 122. A large number of scholars has been lost since May from various causes, but mostly in consequence of changes of residence which we have *been unable* to ascertain. The decrease in our *numbers may, however,* in a great measure be *attributed to a want* of visiting, our stated visitors having unfortunately been unable to attend to their duties during a great portion of the time. The irregularity of the attendance of our scholars is in part owing to a large proportion of them being out at service, and prevented by their various duties from attending regularly.

The Catechism is taught in our school to all the scholars, both small and large. Those who cannot read, repeat it after their respective teachers; and there are several who in this manner have acquired an accurate knowledge of the whole. Many of the more advanced scholars, in addition to their catechism, have learned large portions of scripture hymns.

The scholars in general evince a great desire to learn, and their improvement in both literary and religious acquirements is such as gives satisfaction to both teachers and superintendents.—As the spring returns, our school again increases: numbers who had left the school are re-entering: and we trust that, through the blessing of our heavenly Father, our labours will become daily more extensive and more useful.—The number of teachers at present engaged in the school is 31.

St. John's Chapel School.

Male Department.

Owing to the recent date of the superintendent's appointment, and the then declining condition of the school, he is unable to exhibit it in that state which his wishes make desirable, and which his hopes fix upon, as in good season to be attained.

Associated with him as instructors, and whose appointments are of the same date with his own, are four of his fellow-students in the General Theological Seminary.

At the time of our appointment, there were only two persons recognized as teachers in the school, who still continue to assist us; the others having withdrawn, in consequence of ill health, and from other causes.

Situated as was the school when we entered it, very little can as yet be reasonably expected from our exertions, necessarily limited as well as imperfect.

Notwithstanding, it gives the superintendent pleasure to say, that the school is assuming an improved appearance, and affords a fair promise of future increase, both in numbers and character.

The present number of teachers is 6; monitors 2; boys about 110; some of whom are new scholars, and others absentees of long standing, who have been induced to return, and become regular attendants.

Female Department.

On taking charge of the school in December last, it consisted of 59 white and 48 coloured scholars; since which time 114 scholars have been added. The number on the register at present is 221, all of whom may be considered as regular attendants. The scholars generally give satisfaction to their teachers, and behave uncommonly well during divine service—many of them join in the responses. We have 13 teachers, 9 for the white and 4 for the coloured classes.

Great praise is due to those young ladies who have continued their unwearied exertions since the commencement of the school; and I mention with feelings of deep regret the loss

we will sustain in the removal of one of them to another church. She has conscientiously discharged her duty for more than eight years, and her absence will be severely felt.

We are very much in want of teachers, as the school is daily increasing, and the classes at present are much too large. We hope and believe there are many ladies in the congregation who would willingly join us in this important work, if it were known that their services would be acceptable.

Grace Church School.

Male Department.

The school at present consists of 35 scholars: they are divided into three classes, under the care of a superintendent and three teachers. Most of the scholars read well, and recite in the Catechism; and their improvement has been such as affords great satisfaction to the teachers. There is a library of nearly 200 volumes attached to the school, which has been found to be the means of securing the good behaviour of the scholars, and which, we trust, has been, and will continue to be, the means of improving the hearts and enlarging the understandings of those committed to our care.

Three new teachers are expected shortly to join the school; and we look forward to the time, when our school will be the means of conveying instruction to a much larger number than we are at this time enabled to report.

Female Department.

The female Sunday school of Grace church is perhaps as flourishing as any in the Union, and only wants a few more teachers to make it still more so. There are at present 150 scholars attached to the school; the average number of regular attendants from 70 to 80, who are under the care of only four teachers and a superintendent.

St. Paul's Chapel School.

Male Department.

Since the last anniversary, 31 boys have been admitted as scholars; and in the same time 13 have discontinued; leaving now on the register 81 scholars. It gives the superintendent pleasure to notice the increased and unremitted exertions made by the teachers in the several classes under their charge; and they have the satisfaction of witnessing the great progress and good effects those exertions have produced upon numbers of young and interesting children, who, but for this charity, might have remained in ignorance.

Female Department.

Since the last anniversary, 31 new scholars have been added to the school; 21 white and 10 coloured. The greatest number of scholars attending at any one time the past year, was in the month of September.

The whole number of teachers for the past year has been seven. The white department of this school is divided, for the want of teachers, into six classes, having from 13 to 17 in each class. The number of attending scholars in *this department is 55.*

From the reports of the teachers, there is no reason to say our school is on the decline; but there are times when, for trifling reasons, or for no reason at all, the scholars stay away. If this could be remedied, it would greatly encourage the teachers, and give them cause to think they were not entirely forgotten by their friends. They report favourably of the improvement and behaviour of the children.—It may be proper to observe here, that the directors, in visiting the absent scholars, have discovered that some have changed their place of residence to so great a distance from the chapel, as to make it impossible for them to attend; and some have left the city.

It is with much regret that we have to report the death of one of our most promising pupils, a little girl, an ornament to the school, who had attended it with little intermission ever since its commencement, and whose regular good conduct had endeared her to both teachers and scholars. She was thirteen, and had obtained through her industry a Bible.

In the coloured department there is little encouragement, most of the scholars living at service, and only attending occasionally, some half a day, and some one day in the month. The teachers report 27 on their list, who attend when convenient. They mention one scholar in particular, who entered last year, and could read but little, has been rewarded with a Bible for committing several chapters to memory.

St. Mark's Church School.

Male Department.

The whole number of scholars received since the spring of 1822, is 172, 56 of whom have entered since the last report. Notwithstanding the many difficulties which the school has had to encounter, the superintendent thinks it was never in a more prosperous condition than now. The present number of scholars is 56: several of them have belonged to the school for a number of years. They are divided into five classes, and are taught by the superintendent and two teachers, who are also assisted by two of the oldest of the boys, who for their good conduct have been advanced to the rank of teachers. From 35 to 40 attend regularly; and their deportment in school, and during divine service, is in general such as meets the approbation of the superintendent.

The superintendent has the pleasing satisfaction to state, that two young gentlemen belonging to the congregation have come forward to assist him; by which means he has been enabled to re-organize the school, which is now divided into seven classes, of which two read in the New Testament. Fourteen of the boys have commenced learning the Church Catechism.

Female Department.

This school has been alternately flourishing and decaying since our last report. During the past spring and summer, it was in a more prosperous and growing state than at any preceding period since its organization; presenting an interesting and extensive field for our work and labour of love, as well as affording us ample encouragement for increasing assiduity in the prosecution of it: the harvest truly was great but the labourers few; to which cause, in

ther with the inclemency of the season, must be ascribed the late diminution of its members, and the very great irregularity of their attendance, 34 being the largest number present at one time for several months. Twenty-eight names have been added to our list of scholars in the course of the past year; the whole number now amounting to 64, which we hope to increase as the spring advances.

We have every reason to be satisfied with the improvement of those children who have been punctual in their attendance at the school, and ought to be abundant in thanksgivings to the Author of all good for their exemplary deportment while there, as also at their respective homes. Of some of them many interesting incidents might be related. One having come under our immediate notice, we cannot omit recording, as it proves that these objects of our care are not as insensible to our kind offices as it is frequently supposed. In the autumn, it pleased the Almighty Disposer of events to visit one of our most active associates with severe illness, which deprived us of her invaluable services for more than six weeks, during which time she was almost daily visited by her little charge; some of them would sit by her for several hours together, the sorrow and anxiety expressed in their hitherto happy countenances bearing testimony of the love and gratitude that glowed within their hearts. With each returning Sunday they seemed more deeply to feel the absence of their beloved instructress; and when she was again permitted to resume her accustomed duties at the school, it was really gratifying to see the delight that was manifested by them all.

This school is at present very much in want of teachers, two classes being entirely destitute: it is earnestly hoped that these vacancies may soon be filled, that some of the young members of our church may be constrained by the love of Christ to aid us in the promotion of his righteous cause, and participate with us in the honour and happiness it confers.

All Saints' Church School.

Male Department.

This school consists of 66 regularly attending scholars, who are under the care of a superintendent and three teachers. The attention of the scholars during divine service, and their improvement in learning, are subjects of great gratification and encouragement to the teachers.

Female Department.

This school was opened in October, 1824, and 60 scholars were admitted; but there not being room enough in the chapel, they were consequently dismissed. In August, a school-room was completed adjoining the chapel; since which time 40 scholars have been received, of whom about 25 are regular attendants. They are all very attentive to their studies. They have one superintendent and one teacher.

Christ Church School.

Male Department.

Since the commencement of the winter season the prospects of this school have become truly discouraging. The number of scholars has been constantly diminishing until, of a large number whose names are on the school register, the actual attendants cannot be stated to exceed 25, who are under the care of a superintendent and three teachers. It were reasonable to expect that a school located as this, would present a more flourishing and a more gratifying aspect; but there are causes which operate to prevent its prosperity, and to counteract all the advantages of situation, and whatever else it may enjoy.

Death and the changing circumstances of time, have deprived the school of most of its former supporters. The loss of one teacher by death, and of several who have left the city, has been severely felt.

It is a circumstance which redounds much to the credit of the few scholars who continue in the school, that their attendance is altogether continued from inclination.

Female Department.

The superintendent would respectfully state to the Board of Managers, that the school at this time consists of 40 regularly attending scholars, who are under the care of four teachers. This diminution of their number from the report of last year, is owing partly to the want of visitors to seek out absentees; partly to the sickness which, during the winter, has prevailed in almost every family; and in many cases, from the want of suitable apparel. The children who do attend, are remarkably orderly in school, and during service; and their improvement affords great encouragement to the teachers.

It is proper to record the loss the school has met with, in the death of a teacher, who had been connected with it eight years past, and who was endeared to all who knew her, by her amiable manners, her sincere piety, and her zeal and devotion to the interesting duties in which she was engaged.

The superintendent indulges the hope that, ere long, this school will revive, and by the aid of a few more teachers, and some exertion on the part of the members of the congregation, will become respectable in point of numbers, as it must necessarily be beneficial to the neglected, but interesting objects of its care.

St. Philip's Church School.

Male and Female Department.

During the past year there have been great variations in the numbers who have attended this school. On some Sundays we have had as many as 40 assembled, and on others not more than 14 or 15. This irregularity of attendance has been a great discouragement to the teachers, and caused several of them to withdraw. There remain at present one male and five female teachers, who appear determined to persevere through all difficulties, and whose diligence in instructing the children, and in calling upon parents to admonish them of their neglect of sending them regularly, truly merits commendation. All the books set forth by the Sunday School Society of the church, are used, and some of the children have made very considerable improvement. Particular attention has been given to Catechetical instruction. God, we have reason to hope, has bless-

ed the labours of this school. Several of the teachers have been excited to a diligent seeking after the things which make for their everlasting peace, and a number of the children have manifested a deep sense of religious duty. One of them, a girl 11 years old, who died a few weeks since, expressed herself during her illness, on the subject of religion, in a manner which both astonished and delighted all who visited her.

There is reason to hope this school will yet again flourish.

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St. Mary's Church School.

Male and Female Department.

During the past year the school has assumed a more flourishing aspect than at any former period. The whole number on the register is 60, of which about 50 are regular attendants. It is truly gratifying to witness these little children, who, together with their parents, were but a short time since aliens from our church, now joining in the responses with accuracy and apparent devotion. They commit to memory large portions of the Church Catechism, scripture lessons, and hymns. For the want of sufficient room, we have been obliged to confine our usefulness to a limited number. The hope is, however, indulged, that when the church, which is now in a state of forwardness, shall be completed, we may enlarge the sphere of our usefulness by accommodating a much larger number. The teachers continue zealous in the discharge of their duty.

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St. Luke's Church School.

Female Department.

This school is beginning to improve in point of numbers; and promises to regain its former standing. The average number of scholars who are regular in their attendance, is from 25 to 30—the whole number on the list is 50. Various causes have conspired to produce the present depressed state of this school; among which, is the circumstance of the organization of several new schools among other denominations in the neighbourhood. Had it not been for the undiminished zeal and assiduity of the young ladies who are its instructors, it must have been given up entirely. Great credit is therefore due to them; and the expectations which are now cherished of the increase of the school, and the attainment of something like its former respectability, are founded on the continuance of their praiseworthy exertions.

N. B. The male school of the same church, which has been discontinued for the last year, it is expected will soon be re-organized, if teachers can be obtained.

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St. Ann's Church School.

Male and Female Department.

It was deemed expedient to close this school during the winter months, in consequence of the remote residence of many of the scholars from the place of holding divine service. In *the summer season we have about 30 attendants; they evince a warm attachment to their* instructors, and seem anxious to improve. The teachers are deserving of the highest commendation.

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Trinity Church School.

Female Department.

The superintendent reports that the school has not been as numerous, the past year, as formerly. She would regret this the more, if she were not assured that those who have left this school, have attached themselves to those of churches more convenient to their respective places of residence. The present number of scholars is 29 whites, and 5 coloured.

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St. Ann's Church School, *Brooklyn.*

Female Department.

This school consists of about 20 scholars. It has been very faithfully conducted. But lately, owing to the ill-health of the superintendent and principal teacher, it has not been so flourishing as it was at the last report.

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We have said above, that this is a view of what has been done by a *few* of the members of the church. This is, indeed, too true. We would be sorry to believe that there existed, in any large portion of our communion, an insensibility to those high claims of God, of his holy church, of religion, of morality, and of the best interests of society and the commonwealth, which are urged by institutions like ours. Facts, however, cannot be evaded. The congregations with which our several schools are connected, are generally very large. The schools are established upon the principle of gratuitous tuition, the result of pious attachment to the cause of religion and the church. The shortness of the time allotted to the work, seldom exceeding three hours in the week, renders necessary the assistance of many teachers, that due attention may be paid to each scholar. To do full justice to the great interests committed to us, each teacher ought not to have the charge of more than six or eight scholars. To them the few truly holy hours allotted to instruction, and to the superintendence of study, may be rendered productive of their full benefit. The whole number of our teachers, with the exception of one or two schools, is quite inadequate to the production of the good which might be done; especially if the schools were as large as the necessity for this charity requires.

But the business of instruction is but a part of the means which should be adopted for the prosecution of the great and good ends of Sunday school benevolence. It is a species of charity, of the importance of which its very subjects, from their peculiar situation, are often the most insensible. They must be sought out, and be urged to avail themselves of it. And as much of the ordinary discipline of common schools must necessarily be waved in these, visits should be paid to the families of the negligent and inattentive; and their duty and its benefits, together with the miserable consequences of their remissness, be earnestly and affectionately pressed upon them. For these duties the teachers have a right to expect the kind and pious co-operation of fellow members of the church. And yet we fear that few of them, probably not fifty in all our schools, are found engaged in so exalted and self-rewarding a charity. Surely there might be in every congregation, in two or three we know there are, those who, by dividing this labour, would render it at once easy and efficient.

There is also another way in which every member of the church, according to his ability, may and should aid in this excellent charity. The books required to be used, the system of premiums which experience has taught to be indispensable, and eminently useful, and a few other necessaries, though each of small account in itself, yet constitute an aggregate of expense, which forms one of the fairest and most important claims upon the benevolence of the members of the church. Our chief dependence is now upon the annual collections in the several congregations with which our schools are connected.

The board would now earnestly solicit the attention of their brother churchmen to the high character, and important operations, of this society; and press the inquiry, whether more might not be done, and ought not to be done, by an accession to the number of teachers; by the co-operation of more efficient directors and visitors in the several *schools; and by more liberal pecuniary assistance.*

Above all, the board would commend the cause with which they are intrusted to the faithful prayers of the members of the church, that her Divine Head may be pleased to direct us in all our doings with his most gracious favour, and further us with his continual help; that in all our works, begun, continued, and ended in him, we may be humble instruments of his glory, and through him, of the salvation of our fellow men.

Signed by order of the board,

JOHN H. HOBART, president.

Attested,

THOMAS N. STANFORD, secretary.

New-York, April 17, 1826.

From the Christian Remembrancer for March, 1826.

We copy the following account from a West-Indian paper, of an incident which occurred during the performance of some religious services in Trinidad.

"An accident of a very alarming nature happened at Savanna Grande on the 10th instant. The Rev. Mr. Jeston proceeded to the settlement of free Americans on the 9th, and gave notice that he would the next day solemnize the marriage ceremony between those who wished to enter into that state, and baptize such children as were presented to him for that purpose. The room in which these ceremonies were performed, was the same that the bishop of Barbadoes had used for the same purpose some months previous; upwards of 500 persons assembled, and after thirty couples were married, Mr. Jeston, feeling oppressed with heat, retired for a few minutes into an adjoining room, whilst Mr. Mitchell, the commandant, remained behind, taking down the names of the children to be baptized. Immediately on Mr. Jeston's retiring, the settlers crowded into the room in such numbers, that their accumulated weight occasioned the floor to give way, and in a moment all were precipitated into a room below; and although a large mangle, weighing more than 1500 pounds, fell at the same moment, and rolled down amidst them, not a bone was broken, nor any material injury received by any person present. So extraordinary was their escape, that even the untaught minds of these poor settlers attributed their safety to the hand of God; 'they were not hurt,' they exclaimed, 'because they were about God's service.'—After an hour had elapsed, Mr. Jeston, having first strongly impressed upon their minds that the Almighty would in like manner always defend them and be their friend, if they obeyed his word; and having returned thanks to God for his merciful providence, proceeded with the baptisms. The

number of free American settlers baptized was more than 100, (most of them children); and that of couples married, 35; and when it is known that most of these persons had walked six miles for the above purposes, none can doubt the desire they have to be taught the duties of Christianity. The chair on which Mr. Jeston had, a moment before the accident happened, been sitting, was crushed almost to powder; not a board of the floor remained in its proper position. One poor woman, who was in the room at the time with a child in her arms, threw it, in her terror, out of the window, and fortunately a person standing below caught it in his arms; which saved the infant's life, as the height from which it was thrown was 16 or 17 feet. We understand that it is totally impossible to describe the horror felt by those who, in comparative safety, witnessed the scene. The crash of the falling floor—the piercing cries of the women seeking their children—the distraction of those who, at the moment, concluded that those dearest to them had met with a sudden and fearful death, rendered the whole a scene so painful and agonizing, as it seldom falls to the lot of the human heart to witness, and such as once witnessed, it can never forget."—*The Port of Spain Gazette, October* 22, 1825.

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No less than five comets were discovered last year, during about as many months; a phenomenon not known to be paralleled in the records of astronomy. It is not, however, to be concluded, that as many may not have been before visible; but astronomers were not formerly as numerous or vigilant as at present.

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In a recent trial, in which a printer brought an action against Mr. Stockdale the bookseller, for the amount of a bill for printing, the lord chief justice disallowed the claim, on the ground that, the work printed being immoral and licentious, no person concerned in bringing it before the public could maintain an action for compensation for his labour. "He who has lent himself," said he, "to the violation of the laws of his country, in this gross and shameful manner, shall not be allowed to claim payment for what he has done in execution of such a criminal purpose; and even every servant, however small his connexion with a work, is equally liable in law with the master, if the work be of an injurious tendency."

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Mr. J. Frost, F. S. A., F. L. S., remarks on the mustard-tree of the Scriptures, Luke xiii. 19, "I am not acquainted with any species of sinapis that can be called a shrub, much less a tree. *The plant most likely to be the mustard-tree of the Scriptures, is a species of phytolacca*, which grows abundantly in Palestine: it has the smallest seed of any tree in that country, and attains as great an altitude as any. Two facts confirm this opinion. The Americans use the fresh sliced root of phytolacca decandra for the same purpose as we use mustard-seed, viz. that of a cataplasm. The seed of a species of phytolacca affords, what the seed of sinapis nigra does in abundance, nitrogen—an element not found in many plants, except those belonging to the natural orders cruciatæ and fungi."

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Amiable Charity.

In a late report of the Benevolent Society under the patronage of the members of St. Paul's parish, Baltimore, it is stated that two hundred female children, taken promiscuously by the society from all religious denominations, have been clothed, fed, instructed, and qualified to maintain themselves, during the last twenty-five years. Such charities, whilst they tend to mitigate the ills of life, strengthen the links that bind us to the amiable sex, from whom we derive our first support, and our last earthly consolations.

Ordinations.

At a special ordination held on Thursday the 16th of March, 1826, in St. John's church, St. John's parish, Colleton, South-Carolina, the Right Rev. Bishop Bowen admitted the Rev. Thomas House Taylor, deacon, and minister of the parish, to the holy order of priests. Morning prayer was conducted by the Rev. Christian Hanckell, rector of St. Paul's church, Radcliffeborough, and a sermon appropriate to the occasion delivered by the Rev. Thomas A. Osborne, rector of the church on Edisto Island. The candidate was presented by the Rev. Paul T. Gervais.

On Wednesday the 12th of April, the Right Rev. Bishop Hobart held an ordination in the chapel of All Saints' parish, in this city; when Samuel Seabury, John A. Clark, and John W. Weber, were admitted to the holy order of deacons. Morning prayer was read by the Rev. Wm. Creighton, rector of St. Mark's church, New-York; the sermon preached by the Rev. B. T. Onderdonk, an assistant minister of Trinity church, New-York; and the candidates presented by the Rev. W. A. Clark, rector of All Saints.

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Confirmation, Consecration, &c.

On Sunday the 12th of March, 1826, the Right Rev. Bishop Bowen held a confirmation in Trinity church, Edisto Island, South-Carolina. And on the Tuesday following the bishop consecrated to the service of Almighty God St. Stephen's chapel, Edingsville. This chapel is an appendage to Trinity church, into the rec

torship of which parish the Rev. Thomas A. Osborne was instituted on the day preceding the consecration.

Confirmation at Chunar.

The Missionary Register for February last states that "the Bishop of Calcutta, with the Archdeacon, spent Sunday the 12th of September, 1825, at Chunar. The Archdeacon gives the following highly interesting account of the day:—

"At Chunar, I may say, we beheld more than had been previously told us. On Saturday morning the 11th of September, 57 of Mr. Bowley's congregation were admitted to confirmation, together with nearly the same number of Europeans.—Next day a still greater number of native Christians communicated, together with a large number of Europeans. Several gentlemen came up from Benares, and some officers from Sultanpore; among them were Mr. Fraser, Mr. Morris, and Mr. Addington: these, with Mr. Greenwood and Mr. Bowley, made a greater number of *clerici* than are to be met with in one place, on this side of India, out of Calcutta. The whole had the appearance of a jubilee; and the fine church, which the bishop calls handsome and appropriate, was entirely filled. This service was in the morning: the heat was not oppressive, though the service continued from seven till ten o'clock. The bishop preached, in English, on the parable of the good Samaritan; and here, as at Secrole, ministered to the native Christians in Hindoostanee. I had here the pleasure to assist in administering the Lord's supper; and with no ordinary feelings—partaking, I trust, of gratitude to the God of all grace—I beheld the blessed fruits of the gospel, in the improved religious state of so many, both European and native Christians, in the place where I entered on my ministry in this country.—In the afternoon worship was held in Hindoostanee, when Mr. Morris read prayers and Mr. Bowley preached. One aisle was filled with native Christians, the other by natives; among whom, towards the upper end, were 20 or 30 respectable Hindoo inhabitants of Chunar, several of whom seem on the very threshold of the kingdom of God. The middle of the church was occupied by Europeans."

Obituary Notices.

REV. SAMUEL A. PETERS, LL. D.

Died in New-York, April 19, 1826, after a short illness, the Rev. Samuel A. Peters, LL. D. aged 90 years 4 months and 7 days. Dr. Peters was born at Hebron, Connecticut—graduated at Yale college in 1757—*went to England* and took orders in 1757—*returned and took* charge of the churches *at Hartford* and Hebron in 1762, and *emigrated to England* in 1774: he resided in Europe until 1805, when he again returned to this country, and in 1817 made a journey, by way of the lakes and rivers, to the Falls of St. Anthony, whence he returned in 1818. This gentleman has been known by his authorship of a history of Connecticut, written in 1782, and also by several other publications in England and in this country.

Harrisburg, March 24, 1826.

Robert E. Hobart, esq. brother of the Right Rev. Bishop Hobart, who died at his lodgings in this place on Tuesday morning last, had represented the county of Montgomery for the last two years, and sustained the reputation of an able and faithful representative, and a most amiable man. He had been in a delicate state of health for some time, but was confined to his room only a day or two previous to his decease, which was hastened by a relapse of the influenza. Both houses of the legislature, in honour of his memory, adjourned as soon as his death was announced, and the house of representatives determined to wear crape for the space of thirty days. Mr. Hobart was of modest and retiring habits, but when approached, his amiable disposition, and the fund of rational information with which his mind was stored, never failed to attach to him all those who had an opportunity of his acquaintance. His body was taken to his late residence in Pottsgrove, to be interred beside his wife, whom he had but a few weeks before returned from seeing deposited in the mansion of rest. His corpse was followed to the end of the borough by the following procession:—1. Ministers of the Gospel—2. The body with six pall bearers: Messrs. Anderson, Duncan, Hutter, Beeson, Clarke, and Boyer—3. The son of the deceased—4. The speaker of the house, and members from the county of Montgomery—5. The members who boarded with the deceased—6. The officers and members of the house—7. The speaker, members, and officers of the senate—8. The governor and secretary of the commonwealth—9. Heads of department—10. Citizens and strangers.—Messrs. J. Stevens, Hays, Harrison, Bertolet, Ellis, Blythe, and Boyer, were appointed to accompany the body on the way to the late residence of the deceased.—The members of both houses proceeded from their respective chambers in the above order at three o'clock to the funeral, and returned in the same order.

The two articles which follow are taken from the Churchman's Magazine for April, 1826.

MRS. PRUDENCE SOPHIA MEEKER.

Died in Brookfield, Connecticut, on the 18th of March, 1826, Mrs. Prudence Sophia Meeker, wife of William Meeker, Esq. and only daughter of the Rev. Mr. Burhans, aged 36.

In announcing the death of Mrs. Meeker, seldom has the public feeling been more painfully excited: and seldom has the panegyrist had a fairer field for eulogy, and the moralist a better ground to teach by example. But aware that all funeral sermons and obituary notices are for the benefit of the living, we will only notice a few of the most prominent features in the character of this amiable woman, for their improvement—

That "the sweet remembrance of the just"
May flourish *while she* sleeps in dust.

To those who were acquainted with Mrs. Meeker's life and character, that life and character are her best encomiums.

She possessed what does not always unite in the same person—the means of doing well, and a heart to distribute; for while she never turned the poor from her door, she entertained the stranger, the widow, and the fatherless; she would even go in the stillness of night to the abodes of poverty and sickness, saying and doing much more than "be warm, and be ye clothed." And it was deeply interesting at her funeral, amidst an universal burst of sorrowing grief, to hear the poor in sobs and sighs detailing to each other those offices of kindness she had bestowed upon them.

But she was actuated by higher principles than barely administering to the temporal wants of suffering man. Her good works were the effects of a lively faith in her Lord and Saviour Jesus Christ. The salvation of the soul she ever considered the *one thing needful*. She felt for immortal souls around her, for whom Christ died: she sought not her own, but the things which are Jesus Christ's: she looked not on her own things, but the things of others. And as in the primitive ages, women were employed as servants of the churches and helpers in the Gospel, so she considered there was a path for her to tread, which, without encroaching upon the functions of the ministry, would promote the great objects of that high calling. In this path she proceeded in a uniform course of Christian benevolence.

She took an active part in the first organization of a Sunday school, and, like *Dorcas*, she made coats and garments, and carried them with her own hands to the poor and destitute, and led them into the church, and superintended their religious education every Sunday, when her health and own family would permit. Equally active in establishing a Charitable Female Society for the relief of widows and orphan children, over which, by an unanimous vote, she presided; and lived to see it in a very flourishing situation. Also equally liberal and exemplary in promoting the *public worship and service*, and *especially in that part*, whether prose or *verse, set to music*. On this subject her soul was always enraptured, whether in the church or in her domestic circle; in the latter of which, by her invitation, her neighbours would join, and form one of those family concerts that were so generally practised in the early ages of Christianity. In a word, "she watched, she wept, she felt, she prayed for all." The love of Christ and the unity of the church always brightened her countenance, and gave an interesting animation to her conversation.

In her family she was their light and joy. A fine constitution enabled her to employ a vigorous understanding and well cultivated mind for the mental and religious improvement of her children, with whom she began in their infancy, and continued till the day of her death, to imbue their minds with a love and a reverential respect for every thing relating to Christianity: and so far as man can judge, her labour appears not to have *been in vain in the Lord*.*

Such are a few of the outlines of her character, whose filial respect for an aged parent, whose conjugal *affections* for her husband, and whose parental *affections* for her children, and whose usefulness in religious and civil society, had excited the fondest hopes for long continued usefulness. But, alas! death has disappointed these fond hopes, and hath left them but the recollection of her accomplishments and her virtues, the patience and resignation of her sickness and death, and her assurance of a blessed immortality to console them. "Blessed shade, farewell; we will revere thy name, and imitate thy virtues."

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MISS CATHARINE S. WELLES.

Died at Farmington, Connecticut, on the 18th of February, 1826, of a consumption, Miss CATHARINE S. WELLES, daughter of Roswell Welles, Esq. of Wilkesbarre, Pennsylvania. In the death of this interesting young lady, society has sustained a loss which cannot easily be repaired. From her childhood she was distinguished for the unaffected sweetness of her disposition, the mildness and amiability of her manners, and her warm affectionate heart. Warmly and devotedly attached to the Episcopal Church, her life and conversation adorned the doctrines she professed, and its advancement and prosperity was the subject nearest her heart. In her, the church at Wilkesbarre has lost an active and efficient member; for she thought no sacrifice too great by which the cause of her Redeemer might be advanced; and it might almost be said, she was a martyr to the cause she loved. The church had long been in an unsettled state; but at length, by the blessing of heaven, a society was

* She left four, the eldest 16, the youngest 4.

organized, and a neat edifice erected. As their numbers were few and their resources small, Miss Welles generously volunteered her services as an organist; and in the execution of this duty, while the church was yet new and damp, she imbibed the seeds of that disorder which consigned her to an early grave. She left home for Connecticut in the summer of 1824, with the hope that travelling and change of air would bring health and vigour to her languid frame: but although a temporary relief was afforded, death was not thus to be disappointed of his victim. Through a protracted scene of suffering and weakness, her patience and fortitude were eminently conspicuous; not a sigh or murmur escaped her; but she bowed in humble acquiescence to the divine will. To a friend conversing with her on the prospect of death, she dwelt much on the happiness of meeting departed saints in glory; expressing her firm reliance on the merits of her Saviour, said she had no fears, for she knew that she loved him.

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From the Washington Theological Repertory for April, 1826.

MRS. MARY BAUSMAN.

Departed this life in Calvert county, Maryland, on the 29th of January last, Mrs. MARY BAUSMAN, wife of the Rev. John P. Bausman, of Brownsville, Pennsylvania, in the 31st year of her age.

The closing scene of Mrs. Bausman's life is thus described in a letter from her bereaved husband, who had been compelled to leave his flock in Pennsylvania under the charge of his brother-in-law, for the purpose of discharging the last tender offices of conjugal affection around her dying bed. "You will doubtless sympathize with me, when I communicate the painful intelligence of my dear Mary's death. That solemn event took place on Sunday, the 29th instant. On the morning of that day I perceived her strength to decline rapidly, in consequence of which I was apprehensive her end was approaching. I was, therefore, exceedingly anxious to ascertain the state of her mind. Among the questions proposed to her were the following:—'Whether she felt the Saviour precious to her soul? Whether she loved him and enjoyed his presence? Whether he was all her salvation and all her desire? Whether she had a well grounded hope of eternal life? Whether death would be a welcome messenger? Whether she longed to depart and to be with Christ; and could say with St. Stephen, Lord Jesus, receive my spirit?' To all which she answered in the affirmative with a nod, her distressing cough not allowing her to speak.

"In the afternoon I administered to her, and some of her dearest friends, the memorials of the Saviour's dying love. It was an affecting scene, and will long be remembered. She exclaimed, 'Bless the Lord!' and a heavenly smile was visible on her countenance. About three hours after, she sweetly feel asleep in Jesus—in my arms, without a struggle or a groan, and her happy spirit took its flight to the regions of eternal light and joy. There I hope one day to meet her, to part no more for ever. This now wipes the falling tear from my eye, and I go on mourning, but not repining."

For the Christian Journal.

Lines suggested by the Death of
ANGELA VAN ZANDT.

Rare beauty mark'd Angela's marble brow,
From which there beam'd a fix'd and holy smile;
Death gaz'd—her beauty seiz'd—but left the smile
To perish with her dust, beneath the tomb.
A rosy tint glow'd gently o'er her cheeks,
And ting'd, with loveliness, her coral lips;
But the spoiler came: with icy hand
He touch'd her veins, and chill'd the crimson stream:
They faded, as did the young pluck'd rose.
From her blue eyes beam'd innocence and love;
A tenderness portray'd her pensive looks;
But, with haste the ruthless tyrant twin'd
The silken fringe that edg'd her twinkling lids.
Her sweet-ton'd voice oft charm'd the listening ear,
And rais'd a smile upon her parents' brow;
But cruel Death his seal of silence stamp'd
Upon her tongue—her voice for ever ceas'd.—
Her spirit lives (such souls can never die)
A spotless cherub in her Saviour's arms.

H.

Calendar for June, 1826.

4. Second Sunday after Trinity.
11. Third Sunday after Trinity. St. Barnabas.
18. Fourth Sunday after Trinity.
24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

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Ecclesiastical Meetings in June, 1826.

3. Delaware Convention.
6. Rhode-Island Convention.
7. Connecticut and Ohio Conventions.
21. Massachusetts Convention.
28. Vermont Convention.

☞ The Gleaner is unavoidably omitted in this number.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 6.] JUNE, 1826. [Vol. X.

Memoirs of the Life of Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D.D. Archdeacon of Bedford—Continued from page 135, and concluded.

In November, 1820, Bishop Middleton laid the foundation-stone of a church at Calcutta, in the centre of a numerous European population, who had no means of attending divine worship. Mr. Hawtayne offered to serve it gratuitously; and, since the bishop's decease, has been appointed by the marquis of Hastings to be the permanent chaplain. Near this sacred edifice, which is dedicated to St. James, a school was erected for the use of the Christian poor; the expense of which was defrayed by a legacy bequeathed to the bishop by an officer,* aided by a donation from the bishop himself.

But to advert to the college, which now occupied his mind. He had expressed its object in the letters which he transmitted to England; and the plan was worthy of the projector. It designed the education of youth in sacred knowledge, in sound learning, in the principal languages used in the East, and in habits of piety and devotion to their calling, that they might be qualified to preach among the heathen. The attention of the learned persons connected with it, was to be directed to accurate versions of the Scriptures, of the liturgy, and other religious books: it was to endeavour to disseminate useful knowledge by means of schools, under teachers well educated for the purpose; and it was to aim at the combining and consolidating, as far as possible, into one system, and the directing into the same course of sentiment and action, the endeavours which were making to advance the Christian cause.

The favour and patronage of the public in England was eminently shown towards the projected institution. The King's letter, granted to the Society for the Propagation of the Gospel in Foreign Parts, was productive beyond all former example; and other religious societies and public bodies munificently aided the work.

In December, 1820, the plans and estimates for the building were matured, and a plot of ground on the bank of the river, within three miles of Calcutta, containing twenty acres, had been granted by the government for the site of it. To this, C. T. Metcalfe, Esq., the resident at Hyderabad, contributed a piece of land adjacent; by which the estate was greatly improved. The Societies for the Propagation of the Gospel, and Promoting Christian Knowledge, gave each 5000*l.*, to which the Church Missionary Society added a similar donation. The bishop contributed 400*l.** for the fitting-up and embellishment of the chapel, and Mrs. Middleton a handsome set of plate for the communion-table. Thus prepared, on the 15th of the same month, his lordship, with much solemnity, laid the foundation-stone.

The college was founded for a principal and two professors,† and for as many students as its funds shall enable the society to maintain, and as can afterwards be provided for as missionaries, schoolmasters, and catechists, at the stations to which they shall be appointed: these stations to be under the episcopal jurisdiction in matters ecclesiastical or spiritual, and subject in other points to the visitor of the college. As the object of the institution is definite, no students can be admitted who are intended for secular situations in life. The design of the institution is as comprehensive as it is benevolent. It extends to such parts of the continent and islands of Asia as are under the protection and authority of Great-Britain.

The whole arrangement of the building was planned by the bishop, assisted in the selection of the ornaments by his chaplain, Mr. Hawtayne; and the statutes were drawn up by his lordship. The building occupies three sides of a quadrangle, and contains every requisite for a college—a hall, chapel, library, and press. The centre is 150 feet in length, and the two wings are each 150 feet. It stands in a prominent situation, on ground adjoining

* *The late Captain Henry Oake.*

* In addition to this contribution, the bishop bequeathed 500*l.* to the college at the decease of his widow, and 500 volumes out of his library; which are now there.

† On the 16th December, 1822, the Society for Promoting Christian Knowledge voted 6000*l.* to be placed at the disposal of the Society for the Propagation of the Gospel, and recommended that five scholarships should be founded in this college, to be called Bishop Middleton's Scholarships.

the company's botanic garden, opening to the south, and commanding a fine expanse of water, over which every vessel must pass in going to Calcutta; and is a marked object in approaching the capital of the East.

Having thus accomplished in part what his mind had dwelt upon with intense interest, in January, 1821, he embarked to visit Bombay, which he had not reached in the former part of his second visitation.

He arrived at Bombay in the latter end of February. Though free from bodily disease, the bishop at this time did not feel the elasticity of spirit which he once possessed, and was sensible that he was unequal to the burden of his duty. He, however, held a visitation of his clergy; at which Mr. Robinson preached a sermon that was highly approved by the bishop, and published at his request. He confirmed also one hundred and twenty persons, and consecrated two churches.

On his return from Bombay, on the 19th April, 1821, he went on shore at Cochin, in order to have an interview with the metropolitan of the Syrians. He conceived this to be a point of some importance; because in the Missionary Register were passages which seemed to imply, that the church missionaries were introducing the English liturgy, and that this ancient branch of Christianity was coming over rapidly to the Church of England. It occurred to the bishop, that if this were true, he ought to know it from authority; and therefore he resolved to accomplish an object so nearly affecting the interests of the church. The next day he had an interview with the Syrian bishop, and spent two hours with him, having no other person present than an interpreter, on whom he could rely. The result was, that he found the Syrians in the same state as that in which he left them on his former visitation, and without any visible approximation to the Church of England; and that if ever there should be, it would be communicated to the bishop of Calcutta. He ascertained that the church missionaries did, indeed, expound the Scriptures, in the churches of this part of the peninsula, to all who would hear them, and that it was well received by the people, to whom it was somewhat new; but the Syrian bishop assured him, that nothing was done of which he had any reason to complain. He said that he then resided at the Syrian college, where the missionaries were professors, and that they had not begun to print. Bishop Middleton observed, in reply, that there would be a Syrian press at the college at Calcutta, and asked if one of the Syrian clergy would go to assist at it. The metropolitan smiled, and said, he did not think that any of them could be prevailed upon to go to such a distance, being all unwilling to quit their own churches for more than a day at a time. Bishop Middleton still hoped that one might be prevailed upon to give his assistance, and that the Calcutta press would print in Syriac as well as in all the learned languages. He looked forward to the time, when the Society for the Propagation of the Gospel would be as famous for its learned publications, as any other in the world.

After this interview he again went on board; and on Easter-day, being then off Cape Comorin, the most southern point of the Indian continent, he performed the whole service, preached and administered the sacrament to Mrs. Middleton, who accompanied him in all his visitations, and to as many Protestants as there were in the ship. His feelings, always alive to devotion and to local circumstances, were impressed more than usual, though but few were gathered together.

From Cape Comorin the bishop proceeded to Ceylon, and spent more than a month at Colombo. Here a special meeting of the district committee of the Society for Promoting Christian Knowledge was held at his lordship's request, which gave a new impulse to its proceedings; and there was every reason to believe that the efficacy of the society would in consequence be greater than it had been. The bishop, besides a handsome donation from himself, gave the committee 300*l.* sterling, which was granted to him by his Majesty, for the support of religious institutions. This was accompanied by a particular desire on the part of the bishop, that the money might be applied to the exclusive purpose of translating the society's tracts into the native language of Ceylon, and printing them for the use of the inhabitants.*

On his return to Calcutta, he found there Mr. Mill, of Trinity College, Cam-

* See Letter to the Society for Promoting Christian Knowledge, from the Rev. C. J. Lyon, chaplain to the forces at Colombo, 31st May, 1821. The society stated in their report for 1816, that through the active superintendence of the bishop, the designs of the society, in the establishment of diocesan and district committees, were carried into full effect. The primary meeting of the diocesan district committee was formed at Madras on the 21st August, 1815, at Bombay on the 8th June, 1816, and at Colombo in the same year. On the settlement of the committee at the last place, the bishop availed himself of the vote of credit granted by the society, considering this a favourable opportunity to promote the printing of a Cingalese version of the Book of Common Prayer, which would be very useful, and could not be otherwise accomplished. He engaged a competent person to make the translation, without expense. This book had been printed in the Tamul language, at Madras, towards which government gave 200*l.* and the bishop 40*l.*—See Society's Reports, 1816.

bridge, and Mr. Alt, of Pembroke Hall, who had arrived from England on the 13th of February preceding, during his absence; the former to fill the office of principal, and the latter that of a professor in the college.

Bishop Middleton's care was much increased by the death of Mr. Jones, with whom he had contracted for the building of the college. He could not immediately find a person capable or willing to carry on the engagement, and therefore anticipated much additional expense; a point of the utmost importance in the present instance. At length he found an officer of the engineers, Captain Hutchinson, who, though incapable, by military regulation, of contracting, undertook to carry on the work. This was a great relief to him. But still the business of the bishopric, attended with difficulty, and often with vexation, continually pressed upon his mind; so that, when the fatal blow was given, which occasioned the decease of this excellent man, it fell upon nerves disposed to accelerate its dreadful consequences. On the 8th June, 1822, he wrote to a friend in England, and expressed himself in terms which proved how much the difficulties under which he laboured had operated upon his feelings. He reminded his friend, that it was that day eight years since he embarked at Portsmouth, when Archdeacon Thomas accompanied him to the boat, and was the last of his acquaintance whom he saw in England. "It was exceedingly improbable," he added, "that we should meet again; and perhaps, all things considered, it was hardly to be expected, though he was the older man, that I should be the survivor: but so the Almighty had ordained it. I sometimes wonder at the manner in which, amidst the continual havoc around me, I have been preserved, and my wife also, without whom, in solitude and destitution, I should be as nothing."

From the most authentic sources of information it appears, that on the Monday preceding his death, the bishop received the clergy at dinner, having recently returned to his own house, which had been long under repair. And, except that he was much agitated in the early part of the evening, by information respecting a very improper proceeding of one of his clergy, he was unusually cheerful and animated.

The next day he went down to the college at an early hour in the afternoon; from which his physician, who happened to be in the house in attendance on Mrs. Middleton, endeavoured to dissuade him, but in vain. He promised, indeed, that he would not go again at so early an hour. Little did he think that he was visiting that favourite *spot for the last time!*

On Wednesday he was occupied during eight hours in writing to government, on the subject of a suit in the supreme court; and, at length, declared himself quite exhausted; but proposed to Mrs. Middleton, who, from ill health, had not been out for several days, that she should accompany him in the carriage before the sun was gone down.

They had not proceeded far, when, at a turn in the road, the descending sun, which is always dangerous, and especially at the damp season of the year, shone full upon him. A slight cause from without, added to the present agitated state of his nerves, was sufficient to produce serious effects. The bishop immediately declared that he was struck by the sun, and returned home; but refused to receive medical advice, and took what was offered him by Mrs. Middleton. When he retired to rest, symptoms of fever, and irritability of mind, increased. On the following night he was with difficulty restrained from rising and pursuing the business that pressed upon his attention.

On the Thursday the fever had increased so much, that he wrote to his physician, Dr. Nicolson, a person in whom he had implicit and well-grounded confidence. The bishop now indeed appeared sensible of the extent of his disorder, and said that he thought himself seriously ill, and knew not what would be the consequence. He sent a letter to his chaplain, to desire that he would take his place in the pulpit at the cathedral on the Sunday. But neither in this, nor in any other communication to his friends, was there any intimation of the extreme illness which now oppressed him. They were unconscious of the dreadful event which awaited them till two hours before he expired. The archdeacon, the senior chaplain, Mr. Trotter, whom the bishop had distinguished by his friendship, Mr. Hawtayne, and the physician, were with him. He lay for some time exhausted by the violence of the disorder, and breathing violently, till just before his departure, when an expressive smile spread itself over his features. So tranquil was the last moment, that it was not marked by a single motion.

Thus expired Thomas Fanshaw Middleton, at eleven o'clock, on the night of Monday, the 8th July, 1822, in the fifty-fourth year of his age, and ninth of his consecration, to the great loss of the Christian church.

The death of this excellent prelate was announced by a government gazette extraordinary, issued by the governor-general in council; a marked testimony of respect, expressed in terms no less honourable to the feelings of the council, than just to the character of the deceased. The last offices were performed over the remains of Bishop Middleton on Friday, the 12th July, amidst the lamentations of all ranks of society; and on the following Sunday a f

neral sermon was preached by Dr. Loring, archdeacon of Calcutta.

Anxious to show respect to the memory of their departed bishop, the archdeacon of Calcutta and other clergy, immediately after his decease, resolved to enter into a subscription for a monument, to be erected to his memory in the cathedral. This was followed by Archdeacon Barnes, and other friends, as soon as the information of the afflicting loss which the church had sustained, had reached Bombay. And at a special meeting of the diocesan committee, held at Calcutta on the 24th July, 1822, W. B. Bayley, esq. proposed resolutions to the members present, for a subscription towards the intended monument, in a speech expressing the highest veneration and regard for the virtues of the late bishop; which was followed by the unanimous adoption of the measure. Similar resolutions were passed by the diocesan committee at Madras; which were moved by the Hon. Sir Charles Grey, knt., in an address, bearing testimony to the esteem in which the memory of Bishop Middleton was held in that presidency.

No sooner was the sad event known in England, than the Society for Promoting Christian Knowledge passed resolutions in honour of his memory; and for the purpose of entering into a subscription for a monument, to be erected in the cathedral of St. Paul.

Thus, beloved abroad and at home, departed the subject of these memoirs. It remains that they be closed with an account of his person and disposition.

In person, Bishop Middleton was above the ordinary stature of man; strongly formed; of a florid and commanding countenance; animated and energetic in his manner. In disposition, he was sanguine and zealous; ambitious of distinguishing himself amongst the wise and good; warm and generous to his friends; placable and benevolent towards all men; unbending in his principles, but charitable to those who differed from him in opinion. As a husband, he was affectionate and exemplary. As a prelate, he was apostolic in his views, vigilant in his government, and anxious for the diffusion of the gospel, even unto death.

It is much to be lamented, that in his last will,* dated 19th January, 1821, he ordered all his manuscripts to be destroyed; amongst these were his admirable lectures on the litany, which were ready for the press. Bishop Middleton died without issue, and without any near relations; Mr. Seth Stephen Ward, of the accountant-general's office, already mentioned, a descendant of the maternal grandfather of the bishop, and the children of Mr. Ward, being the only persons allied to his family who survive him.

The bishop, in his will, directed that his remains should be interred in the vault under the college chapel, if it were consecrated; and left an inscription to be engraved on a tablet in the chapel. But that edifice not being completed at the time of his death, the following variation of the inscription, left also by himself, in case he should be interred elsewhere, is to supply its place:—

In. hoc. Sacello.*
Nomen. meum. servandum. volui.
Thomas Fanshaw Middleton. S. T. P.
Primus. Diœceseos. Calcuttensis. Episcopus.
Hujusce. Collegii. Ædificandi. Suasor.
Et, pro. viribus. adjutor.
Jesu. Christe.
Lux. mundi. peccatorum. salus.
Præconibus. tuis. hinc. exeuntibus.
Optima. quæque. dona. elargiaris.
Et. miserescas. animæ. meæ.

Obiit. anno. Redemptoris. MDCCCXXII.
Ætatis. LIII.
Episcopatus. IX.
Voluit. Elizabetha. uxor. conjunctissima.
Eodem. marmore. insigniri.

I have subjoined a hymn, composed by Bishop Middleton, and always sung on New-Year's-Day by his desire.

As o'er the past my memory strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepared to die.

The world and worldly things beloved
My anxious thoughts employ'd;
And time unhallow'd, unimprov'd,
Presents a fearful void.

Yet, Holy Father, wild despair
Chase from my lab'ring breast;
Thy grace it is which prompts the pray'r,
That grace can do the rest.

My life's brief remnant all be thine!
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee!

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* The will expressed, that all his sermons and other writings in MS. should be forthwith burnt. That there were some of them, which, if Providence spared his life, he was disposed to revise for the press; but in their then state, the best of them were very unfit for publication. It was, therefore, his earnest wish that none of these should be preserved; and that his executrix (Mrs Middleton) would consider a strict compliance with this injunction to be due to his memory.

* If the chapel had been consecrated, and the bishop's remains interred in it, the inscription was to have run thus:—

Prope hunc locum
Mortales exuvias reponendas volui
&c. &c.

For the Christian Journal.

Gleanings.—No. III.

UNION WITHOUT AGREEMENT.

"CAN two walk together except they be agreed?" is the exclamation of scripture. At least we can try to do so, is the answer of many whose amiableness exceeds their judgment. Sometimes the project has been defeated without being attempted in practice. Sometimes it has been actually attempted, yet has failed. It never yet has succeeded.

In illustration of these remarks, Messrs. Editors, I beg leave to present you with the following extracts from authentic history. The first is from Bishop Burnet's "History of his own Times," and shows that a well meant effort was made to induce the church and dissenters to coalesce; but it came to nothing; the two parties being in a state of excited zeal, and alive to their respective opinions, did not even make an experiment of the "comprehension" which they discussed. The other extract is from "an Historical Sketch of the Episcopal Church of Scotland," in a late English publication, and shows that the experiment of "union without agreement" between Episcopalians and Presbyterians was pretty fully made—and very fully defeated.

"So, after the declaration was set out, a commission was granted to twelve of a side, with nine assistants to each side, who were appointed to meet at the Savoy, and to consider on the ways of uniting both sides. At their first meeting, [Archbishop] Sheldon told them that those of the church had not desired this meeting, as being satisfied with the legal establishment, and therefore they had nothing to offer; but it belonged to the other side, who moved for alterations, to offer both their exceptions to the laws in being, and the alterations that they proposed. He told them they were to lay all they had to offer before them at once, for they would not engage to treat about any one particular till they saw how far their demands went; and he said that all was to be transacted in writing, though the others insisted on *an amicable conference, which was at first denied, yet some hopes were given of allowing* it at last. Papers were upon this given in. The Presbyterians moved that Bp. Usher's reduction should be laid down as a ground-work to treat on; that bishops should not govern their diocese by their single authority, nor depute it to lay officers in their courts; but should, in matters of ordination and jurisdiction, take along with them the counsel and concurrence of the presbyters. They did offer several exceptions to the liturgy, against the many responses by the people; and they desired that all might be made one continued prayer: they desired that no lessons should be taken out of the apocryphal books; that the psalms used in the daily service should be according to the new translation. They excepted to many parts of the office of baptism, that import the inward regeneration of all that were baptized. But as they proposed these amendments, so they did also offer a liturgy new drawn by Baxter. They insisted mainly against kneeling at the sacrament of the Lord's supper, chiefly against the imposing it, and moved that the posture might be left free; and that the use of the surplice, of the cross in baptism, of godfathers being the sponsors in baptism, and of the holy days, might be abolished. [Archbp.] Sheldon saw well what the effect would be of putting them to make all their demands at once: the number of them raised a mighty outcry against them, as people that could never be satisfied; but nothing gave so great an advantage against them as their offering a new liturgy. In this they were divided among themselves; some were for insisting only on a few important things, reckoning that if they were gained, and a union followed upon that, it would be easier to gain other things afterwards. But all this was overthrown by Mr. Baxter, who was a man of great piety; and if he had not meddled in too many things, would have been esteemed one of the learned men of the age: he writ near two hundred books; of these, three are large folios: he had a very moving and pathetical way of writing, and was his whole life long a man of great zeal and much simplicity; but was most unhappily subtle and metaphysical in every thing. There was a great sub

mission paid to him by the whole party; so he persuaded them, that from the words of the commission, they were bound to offer every thing that they thought might conduce to the good or peace of the church, without considering what was like to be obtained, or what effect their demanding so much might have, in irritating the minds of those who were then the superior body in strength and number. All the whole matter was at last reduced to one single point—whether it was lawful to determine the certain use of things indifferent in the worship of God? The bishops held them to that point, and pressed them to show that any of the things imposed were of themselves unlawful. The Presbyterians declined this; but affirmed that other circumstances might make it become unlawful to settle a peremptory law about things indifferent, which they applied chiefly to kneeling in the sacrament; and stood upon it, that a law which excluded all that did not kneel from the sacrament, was unlawful, as a limitation in the point of communion put on the laws of Christ, which ought to be the only condition of those who had a right to it. Upon this point there was a free conference, that lasted some days. The two men that had the chief management of the debate were the most unfit to heal matters, and the fittest to widen them, that could have been found out. Baxter was the opponent, and Gunning was the respondent; who was afterwards advanced, first to Chichester, and then to Ely. He was a man of great reading, and noted for a special subtilty of arguing; all the arts of sophistry were made use of by him on all occasions, in as confident a manner as if they had been sound reasoning: he was a man of an innocent life; unweariedly active to very little purpose: he was much set on the reconciling us with popery in some points; and because the charge of idolatry seemed a bar to all thoughts of reconciliation with them, he set himself with very great zeal to clear the church of Rome of idolatry. This made many *suspect him as* inclining to go over to *them; but he was far* from it, and was *a very honest, sincere* man, but of no *sound judgment, and* of no prudence in affairs: he was for our conforming in all things to the rules of the primitive church, particularly in praying for the dead, in the use of oil, with many other rituals: he formed many in Cambridge upon his own notions, who have carried them perhaps farther than he intended. Baxter and he spent some days in much logical arguing, to the diversion of the town, who thought here were a couple of fencers engaged in disputes, that could never be brought to an end, nor have any good effect. In conclusion, this commission being limited to such a number of days, came to an end before any one thing was agreed on. The bishops insisted on the laws that were still in force, to which they would admit of no exception, unless it was proved that the matter of those laws was sinful. They charged the Presbyterians with having made a schism, upon a charge against the church, for things which now they themselves could not call sinful. They said, there was no reason to gratify such a sort of men in any thing: one demand granted would draw on many more: all authority, both in church and state, was struck at by the position they had insisted on—that it was not lawful to impose things indifferent, since they seemed to be the only proper matter in which human authority could interpose: so this furnished an occasion to expose them as enemies to all order."

"The conference broke up without doing any good: it did rather hurt, and heightened the sharpness that was then in people's minds" &c.

So much for one effort to produce union without agreement. It was afterwards tried again in England, and to as little purpose.

My second quotation is from a "Sketch of the Episcopal Church of Scotland." As far as I can see, the Episcopalians and Presbyterians conscientiously did their best to compromise all difficulties, and to tolerate each other in their respective peculiarities. But the zealous branch of the Presbyterians, called Covenanters, who claimed to be alone consistent in their opinions and creeds, defeated this pacific arrangement, and produced a complete

separation between the parties;—and this, it will be recollected, long before the Scotch Episcopalians fell into political disrepute on account of their adherence to the Stuart family.

"All the moderate Presbyterians attended the Episcopal worship in the parish churches: and, indeed, at the period in question, there was scarcely any distinction between the two parties, in faith, in religious service, or in discipline.

"The old confession of faith, drawn up by the first reformers, and ratified in 1567, had all along been the received standard of doctrine to both; though the Presbyterians had of late introduced the Westminster Confession, which was in many points different from the former, and in some directly contrary to its sober tenets. Since the attempt to read the new book of service at Edinburgh, no liturgy, or appointed form of prayer, had been any where used in public worship. Many of the Episcopal clergy, no doubt, are said to have compiled forms for the use of their particular congregations, with some petitions and collects taken out of the English liturgy; and all of them uniformly concluded their devotion with the Lord's Prayer, and their singing with the doxological; both of which observances the zealots of the other side denounced as being superstitious and formal. The two sacraments were administered by both nearly in the same manner, without kneeling at the one, or signing with the sign of the cross at the other: only, in baptism, the Episcopal clergy required the Apostles' Creed as the symbol of faith, while the Presbyterians insisted on the Westminster Confession, and some of them, the solemn league and covenant, as the standard of the child's religious education.

"With regard, again, to discipline, the established church of that day had their Kirk Sessions as the Presbyterians have at present. They had their presbyteries, too, where some experienced minister of the bishop's nomination acted as moderator: they had their Diocesan Synods, in which the bishop himself, or a clergyman appointed by him, *presided; and they might, on the same principle, have had their* National Synods, or General Assemblies, had the sovereign found it expedient to summon or to permit their convocations. In short, except the titles of Archbishop or Bishop, we perceive scarcely any thing in the Scottish establishment, of the period under consideration, at all peculiar to an Episcopal Church: and in this way, every stumbling-block might be thought to have been removed to a complete and universal conformity among all classes of Christians. Nay, the clemency of the king, and the accommodating spirit of his government, proceeded still farther, with the view of gaining the malcontents. An act of indulgence was passed in favour of the Presbyterians, by which their ministers were allowed to hold parishes, without complying with the establishment, or acknowledging the authority of the bishops, in the very dioceses in which they officiated. It was certainly quite impossible to carry toleration to any greater extent, without sacrificing entirely the power and dignity of the church; and yet so refractory and unreasonable were the old Covenanters, in the south and west of Scotland, that they instantly disclaimed all connection with such of their brethren as accepted the indulgence; and even declared war, by proclamation, against 'Charles Stuart,' as they chose to designate his majesty, the duke of York, and all their adherents, subjoining this resolution, 'to reward those that are against us as they have done unto us, as the Lord shall give us opportunity.'" *(See Quart. Theol. Rev. No. III.)*

Had there been "union *with* agreement" between the Episcopalians and the moderate Presbyterians, the Covenanters could not have separated them, whether they overpowered them or not. But, when matters came to the test, the moderate Presbyterians could not but be conscious that the Covenanters (their violence excepted, and much of that was the fault of the age) were more consistent than themselves in their principles. In part therefore they joined with them against the Episcopalians. And, in the end, though they separated from the Covenanters, they separated as widely and as decisively from the Episcopal brethren with whom they

had, not many years before, been on such kindly terms.

This is one of the lessons of history. What effect it may have on the advocates for "union, agreed or not agreed," in the present day, I know not. For myself, I am persuaded that the true maxim is—be sure of agreement before union is attempted: and, as long as it cannot be reasonably attempted, my farther maxim is—never compromit either the principles or the interests of our denomination by any sort of admixture with other denominations. Not one of the denominations that surround us has a thought of yielding one jot or tittle of doctrinal or other distinctive peculiarities; and when our people are induced to amalgamate with theirs, they always contrive to secure their own interests: are *our* interests, in such cases, equally secure?

I suppose I am a *bigot*, Messrs. Editors, for I hear dozens of my readers exclaiming that word. Well, let it pass. The time was, when Baxter called God to witness that he "abhorred toleration," because he thought that it tended to encourage error. For myself, I love toleration, because I think that men had better speak out their sentiments than cherish them in hypocritical secresy. But the toleration I admire must be frank and honourable: as well (almost) would it be to *force* the opinions of others, as to call them *bigots* for firmly maintaining them.

It is said (by writers of no small talent for observation) that designing men now employ the artifices of law to gain what their prototypes in former and darker ages took by force. Does the analogy hold in that department of society which ought to be free from both artifice and force? are the sweet persuasives to *union* a gentle method of effecting that aggrandizement of a sect which *intolerance*, would try to effect more roughly? or may they not produce that result, will they not naturally do so, even when those who utter those persuasives are unquestionably sincere and honourable in their intentions? The "Vicar of Wakefield" affirms expressly, that "unequal combinations are always disadvantageous to the weaker side."

GLEANER.

For the Christian Journal.

Interiour of a Parish.—No. VII.

The subject of No. IV. is herein resumed. In the present number it is intended to give the particular description of a confirmation, which my two last anticipated; an account of which is derived from an eye witness. The correspondent question in No. IV. seems to have had on his mind much anxious care, and at the same time much faith as to the issue; trusting in God, and feeling the efficacy and unchangeable excellence of St. Paul's remark, "when I am weak, then am I strong." It is ever thus that the most sanguine wish of the Christian is realized, nay, often far more than he can desire or deserve is experienced: and thus it was on the present occasion. It is now, as it was in those days when our divine Master Christ taught those who lived under the blessed influence of gospel light: "verily I say unto you, that many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them."

The effect and circumstances are thus described:—On the day that had been appointed for the confirmation a goodly number of the congregation were convened at an early hour. Some of my young candidates addressed me on the subject before entering the church, and I could perceive they were a good deal alarmed at the idea of being interrogated by the Bishop. I encouraged them with persuasive language as to this matter, and succeeded in moderating their fears. Such impressions arise very much in country places, in consequence of the rite not being frequently administered, and therefore requiring the nature and importance of it to be more fully explained to the candidates, and from the view obtained from the circumstance of "class meetings" among another denomination of Christians. I had previously given Prayer Books to some of the poorer classes, and to all there had been given for study and for examination the Instructions for Candidates for Confirmation, and the preparatory questions. The object of these

measures, and of the previous lectures delivered to them, was to "explain and enforce the nature of this holy rite, and the important truths and duties concerned with it." I encouraged them, therefore, all to come forward whose names were previously registered, and by no means to be intimidated by the scoffs of the worldly minded, or the snares of the adversary. The temptations which I conceived to have been thrown in the way now being removed, they all seemed satisfied, and acquiesced in the disposition to take upon themselves "the solemn vow, promise, and profession made in baptism." I felt it my duty thus to urge the few who seemed to hesitate, well knowing that the Bishop must leave the preparation of the candidates, as to their examination, much to the discretion and care of the parish minister.

The service commenced at the usual hour, and the church was well filled, for the novelty of the occasion (not very frequent in country churches, and never before witnessed here) had induced a great number from other denominations to meet and witness the solemn celebration of this day. The mutual bonds of Christian charity, as also every opportunity of consolidating Christians in the faith "once delivered to the saints," must now, as it always has and ever will, be highly appreciated, by the true disciples of that Master whose doctrines teach to love one another; and on no occasion can this principle of mutual love be stronger, or more peculiarly felt, than on that when the young members of the church voluntarily present themselves at the altar, and there publicly profess before an assembly of Christians, by solemnly renewing the baptismal vow, their cordial and full assent to all the articles of the Christian faith, and to its divine Author, the Son of God, their Saviour. An indelible impression is hereby made on the minds of all those who will give a due attention to the subject. They discover, at once, the importance as well as the simple form of this primitive rite. We are introduced, as it were by a single glance, back to the *earliest days of Christianity.* No denomination of piously inclined, or true believers, whether in their own church or not this rite be admitted, can seriously object to the prescribed mode used by the Episcopal church of thus introducing her members.

This, I firmly think, would be the candid and general, as it appeared on this special occasion to be the united, impression. The Bishop now was ready for the confirmation, and the minister of the parish requested the candidates to come forward and kneel, as many as could, and the rest to stand, round as near as possible to the altar. The effect was most striking and instantaneous. It seemed as if the whole church, simultaneously rising from their seats, began to press forward. Excited by laudable motives, and awakened to a sense of duty, the aged and young, the husband and wife, the mother and daughter, brothers and sisters, united in the bands of Christian fellowship, appeared in the Lord's court, and presented themselves at the chancel. The aisle was filled. Such was the evident eagerness and the interest evinced by this little crowded church, that we may indeed think this was a time of refreshing; here was truly an outpouring of the spirit. The appearance was memorable and impressive.

Each candidate, having a Prayer Book, is requested to give the requisite response, "I do;" that is, the unreserved profession is hereby made of a belief in all the attributes of the Godhead; Father, Son, and Holy Ghost; three Persons and one God; a belief of all the articles of the Christian faith; a renunciation of all worldly honours and pleasures, pomps and vanities, and a resolve, by God's grace, to keep his commandments all the days of my life. "I do" resolve—to love and honour him, to pray to him and praise him daily in private; devoutly and conscientiously to attend public worship; to seek as soon as possible for becoming qualified worthily to approach his table; to submit to his blessed will meekly and patiently in all things, and to set him ever before my eyes; among my fellow creatures to speak truth, do justly, and love mercy; and, "whenever I fail in any of these duties, as I am sensible I have and must fear I shall, to confess it b

fore God with unfeigned concern, to apply for his promised pardon in the name of his blessed Son, to beg the promised assistance of the Holy Spirit, and in his strength, not my own, to strive against my faults, and watch over my steps with redoubled care." By so doing there is a belief that the rite is worthily received, and there is no doubt of the fulfilment of the encouraging declaration of our Lord—"whosoever shall confess me before men, him will I also confess before my Father which is in heaven." There is an implied promise to the worthy receiver in the name and by the authority of the Almighty God; our vows of repentance, faith, and obedience, made in baptism, are voluntarily and solemnly renewed; and the promises of mercy, which are held out to us in our baptism, are sealed, ratified, and confirmed.

Then followed the prayer for the renewing and sanctifying influences of the Holy Ghost, and forgiveness of all their sins, and for the daily renewal of the manifold gifts of grace, wisdom, and understanding; after which the Bishop laid his hands on each one severally, saying—"Defend, O Lord, this thy servant," exposed to the temptations and sorrows of a wicked and miserable world, with that "heavenly grace," which is the only source of strength and consolation—"that," now adopted into thy family, made thy child and heir, "he may continue thine for ever, and daily increase in thy Holy Spirit;" 'in all those virtues which thy Holy Spirit quickens in the soul,' more and more, until, adorned with every grace, and rich in every good work, "he may come into thy everlasting kingdom, there to receive from thy unmerited goodness the reward of his faith and patience, the end of his calling, even the glories of thy presence, reigning with thee, world without end."

There can be no ceremony more solemn. The administration of confirmation is derived from the primitive usage "of laying on of hands." It is a rite simple and expressive, and has ever been esteemed by our church and all others that acknowledge the supremacy of bishops. It is still retained by some calvinistic churches on the continent of Europe, and ever has been practised by that most highly respectable body of Christians, the Evangelical Lutheran church.

Let us then unite in our praises to the adorable and all glorious Finisher of our faith, that he has continued to preserve together the true members of his body the church. Thanks be to him that the church of Christ will not be left without a witness. And, O that God might impart not only to those who that day received confirmation, but also to all others who may hereafter examine for themselves the nature, origin, and importance of this apostolic rite, a thorough knowledge of their own state by nature, and of these fundamental principles, namely, baptism and the "laying on of hands;" and enable them by his grace to go on to the perfection of the Christian faith, the fulness of Christian obedience, and the consummation of Christian hope.

Q. E. D.

For the Christian Journal.

An Objection to the "Paraphrases" answered.

Messrs. Editors,

I have seen in a late number of the "Episcopal Register," a magazine published in Vermont, (the article is signed "A C—n") an objection to the "Paraphrases," published last fall with the hope of having some of them adopted for worship. The objection (if I rightly remember) is, that they are not *exciting* enough, or *warm* enough, or something to the same effect. On finding such an objection started, I looked to see whether the article contained an answer to the argument given in the preface to the Paraphrases, and found that it did not. That argument was—that the apostle Paul advised us to "*teach*" and "*admonish*" one another in psalms, and hymns, and spiritual songs." I think the paraphrases meet this apostolical intention (*teaching* and *admonishing*) quite as well, perhaps better than any of our present hymns. No *human* argument can deprive them of this character, required by inspiration. Many of them are also of quite as

elevated a cast as any piety of genuine fervour should wish for.

To those who undervalue the "*teaching* and *admonishing*" of musical worship, I would propose this question—where is there, in the New Testament, as clear and positive an injunction for using psalms, hymns, &c. for producing, or aiding, or expressing *excitement of feeling*, even with a view to the direct praise of God, as there is (in Col. iii. 16.) for using them for *didactic* and *hortatory* purposes, which are acts of indirect praise? I know that the common opinion is against me; but I deny that the common opinion is right—the New Testament being the judge.

Yours, &c.

ANOTHER C—N.

From the Washington Repertory.

Dr. Franklin's Sentiments respecting Public Worship.

So little is upon record with respect to the sentiments of our distinguished philosopher and statesman, Dr. Franklin, on the subject of religion, that every fragment becomes highly interesting. Under this impression, I transcribe for the Repertory, the following passage from a letter addressed by him to his daughter, Mrs. Richard Bache, dated Reedy Island, November 8th, 1764. This letter, with two others, are contained in the 'London Monthly Magazine and Review' for August, 1825.

NOSTREBOR.

"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and, if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be, and therefore I wish that you would never miss the prayer days: yet I do not mean that you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. *I am the more particular on this head, as you seemed to express, a* little before I came away, some inclination to leave our church, which I would not have you do."

THE ARTS OF POPERY.

(From the Church Register.)

TWENTY-FOUR thousand dollars are said to have been remitted to this country by the spiritual prince of Rome during the last year, for aiding the progress, in our country, of the system of religion, in whose temple he sits as the substitute of God. The Roman Catholic Bishop of Charleston, in learning, character, and efficiency, the virtual head of Catholicism, (we borrow the term from Mr. White,) in this country, lately, in the capitol of our nation, and before its assembled law-givers, openly uttered its dogmas, and laboured to shake, and to destroy our confidence in the basis of our religion, the Bible, as containing all things necessary to salvation. For years past have books and tracts, of sizes small enough to attract the humblest description of readers, and containing libels without number, upon the holy fathers of the Reformation, been working their way into such hands as would receive them. Protestants have been urged and induced under pretence of superabundant advantages, to place their children in seminaries where none but Roman Catholics were allowed to teach, or have influence, where any comfort furnished by Protestant books of religion was disallowed, and discreditable practices for seducing the youthful and artless mind have been resorted to. Efforts have been steadily, actively, unceasingly, but yet noiselessly, made to attract converts, especially among the young and inexperienced, to a church, which fearlessly proclaims in its established creed, that out of it there is no salvation! A case is this moment before us, where an artless and susceptible girl at a Roman Catholic boarding school was marked by an untiring spirit among its priesthood for a proselyte. He had barely commenced his plans, when a considerable tract of country was placed between him and the object of his hopes. He pursued

his intention by letter, never lost sight of his object, and finally succeeded in leading her to abandon father and mother, and friends, to shut herself up in seclusion, not in strict truth from the world, for the world is every where, but from the society in which God had placed her, from the charities of life, from the sphere of benevolence, from the duties which she owed to all around her, in almost utter uselessness, to the perversion of faculties, and the waste of spirits, occasioned by the mind recoiling upon itself, to utter, in almost changeless succession, words not understood, but supposed to be connected with piety, and to indulge the "vain imagination," that God is best served, by shunning the creatures of his hand, our fellow-men. We are not so weak, so ignorant, or so wicked, as to insinuate that real piety and active benevolence are not to be found among Roman Catholics; let what is here said be limited to the cases and points to which it is applied. What justification, if indeed it will be at all sought, will be pleaded for the re-publication, in the city in which we are now writing, of the vituperations, the foul, unmitigated calumnies, and the very literal falsehoods of "a History of the Protestant Reformation by William Cobbett!" —a man, who, himself the enemy of Christianity, had even sought to render an apotheosis to the bones and memory of Thomas Paine! It is with feelings of shame for our religion, and for our country, that we say, that this scandalous book, by a shameless author, is actually permitted to be sold within the very enclosures of churches, claiming to be Christian—we have even seen its title placarded at the windows of the sexton's dwelling, under the very eves of a cathedral in which an Archbishop ministers! We are reluctant to stain our pages with a single quotation from this defamatory and irreligious book, but when we are compelled to become accusers, we wish that our readers should be satisfied that our accusations are well founded. In his *first letter* Cobbett says, that

"*The Reformation*, as it is called, was *engendered in beastly lust*, brought forth *in hypocrisy and perfidy*, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face, and stun our ears at every turn, and which the Reformation has given us, in exchange for the ease, and happiness, and harmony, and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers."

In his second letter, he speaks of Archbishop Cranmer thus:

"Thomas Cranmer is a name which deserves to be held in everlasting execration; a name which we could not pronounce without almost doubting the justice of God, were it not for our knowledge of the fact, that the cold-blooded, most perfidious, most impious, most blasphemous caitiff, expired, at last, amidst those flames which he himself had been the chief cause of kindling."

He says,

"Perhaps, the world has never, in any age, seen a nest of such atrocious miscreants as Luther, Zuinglius, Calvin, Beza, and the rest of the distinguished reformers of the Catholic religion. Every one of them was notorious for the most scandalous vices, even according to the full confession of his own followers. They agreed in nothing but in the doctrine, that good works were useless; and their lives proved the sincerity of their teaching, for there was not a man of them whose acts did not merit a halter."

We have quoted enough: the whole *history* agrees in character with this. Falsehood and vituperation run through every page, and almost every sentence. One paragraph the American editor has ventured to strike from its pages, because, as he says, "containing a barefaced libel on the state of Pennsylvania." The terms he has chosen, aptly characterize the whole work; not only in what he says in it of Pennsylvania, but throughout, in all its parts, it is a barefaced libel.

It may seem however, to some, that we are wasting words, for to them the character of this writer is known, and they would bestow no notice upon him or his writings. It is not so with all. This history has been republished and diligently circulated for the purpose of bringing contempt on the Protestant religion, by men claiming character in

society. Not only is it by such means finding its way, and perhaps effecting its work in *our* community, but it has been in this city translated into the Spanish language, for the avowed purpose of distribution in South America; that it may there check, and wither, and destroy the new born, and growing respect, in that vast region, for the civil and religious doctrines of the Protestant nations of the earth. The serpent gliding across our path, produces in us no other feeling than contempt; there are in him no traits, to excite our fear, or our admiration; and yet he may twine around our feet, entangle them in our walks, and infuse, even into our heels, the poison, which shall at length spread through the system, and paralyze, if not destroy, all its powers.

The Fate of Conquerors.

Since the reign of Augustus, the world has seldom been so free from war and bloodshed as at the present moment. The Turks and Greeks, in a small spot on the confines of Europe and Asia, are carrying on a petty warfare; but excepting in that quarter, Europe may be said to enjoy the most profound repose. All the great states, that in their turn have contended for the mastery, are at peace with one another, and most of them are free from internal broils. Asia, Africa, and America, with the exception of a few occasional skirmishes, seem to follow the example of Europe, which, indeed, for ages, has not only been the great theatre of war, but the original cause of most of those commotions that have devastated the world. At the present day, when the blessings of peace are so justly appreciated, one is astonished at the madness of the people in following ambitious leaders to war and death, and disposed to ask, what benefit these leaders themselves derive from the miseries of which their insatiable ambition was so frequently the cause. History, "the great mistress of wisdom," points out two remarkable circumstances in their fate, which cannot fail to strike the most careless observer. Of all the mighty conquerors that have been praised by poets, admired by their followers, and adored for a moment by their countrymen—that have made babes fatherless, wives widows, and carried ruin and devastation in their train—how few have fallen in battle, and yet how few have come to their timely end! Perhaps not one in ten has died a natural death. They made themselves conspicuous for a time—they marked the age in which they lived; but they seemed to rise above the stream of time rather as beacons to deter, than as guides to be followed. Poison, assassination, or disappointed ambition, commonly put an end to their dazzling career. Witness the fate of those who, in ancient times, were surnamed the Great, and deemed the first warriors of their age. Cyrus the Great, after conquering Media, Lybia, and Assyria, had his head cut off by a woman, who threw it into a vessel filled with blood, and addressed it in these words: "Go, quench there that thirst for blood which seemed insatiable." Miltiades, who commanded the Athenians at Marathon, and was reckoned the most celebrated general of his age, was accused of treason by the Athenians, and condemned to death. The sentence was commuted for a fine, which he was unable to pay, and he died in prison. Pausanias, who conquered at Platea, and slew about three hundred thousand Persians, was starved to death in the temple of Minerva, whither he had fled to save himself from the fury of his countrymen. Themistocles, who was called the most warlike and courageous of all the Greeks, who destroyed the formidable fleet of Xerxes at Salamis, who slew and drowned countless thousands of Persians, was banished by the capricious Athenians, delivered himself, like Napoleon the Great, into the hands of his former enemies, and died (by poison according to some) in exile.

Epaminondas, the Theban, by his extraordinary talents raised himself to the first rank in the state, defeated the Lacedemonians at the famous battle of Leuctra, was afterwards accused as a traitor, and about to be condemned to death, when his countrymen pardoned him on account of his former services and placed him at the head of an army

where he was slain, in the forty-eighth year of his age.

Philip of Macedon, who, by his intrigues and arms, conquered all the neighbouring states, and finally destroyed the independence of Greece at the battle of Chæronea, was assassinated at the age of forty-seven, when on the point of leading his victorious armies against the barbarians of the east. His son, Alexander the Great, who conquered Asia Minor, Egypt, Media, Syria, Persia, and deemed the world too small for his conquests, was prematurely cut off in the thirty-second year of his age, supposed to have been poisoned at the instigation of his favourite general, Antipater.—Pyrrhus, the Epirot, declared by Hannibal the greatest of captains, fell by the hand of a woman. Hannibal himself, the prince of generals, after conquering Spain, and retaining possession of Italy for sixteen years against all the power of the Romans, was defeated by Scipio at Zama, fled to Syria, thence to Bithynia, where he poisoned himself to elude the swords of his enemies. Scipio, his conqueror, as famous for his virtues as a citizen as for his military qualities, was accused of extortion, and was obliged to flee from Rome. He died in exile at Literum, in the forty-eighth year of his age, and left, as his dying request, that his bones might not be laid with those of his ungrateful countrymen.

Mithridates, king of Pontus, who by his skill and bravery opposed the Roman power for thirty years, and was declared by his enemies a more powerful, indefatigable adversary than the great Hannibal, Pyrrhus, Perseus, or Antiochus, was doomed to death by his unnatural son, attempted to poison himself, and not succeeding, fell upon his sword. (Antiochus was murdered by his followers in the temple of Belus, at Susiana; Perseus was carried captive to Rome, and died in prison.) Scipio the younger, who went over the ruins of Carthage, of which he had been the unwilling cause, was, after the most astonishing victories, on the point of *being made* dictator, when he was *found dead in his bed*, murdered at the *instigation of his wife* and the triumvirs, *Carbo*, Gracchus, and Flaccus. Cinna was assassinated by one of his own officers. Marius and Sylla, the most cruel of Roman generals, died in their beds; but their death was hastened by excessive drinking, in which they indulged to blunt the stings of a guilty conscience. For a time the triumvirs, Cæsar, Pompey, and Crassus, governed the world. Crassus was treacherously put to death by Surena.

Pompey the Great, the friend of Cato, who conquered Mithridates, was defeated by Cæsar in the plains of Pharsalia, and assassinated by command of Ptolemy, whom he had protected and placed on the throne. The fate of Cæsar himself is well known. By his astonishing abilities he raised himself to the first rank as a general and an orator. After defeating all his enemies, he triumphed in one day over five different nations, Gaul, Alexandria, Pontus, Africa, and Spain; he conquered three hundred nations, took eight hundred cities, slew a million of men, was created perpetual dictator, and became master of the world. He generously forgave his bitterest enemies, and was assassinated by his most intimate friends, in the fifty-sixth year of his age. Cicero was beheaded near Gaeta, and Cato stabbed himself in Utica. Brutus, Cassius, and Anthony fell on their swords. Of the twelve Cæsars, the successive masters of the world, nine suffered a violent death.

O curas hominum! O quantum est in rebus inane.

Similar instances might be produced in modern times, to show how fortune sports with the destiny of mightiest men; but it will be sufficient to close this moral catalogue with the tragical end of two cotemporaries, the greatest commanders, on their respective elements, that the world ever saw Nelson, by his undaunted courage, his skill and perseverance, raised himself far above all his compeers, defeated every fleet that opposed him, and when at the summit of fame, and the last shot was fired at the enemy, died at a premature age, of a wound which he had received in battle. Buonaparte, the hero of the age, commanded the most effective and powerful armies that ever went forth in battle, who made and unmade kings at

his pleasure, was defeated at Waterloo, banished for ever from his native country, and died of a broken heart, on the bare rocky island of St. Helena. Old Diogenes, in his tub, with a little sunshine, amuses himself with the foibles and frailties of the surrounding multitude, and quietly slipping into his grave at the patriarchal age of ninety-six, had some reason to treat with contempt the vanity of the demigod Alexander.—*English paper.*

For the Christian Journal.

Improvement of the Metre-Psalms.

In a communication in the last number of the Journal, the present writer ventured to suggest some amendments of the metre-psalms, grounded chiefly on the "mistranslations" found in our present version. He would now respectfully offer some farther improvements, not so essential, yet not, he trusts, without their use. There is a species of imperfection different from the above in several of our metre-psalms—they are not serviceable—they are (probably) never used—though the respective versions are not very obviously unfaithful. It would require considerable critical acumen to show the precise fault, which, without any actual perversion, has taken from the metre almost every trait which renders the prose venerable and edifying; yet such is the fact in several cases. In several other cases, no special fault can be designated—yet the psalm is unserviceable.—Perhaps one frequent source of the difficulty is, that the metre-psalm precludes the secondary meaning, which the prose-psalm allows.

It is hoped that it will not be deemed an intrusion to offer to the committee other versions (either altered or new) of some of these psalms.—The metres are marked according to the plan lately proposed in this Journal.

Psalm XX.

In our present version, this psalm is an invocation in behalf of a king going out to war. As the name of "*Jacob's God*" *is invoked, and as strength is to come from Zion,* the war ought evidently to be that of a Christian king against pagans or infidels, and in the cause of the church. This is so unusual an event, that the following version, though not so literal, may be more serviceable. The allusions are generalized, but not paraphrased.—Its mark is—S. M.

1 May Jacob's God defend
And hear us in distress;
Our succour from his temple send,
Our cause from Zion bless!

2 May he accept our vow,
Our sacrifice receive,
Our hearts' devout request allow,
Our holy wishes give!

3 O Lord! thy saving grace
We joyfully declare;
This banner in thy name we raise—
"The Lord fulfil our prayer!"

4 Now know we that the Lord
His chosen will defend,
From heav'n will strength divine afford,
And will their prayer attend.

5 Some earthly succour trust,
But we in God's right hand:
Lo! while they fall, so vain their boast,
We rise, and upright stand.

6 Still save us, Lord! and still
Thy servants deign to bless;
Hear, King of heav'n, in times of ill,
The prayers that we address.

Psalm XXIX.

Our present version is not inaccurate, but far from elegant. Is it ever sung in our churches? If not, will the following be more useful?—The mark is—VII. M.

1 Bring, ye mighty, to the Lord,
Bring your sacrifice and vows;
Homage to his name accord,
Praise him in his glorious house.

2 God commands the lofty cloud,
Speaks in thunder's angry noise,
Overrules the ocean loud—
Glorious is his mighty voice.

3 Mark! his voice the cedar rends,
Bids the rooted mountains quake;
Lightning's vivid flame attends;
Regions far and distant shake.

4 At his voice the teeming does,
To their coverts hast'ning fleet,
Travail with untimely throes,
Trembling in their dark retreat.

5 Man! behold thy wondrous God,
Mighty, awful, Lord supreme:
Bring thy praise to his abode,
In his temple tell his fame.

6 Far above the floods he reigns,
His dominion ne'er shall cease;
He his people's strength maintains,
He his flock will bless with peace.

Psalm LX.

The metre version in the Prayer Book is any thing but serviceable. The following, at worst, cannot be less so. The allusions to the foes of Israel are condensed and generalized.—Its mark is VII. M.

1 Lord! wilt thou thy flock reject,
And thy saints no more protect?
Turn again, O God of grace,
Turn, and all our woes redress.

2 Thou the trembling land dost move;
Heal its sorrows now in love:
Long beneath thy hand we bow,
Long we drink the cup of woe.

3 Kinder tokens now appear,
Truth prevails, prevails thy fear;
God to his belov'd is nigh,
To his saving hand we fly:

4 God in holiness hath spoke—
Every foe shall bear my yoke;
Judah shall my sceptre wield,
All his enemies shall yield.

5 But, alas, we feel our shame,
Who shall lead us? we exclaim,
Are we not cast off by thee?
Who will guide or set us free?

6 O be thou our help in grief,
Vain the trust in man's relief!
Lord, in thee we will o'ercome,
Thou shalt bring our foe his doom.

Psalm LXI.

Our present version of this psalm is not inaccurate; yet the allusions to a monarch are needlessly amplified; and it probably is not used. The first four or five verses in the metre might perhaps be applied to the suffering and exalted Saviour; but the prose seems to forbid this, in the petition, "lead me to (*or*, set me up upon) the Rock that is higher than I:" if this "Rock" mean ultimately Christ, the petitioner cannot be the same individual. The psalm therefore may be considered as applied by David to himself only.—*General* allusions to the circumstances of David may often be made by Christians, with a tacitly extended allusion to their own case; and this is the way in which many of the psalms are edifying. But the description in the verses marked 5, 6, 7, is applicable only to a *monarch as such;* whereas, in the prose, though the word "king" occurs, nothing more is predicated of him, or asked for him, *than will apply to any* good person.—*The following, it* is hoped, will give *the general* meaning of the psalm sufficiently well, and be far more serviceable.—The mark is VII. M.

1 Hear my cry, O gracious God,
Listen to my earnest prayer!
Far, O far from thy abode,
Lord, I faint with heavy care.

2 Thou, who oft my foe didst quell,
Lead me to my Rock divine;
In thy temple I will dwell,
Safe beneath thy wings benign.

3 Thou, O Lord, hast heard my vow,
Thou my heritage wilt be;
Life prolong'd thou wilt allow,
Life through all eternity.

4 Guide in truth and love my ways
With thee to continue still:
I will ever sing thy praise,
And each day my vows fulfil.

Psalm LXX.

The present writer has never heard this psalm, or any portion of it, sung in worship. As applicable to the Messiah, or to his body the church, the same words occur in the conclusion of Ps. 40; and they can be sung from that psalm if it be desired. May then another version be admitted here, where the language is applied by David to himself, while persecuted by Absalom? That individual being his chief enemy will justify the use of the singular number in speaking of his "adversary."—The mark is—C. P. M.

1 O Lord! to my relief draw near,
My soul deliver from its fear,
O help me, Lord! make haste;
The adversary seeks my soul,
Do thou that enemy control,
Confound him at the last.

2 Whoe'er the righteous man would shame,
Deride his trust, or mock thy Name,
Shall find his due reward;
While those who wait on thee rejoice,
And, sav'd by thee, exalt their voice—
Be praises to the Lord!

3 Behold thy servant, Lord, in woe,
Dishearten'd, weary, bending low;
Haste, Lord, thy pow'r display:
Thou art my rescue, thou alone;
Be thou my strong Redeemer shown;
O Lord, make no delay!

Psalm LXXVI.

Another instance is here found of a version far from unfaithful, yet as far from being serviceable. In the following attempt, the generalizing and condensing method has been again pursued. It is from the Collection of Paraphrases lately published; one alteration being made in the first stanza, and one in the last, to reclaim it from the

paraphrastic state to that nearly of a version.—The mark is—V. M.

1 The name of our God
In Israel is known;
His mansion belov'd
Is Zion alone:
There broke he the arrows
The enemy hurl'd,
And honour'd his mountain
Above all the world.

2 At thy dread rebuke,
O God of the just,
The enemy proud
Has fall'n to the dust:
And thou shalt be feared,
Deliv'rer of might;
For when thou art angry
None stand in thy sight.

3 The sentence was heard,
O God, from thy throne,
Of wrath on thy foes,
Till all be o'erthrown:
And when, for this vengeance,
And Israel to aid,
Thou camest in judgment,
Earth trembled, afraid.

4 The pride of thy foes
Is turn'd to thy praise;
Their fierceness o'errul'd
Thy providence sways:
Their sin overflowing
Thy pow'r will restrain;
Thy arm on the wicked
New glory will gain.

5 Ye nations, to God
Vow homage sincere;
Devote to him gifts,
Love, worship, and fear!
Before him, ye mighty,
Your spirits repress!
Ye high, and ye humble,
His wonders confess!

The reader who takes an interest in church-music, will perceive in the above the metre adapted to the fine tune called St. Michael's.

Psalm CI.

There can be no doubt that this psalm was a profession of the course David meant to pursue as a *monarch:* hence, in England it is used at the inauguration of the king. The version therefore is faithful, though its allusions to royalty are amplified. But it cannot be used in this country in its present state.—Will the following amendment, in part not so close to the original, yet in part more so, render it more serviceable?—The mark is—L. M.

1 Of mercy's never-failing spring,
And steadfast judgment, I will sing;
And, since they both to thee belong,
To thee, O Lord, address my song.

2 Descend, O Lord, with me reside,—
Wise discipline my course shall guide;
With blameless life myself I'll make
A pattern for my house to take.

3 No ill design will I pursue,
Nor those companions make that do;
The froward shall from me depart,
The wicked ne'er shall gain my heart.

4 The envious tongue of calumny
Its slanders whisp'ring secretly,
The heart of pride, the haughty look,—
I'll join to punish and rebuke.

5 But on the faithful of the land
My eye shall be, my helping hand;
And those shall serve me all my days
Who walk in virtue's sacred ways.

6 Liars nor hypocrites shall come
Within my house, and find a home:—
And, O! may none defil'd remain
God's holy city to profane!

Psalm CVIII.

No correction is required in the first six verses. But the remainder, particularly the allusions to the enemies of the church, may advantageously be modified on the same principle as in Ps. 60, of part of which it is a repetition.—The mark is—C. M.

7 Th' omnipotent and faithful God
In holiness hath spoke—
My chosen people shall prevail,
Their foes shall bear the yoke.

8 But we, distrustful still, exclaim,
Ah! who shall lead us on?
Lord! are we not cast off by thee,
Is not thy succour gone?

9 O, to thy servants in distress
Thy help, thy rescue, send;
For vain it is on human aid
For safety to depend.

10 Then ours shall be the victory,
If thou thy pow'r disclose;
For God it is, and God alone,
Who treads down all our foes.

Perhaps it would be a farther improvement to divide the psalm—the former portion to be marked as *Part* I.—and these four verses as *Part* II.

Psalm CXIV.

If the reader will compare the metre and the prose, he will see a remarkable exemplification of the tact required in the use of very simple metaphors. In the prose, the figure "the mountains skipped like rams," &c. is altogether dignified. In the metre, it becomes altogether the reverse—in consequence of adding *particulars* to the general terms of the simile.—The following, it is hoped, is more in the spirit of the original—much of the first two verses

and of the last, being retained.—The mark is—L. M.

1 When Israel, by th' Almighty led,
Enrich'd with their oppressors' spoil,
From Egypt march'd, and Jacob's seed
From bondage in a foreign soil;
2 Jehovah, for his residence,
Chose out imperial Judah's tent,
His sanctuary; and from thence
Through Israel's camp his mandates sent.
3 The sea with terror saw, and fled,
And Jordan's stream was driven back;
The mountains trembled in their bed,
While lesser hills with awe did shake:—
4 Why didst thou shrink away, thou sea?
Why, Jordan, did thy stream retire?
Ye mountains, whence your agony?
Ye hills, whence these convulsions dire?
5 Tremble, thou earth, with conscious fear,
When comes Jehovah from on high!
'Tis Jacob's awful God draws near,
Tremble, thou earth; thou deep, be dry!
6 Confess the God, who nature's law
Confirms and cancels at his will;
Who springs from flinty rocks can draw,
And thirsty vales with water fill.

The Scots' version has been examined, and is thought no happier than ours, in versifying the metaphor of the "mountains skipping like rams," &c.: that of Sternhold and Hopkins is much better. It appears best to the present writer to versify the passage as above—inasmuch as that metaphor loses its dignity by the amplification or modification needful for its change from prose to metre.

Psalm CXX.

In our metrical version of this psalm, the expressions of enmity are heightened, and exceed the letter, though not perhaps the full meaning, of the prose. In its present state, it probably is never sung. For this reason the following is offered.—The names of Mesech and Kedar are omitted; as commentators allow that neither David in his wanderings, nor the Israelites on their return from Babylon, were actually among those people; but that the allusion is to foes as wicked and bloody as those heathen tribes. In the main, the full sense of the psalm is here preserved, while the version will, it is hoped, be found better adapted to general use.—The mark is—L. P. M.

1 Distress'd, to God I made my prayer,
And graciously he deign'd to hear—
"*From slander's* pow'r my soul reclaim:"
Deceitful tongue! O what reward
Shall reach thee from the mighty Lord?
His piercing darts, his burning flame.
2 Ah! woe is me, to dwell so long
Amid the irreligious throng,
Alas, 'mid enemies of peace!
Long seeking peace in vain, I mourn
My weary soul must still sojourn
Where strife and discord never cease.

Should there be a question as to the accent on the last syllable of the word "sojourn," it will be seen, by a reference to Walker's Dictionary, that several good writers allow it: it certainly is no great stretch of the *poetic license*.

Psalm CXLIX.

The first two stanzas are very good. The third stanza paraphrases the expression, let the saints "rejoice (sing aloud) upon their beds," making it an ascription of praise to God for "shielding their beds with safety:" the real allusion is doubtless to what is elsewhere called "songs in the night." (Job xxxv. 10. Ps. xlii. 8, and lxxvii. 6.) Besides this, there is one line in that stanza totally false in rhythm—

Whilst a two-edged sword.

May not also, while alterations are made in these respects, the allusions to the destruction of the heathen be generalized and condensed? The two following stanzas are proposed in place of the last three in our version.—The mark is—V. M.

With glory adorn'd,
His people shall sing
With joy and glad notes,
Yea, even by night:
High hymning the praises
Of God their great King,
His foes they shall vanquish
In his boundless might.

The righteous with zeal
God's foes shall destroy;
His word has pronounc'd
Their sentence of shame:
Such honour and triumph
His saints shall enjoy;
O therefore for ever
Exalt his great name.

It is particularly desirable to have all the stanzas of this psalm serviceable, as the tune commonly used (St. Michael's) is a noble one, and we have not, at present, another psalm of the same metre.

After proposing so many alterations of our metre-psalms as are contained in the former and the present numbers, it may not be improper that the writer guard against the opinion that he holds

in light esteem the entire body of the version. He can truly say, that, the more his attention has been devoted to the subject, the more has he been convinced, that, besides its many instances of sterling excellence and unmatched beauty, the version of Tate and Brady is, on the whole, the best he has seen. The Scots' version is indeed, beyond comparison, the most literal and faithful of all; but its lines are very generally uncouth; and the rhythmical accent is forced, against every sound rule of English pronunciation. That of Sternhold and Hopkins is often as uncouth, without having the merit of being nearly so literal. Dr. Watts' is not a version, but mostly a paraphrase, changing the psalms into hymns. Mr. Merrick's (as far as inspected) appears smooth; but it has never (it is believed) been deemed practically serviceable, at least to any extent; and it professes to be often paraphrastic. Bishop Mant's seems more valuable as a work for the library than for use in worship; in many passages which are very fine in our present version, Bishop Mant's is unaccountably void of animation: but the present writer has not been able to give it so attentive a perusal as it deserves.—Taken as a whole, not one of the above equals the version of Tate and Brady.

That version however has its faults; and these require correction. And, as the producing of a good *version* of the psalms has proved the most difficult problem in poetry, it has appeared to the present writer, that, under any circumstances, it would be better to amend Tate and Brady, than to attempt an entirely new version. On this principle he has acted in devoting time and labour to the contents of the two papers now submitted.

Some other psalms and portions of psalms, besides those now pointed out, are unserviceable, or nearly so. But it will generally be found that they are faithful to the prose: their failure is presumed to be owing to the modification necessary in changing prose into metre—the modified language precluding often the secondary meaning, and any tacitly extended meaning of the *original*. *In some of these cases*, the *generalizing* method here pursued might perhaps render them useful. But it would be oftener found, that nothing short of *paraphrasing* would give them sufficient interest: this however should, in general, be avoided—as, by the too free use of the paraphrastic license, the psalm in prose would cease to be a real psalm in metre. Paraphrases and hymns should form distinct classes from the psalms; for the apostolic direction is, to use "psalms" (properly such), as well as "hymns and spiritual songs."

ASAPH.

Convention of Pennsylvania.

From the Church Register, May 20, 1826.

The annual convention of this diocese assembled in the borough of Reading, on Tuesday the 9th instant. There were present, the Right Rev. Bishop White, and *thirty-six* presbyters and deacons. Twenty-nine parishes, or churches, were represented by fifty-six lay delegates. The Rev. W. H. De Lancey was chosen secretary.

On the next day, the convention proceeded in a body to the new and beautiful church recently erected, principally by the liberality of Messrs. George D. B. and Benneville Keim, which was solemnly consecrated by the bishop to the worship of God, according to the usage of the Protestant Episcopal Church in the United States of America, by the name of Christ Church in the borough of Reading. Morning prayer was read by the Rev. Dr. Abercrombie and the Rev. Mr. Bedell, and a sermon was preached by the bishop.

The next day the convention met at eight o'clock, when the bishop read his annual address, which, upon application, we have been permitted to copy, and we furnish it to our readers in anticipation of its publication in the journal of the convention.

Brethren, the Clerical and the Lay Members of this Convention.

My annual report, agreeably to the 45th canon, is as follows:—

I set off on the 30th May last, on a journey contemplated for a long time, to the western parts of the diocese; the Rev.

Jackson Kemper being with me, and considered as in the service of the Committee of Missions.

On the evening of the 31st, Mr. Kemper read prayers, and preached in the city of Lancaster; and on the evening of the 1st of June, he did the same in Harrisburg. In this town there are a few families of our church, much attached to our services. The Rev. Mr. Williams, of Yorktown, gave them a portion of his labours for a while; but this was put an end to, by his removal to Baltimore. For some time past, the Rev. Jacob De Pui, ordained a deacon by me in the course of the last summer, began his ministry in this place; but, as I hear, now officiates in Bloomsburg; being succeeded, as I also hear, by the Rev. John B. Clemson, ordained by me a deacon in the course of the last autumn. Harrisburg being the seat of government, it is the more desirable, on that account, that there should be in it a settled minister: and I lately heard with great satisfaction of a subscription for the building of a church.

On the evening of the next day, Mr. Kemper read prayers, and preached in Millerstown.

On the 3d, Mr. Kemper read prayers, and I preached in Thomsontown. It was a gratification to us, to find the Episcopalians of that place entirely satisfied with my conduct, and that of the Standing Committee, in our not having complied with an application made by them some months before, in favour of a person who had acted among them in the ministerial character, in defiance of the ecclesiastical authority.

On the same day we reached Lewistown, where, in the evening, Mr. Kemper preached: on which occasion, an adult female was baptized by the rector, the Rev. Mr. Piggot, and confirmed by me.

The next day we reached Huntingdon; where, on the day following, being Sunday, in the forenoon, Mr. Kemper reading prayers, I preached and confirmed ten persons, and administered the communion, in a house occupied by different religious societies. Mr. Kemper read prayers and preached in the afternoon, and again in the evening. The few members of our church in this place have sustained various disappointments, from causes over which they had no control; and we think that there should therefore be extended to them all the attention and the aid which circumstances may permit.

On the following morning we left Huntingdon, and in the evening came to Holidaysburg, where, being accommodated in the house of a member of our church, who had congregated a considerable number of hearers, Mr. Kemper read prayers and preached, and I administered confirmation to two persons.

The next two days were spent in travelling over the Alleghany and other ridges to Pittsburg, which we reached on the evening of Thursday. On the evening of Friday I preached, Mr. Kemper reading prayers. I also held a confirmation; it being thought desirable that the candidates for the rite should be divided into two bodies—one for this occasion, and the other for the approaching Sunday.

On that day, in the forenoon, I consecrated the newly erected church in this city, which had been called by the name of the holy and undivided Trinity. I also preached, confirmed, and administered the holy communion; the morning service and that of the ante-communion having been read by Mr. Kemper. The whole number confirmed in Pittsburg were 135. Mr. Kemper preached in the afternoon and in the evening. We could not but be gratified in witnessing the effects of the exertions of our fellow-members of the church; and the judicious direction given to them by their present pastor, the Rev. John H. Hopkins: especially visible in the increased number of communicants, and in the lately erected church; which we considered as a work of correct taste, and an ornament to the state.

On Monday afternoon we set off for the town of Beaver, which we reached in the morning of the next day; when Mr. Kemper read prayers, and I preached. The Rev. Francis Reno met us; but there were none prepared for confirmation, nor had we reason to expect any in other districts. Our church, on the west of the Alleghany River, has been for many years in a state of decline. We left Beaver in the afternoon, and returned to Pittsburg in the afternoon of the following day. Mr. Kemper preached in the evening, and I again confirmed.

On the next day we set off for Wheeling, which we reached on Friday. Although this is beyond the limits of the diocese, I was induced by the earnest wishes of the congregation, backed by those of Bishop Moore, to extend my journey to that town, for the consecration of St. Matthew's church, lately erected there. I had in some measure pledged myself to this service in the preceding year, but was prevented by the providential event which frustrated almost the whole design of my journey at that time. Here we renewed our acquaintance with the Rev. John Armstrong, formerly of this diocese, but now pastor of the church in Wheeling. On Sunday, the 13th, I consecrated it and preached, Mr. Kemper reading prayers, and held a confirmation of 19 persons, Mr. Kemper preached in the afternoon and evening.

Having left Wheeling on Monday, we arrived at Brownsville in the afternoon of the next day, in the evening, Mr. Kem-

per read prayers and preached. The next day I consecrated Christ church, preached, administered the holy communion, and confirmed 11 persons; there having been a preparation for this solemnity by the Rev. Mr. Bausman, who is the pastor of this church, and who read prayers on the occasion. In the evening, Mr. Kemper read prayers and preached.

The next day, we proceeded to Connelsville. We have no church in this small but flourishing settlement; but there are a few families who are very desirous of having among them the ministry of the Gospel, agreeably to the services of our church; which they have occasionally from the ministry of Mr. Bausman. I preached in this place, and confirmed six persons, Mr. Kemper reading prayers. He also preached in the evening.

The next day, we travelled to Greensburg; where the congregation, at an expense very considerable, when considered in relation to their numbers and their means, had erected a convenient building, and called it Christ church, in which I preached on Saturday afternoon, and which I consecrated the next day; preaching on the occasion, and Mr. Kemper reading prayers; who also preached in the afternoon and in the evening. In the forenoon I also confirmed 60 persons. The congregation being without a pastor, they had been prepared by the Rev. Mr. Hopkins, who had made a previous visit to Greensburg with a view to this object, and who met us on this occasion, agreeably to a promise made by him in Pittsburg.

The next two days were spent by us in crossing the Alleghany Mountain, and other rough ridges, in the way to Bedford; and in our course we had no opportunity of officiating, except that in Stoystown, a member of our church having gathered a congregation in a house occupied by different religious societies; Mr. Kemper read prayers and preached. We spent a day in Bedford, during which I preached, by consent, in a house belonging to another religious society, Mr. Kemper reading prayers.

The remainder of the week was spent in our journey to Carlisle. Here, on the next day, Sunday, July the 3d, I preached in the forenoon, Mr. Kemper reading prayers, and confirmed nine persons. Mr. Kemper preached in the afternoon.

The next morning we crossed the mountain between Carlisle and Christ church, Adams county, and reached that place in time for me to preach and confirm nine persons, Mr. Kemper reading prayers.

In the forenoon of next day we arrived at Yorktown, which is at present without a pastor. I preached and confirmed 11 persons, prepared by the Rev. Mr. Williams *before his late* removal to Baltimore; *Mr. Kemper* preached in the evening. In this town we were met by the Rev. Mr. Clarkson, in order to his accompanying of us to Marietta and Pequea. To the former place he extends his labours from Lancaster; officiating to a small body of Episcopalians, in a house occupied by preachers of different denominations. Here I preached, administered the holy communion, and confirmed 20 persons.

On the evening of the same day we reached Lancaster; and, on the afternoon of next day, arrived at the house of a member of our church, in the neighbourhood of the church of Pequea. Here, on the forenoon of the next day, I preached and confirmed 27 persons.

The next day we crossed the Welsh mountain, and came to Churchtown; where, on the next forenoon, Mr. Kemper preached. Here the Rev. Levi Bull joined us, and we rode in the afternoon to Morgantown; where, Mr. Kemper reading prayers, I preached and administered the rite of confirmation to 44 persons.

The last of my appointments had for its principal object the consecrating of St. Thomas's church, lately erected in this place. I had been enabled, under the protection of a gracious Providence, to keep all my appointments with punctuality; which, in regard to the intended consecration, was without effect, owing to an unexpected delay of my letter on the road. It had been written to Mr. Bull, about a fortnight before, from Wheeling; but was not received by him until the evening before my arrival. It was now too late to give notice to many distant members of our communion, who had taken an interest in the building of the church. On this account I was earnestly pressed, and consented to make another journey in the ensuing August, for the accomplishing of the object.

The next morning we set off for our home, which we reached in the evening; and, as we trusted, with gratitude for our preservation, during a journey of about 830 miles, finished in the space of precisely five weeks; and for being sustained in the duties to which it was devoted.

On Sunday, the 24th of July, in St. John's church, in the northern liberties of Philadelphia, I ordained to the holy office of deacons Jacob De Pui, of this diocese.

On the 25th of July I went to New-York, to be present at the annual meeting of the trustees of the Theological Seminary, and the examination and the graduation of students. It is but justice to express the opinion, which seemed to be that of all present on the occasion, the exercises were demonstrative of the talents and the industry of the professors and of the proficiency of the student

There was a graduation of three of them. During my stay, I had the satisfaction of laying the corner-stone of the building designed for the permanent seat of the institution, and to be erected on the ground generously given for that purpose by Clement C. Moore, Esq. On the 30th of the month I preached in the new church in Brooklyn, on the occasion of its being consecrated by Bishop Croes, acting for the bishop of the diocese in his absence. On the next day I supplied the place of the same right reverend brother, by the ordination of two young men to the holy office of deacons, in Christ church, Anthony-street; on which occasion I preached, as also in St. George's in the afternoon.

On the 21st of August, having again repaired to Morgantown, the Rev. Mr. Kemper accompanying me, I consecrated St. Thomas's church in that place, and preached, Mr. Kemper reading prayers. I again administered there the rite of confirmation, and the number confirmed was five.

The same day we went on to Churchtown, where Mr. Kemper read prayers and preached in the afternoon.

The next day we proceeded to Christ church, in the township of Leacock, where I preached, Mr. Kemper reading prayers. The Rev. Mr. Clarkson had joined us, and I confirmed 28 persons.

On the 25th of September I held an ordination of deacons in St. Stephen's church, Philadelphia. The persons ordained were David C. Page, Caleb I. Good, and John B. Clemson, all of this diocese.

On the 13th of October, in St. Andrew's church, Philadelphia, I ordained to the holy office of deacons, Greenbury W. Ridgley, and preached on the occasion.

On the 23d of December, in St. Stephen's church, Philadelphia, I ordained to the holy office of deacons John Davis and James Ward; the latter being a coloured man. On the same day I held a confirmation of 12 persons.

On the 19th of March I held a confirmation and preached in St. Andrew's church, Philadelphia. The number confirmed was 29.

The only confirmation held by me in the churches under my parochial care, was in St. Peter's church, on the 25th of March, when 51 were confirmed.

Having this day, in the presence of the convention, held a confirmation of 14 persons, it is a fact which properly comes within the compass of this report. The same may be remarked of the intended ordination of the Rev. William Eldred to the holy office of priests, and of William R. Bowman to the holy office of deacons, if carried into effect during the session of the convention. To-morrow is appointed *for the ordination.*

The whole number confirmed by me is 503.

I proceed, as on former occasions like the present, to give an account of the changes which have taken place in our ministry.

The most prominent event under this head, is the decease of the Rev. Joseph Pilmore, D. D., so long known among us as a successful labourer in the Gospel; but who, in consequence of great age and increasing infirmities, was under the necessity of reluctantly ending his labours before the ending of his life. His decease was on the 25th of July; and he has been removed from his works, as we trust and believe, to his reward. In his last will he has manifested his affection for the church, by devising, after the payment of certain legacies, one half of what he had possessed, to the fund for the support of a future bishop. Some difficulties have arisen as to the legal construction of this part of his will: strong hopes are entertained that they will be removed, especially as there can be no doubt as to the intention of the testator.

The only changes of parochial cure are, that of the Rev. John Rodney being transferred from Easton to Germantown, his being succeeded by the Rev. Samuel Bowman, from Pequea; the removal of the Rev. E. R. Lippet, and of the Rev. Albert A. Muller, from the diocese; and the accession to it of the Rev. George Weller, from the diocese of Maryland; also of the Rev. R. D. Hall, and of the Rev. Charles Smith, from the diocese of New-Jersey.

Frederick Clement Jones, formerly notified as a candidate, has been transferred, at his desire, to the ecclesiastical authority of Vermont.

There have been admitted as candidates, John Paterson, John Campbell, William Bryant, Henry Hood, John H. Marsden, and Darius Williams, jun.

It remains to give an account of the various institutions connected with our church.

The Bible Society of Philadelphia is not exactly of this description, various religious societies having an interest in its concern, and being associated in the government of it; yet I cannot but present it as meriting the regard and the contributions of the members of our church, so long as it continues, agreeably to its professed principle, to distribute the Bible without note or comment—not from disapprobation of aid of this description, but leaving to every religious denomination the giving of explanations agreeable to their peculiar views; and further, so long as it is not made an engine of inroads on our ecclesiastical system, the course of conduct hitherto pursued by it.

The Domestic and Foreign Missionary Society still labours under the want of adequate aid from our church throughout the Union. So far as this is owing to the

recent formation of societies for diocesan missions, it is a portion not improperly assumed of what would else be a part of the labour in the other line. But, as the society was instituted by the General Convention; as it was designed to carry its operations beyond the limits of the United States; and as, even within them, there are frequent claims from districts as destitute of Christian preaching, and the administration of religious services, as even our western wilds; there are expectations from the beneficence of our church throughout the Union which have not been realized. Under these disadvantages, however, the society has not been inefficient. The most considerable effect of their agency, through their executive committee, has been the establishment of a mission at Green Bay, in the Michigan Territory. They have also supported missionaries at Detroit, at St. Louis, and in the state of Indiana.

Little needs to be said of the Society for the Advancement of Christianity in Pennsylvania, as copies of its printed report will be presented to the members of this body. I know of no institution that might be made so effective as this, for the extension of our church within the diocese. There is, however, the embarrassing circumstance attached to their existence, that it raises expectations beyond what can be met by the scanty means possessed; a consideration which ought to excite to more extensive exertions than have as yet been put forth.

Our Sunday schools, so far as my observation extends, are sedulously attended to. Of the most of them, as they are beyond the sphere of my personal intercourse, I cannot have much knowledge. The body instituted in Philadelphia, under the name of the Sunday School Society, was designed to be in connexion with every one of them, and in aid of their operations. The same was contemplated as a desirable effect of the Tract Society, the work of which is coincident with that of the other. I am restrained by conscientious considerations, from countenancing the association of persons of different religious denominations for the objects of these institutions. One of my objections is, that in providing for religious instruction within our parochial cures, if any of the truths of our holy religion, as professed by our church, and conceived of by us to be founded on the word of God, are intentionally to be kept out of view, it is contrary to my ideas of ministerial fidelity. Another objection is, that the expedients here alluded to may be made an engine for the invading of the self-government of our ecclesiastical communion; and have, in many instances, been *put in operation to that effect*; the profession of confinement to points, in which all Christians are agreed, being never, so far as my knowledge extends, acted on consistently.

The Sunday School Society, although not directing the instruction given in the different Sunday schools connected with their respective congregations, which are left to their several teachers under the superintendence of the clergy, have under their immediate superintendence a Sunday and adult school, comprehending 9 teachers and 25 scholars.

I have still reason to lament that the greater number of my brethren of the clergy are so indifferent to the advantages which their families may derive from the fund for widows and children. For some time past, the few annuitants who have been on it, have been in the receipt of a hundred per cent. on what had been purchased by annual payments. The knowledge of this has induced solicitations of aid from families who have not become entitled to it by the contributions of their husbands or their fathers. There have been also devised expedients for the applying of the proceeds of the fund, after payment of the annuities strictly due, to purposes very useful, but wide of the original design. The proposals of each sort have been rejected, as was required by justice to those for whom an interest in the fund had been purchased, and in whose favour it had been stipulated, that in the event of the increase of the stock to any amount, they should be proportionably benefited. If the increase should be such as to entitle them, or future dependants on it, to an increase of annuities to any extent which may be imagined, good faith will require the society to limit their grants to persons of that description. There have lately ceased to be annuitants on this fund, and the number of clergymen now annual contributors to it, are only four.

The fund for the support of a future bishop increases very slowly. If the bequest designed for it by Dr. Pilmore should be obtained, although far from rendering the fund adequate to the objects, it will be a considerable addition to this desirable mean of detaching the bishop from the charge of a parish, and of rendering episcopal superintendence more useful than at present.

In my last annual communication there was intimated the design of an education society, for the gratuitous support of young men in their collegiate studies, with a view to the ministry. The society is now little more than in an incipient state, and almost the whole of their stock has been the fruit of exertions of female associations, formed for the aid of the design. There are two beneficiaries on the fund.

At the close of the last annual conven

tion, there was devolved on me a duty in reference to the parochial statements which had been delivered in. That duty was discharged to the best of my judgment, and the statements, in the form of reports, went from my hands to the press. I now announce to my brethren of the clergy, in regard to any statement prepared for my hands, that it will be expedient to deliver them in time for my perusal before the rising of this body.

It is known to many of my brethren of the clergy, in reference to possible deviations from the articles, or from the rubrics, or from the canons of the church, that, in my opinion, they are not officially cognizable until brought forward by presentment. What may be the duty of the bishop, in the way of private expostulation, is put out of view, as a matter that should be in confidence, and accommodated to the characters and the circumstances of different individuals. There are two points, however, in which my responsibility is as much committed as in regard to presentment. The points alluded to, concern candidates for deacons' orders, and deacons looking forward to the priesthood.

Of the former, some have been encouraged to take on themselves the offices of the ministry, covering the exercises of public prayer and public preaching by some other names, under which it has been thought that the provisions of our church may be evaded. I wish it to be understood, that in the case of such a candidate, his irregularities being known, I hold it inconsistent with the solemn engagements lying on me to ordain him.

In sundry dioceses, some of the clergy have thought themselves warranted in the omission of what is called the "Ante-communion Service." In the General Convention of 1821, in disapprobation of this license, the bishops were unanimous in a declaration which shall be annexed as a note to this part of the report.* It is not intended to affirm any thing in reference to the motives and the ulterior views of those who have made this invasion on our system; but the consequences of it, whether intended or not, are very extensive. The principle on which it is grounded, and which may hereafter be acted on consistently, although at present it is not, will render useless a considerable portion of our Book of Common Prayer. Thus, it will be got rid of without a conventional review, although perhaps remaining for a while as an incumbrance on the volume.

Brethren of the Convention—It is a subject of thanksgiving to Almighty God, which ought to be habitually offered by your bishop, that at this late period of his life he can join with you in sustaining and extending the knowledge of the truths of the Gospel, and their end and aim in the holy morality connected with them; neither of which have considerable effect or permanency but in alliance with the other.

As his exertions, directed to this object, must have a visible shape, he knows of no other that he can conform to and encourage, than the provisions of our church, under the heads of doctrine, worship, and ecclesiastical constitution and government. On this subject his feelings are so far from being associated with hostility to religious denominations differing from us, that he knows of no other way in which charity towards them can be maintained consistently with the integrity of principle.

In relation to any efforts which may be made for what he considers as a deterioration of our system, it is from deliberate design that he occasionally raises his warning voice in the convention; and he now avails himself of his right to record his sense of the subject on your journal, that it may there survive him, and perhaps serve as a caution after his decease.

WM. WHITE.

On Thursday, the business of the convention was suspended to allow of an ordination. [See title *Ordinations* in the present number of our Journal.]

Parochial reports from twenty-seven parishes were laid before the convention by the bishop, and, by order of the convention, were read.

The following gentlemen were elected the standing committee for the ensuing year:—The Rev. Dr. Abercrombie, the Rev. Messrs. Kemper, De Lancey, Montgomery, and Ives; Messrs. W. Meredith, C. N. Bancker, C. Stevenson.

Deputies to the General Convention:—The Rev. Messrs. Kemper, Montgomery, Clay, and Hopkins; Messrs. W. Meredith, H. Binney, W. Tilghman, and David Scott.

Trustees of the Theological Seminary:—The Rev. Dr. Beasley, the Rev. Messrs. Muhlenburg, Kemper, Rodney, and Montgomery; Messrs. W. Tilghman, David Scott, J. Read, and Dr. P. Mowry.

Treasurer of the episcopal fund—Mr. J. Read.

Treasurer of the convention fund—Mr. J. C. Lowber.

St. John's church, Franklin, Venan-

* *See Journal* of the Convention of 1821, *p. 48.* [*See also* Christian Journal, vol. vi. *p. 170.—Ed. C. J.*]

go county; St. Stephen's church, Harrisburg; and St. Stephen's church, Thomsontown, Mifflin county; were admitted into union with the convention.

The next convention is to be held at Harrisburg, on the Tuesday after the first Wednesday in May, 1827, at six o'clock, P. M.

A vote of thanks to the inhabitants of Reading, for the hospitality with which they had received the members, was passed unanimously.

No business of importance was transacted.

To the Editors of the Christian Journal.

Messrs. Editors,

I some time since observed in your Journal a notice of the Claremont Theological Scholarship Society, with some account of an address delivered at the time of its formation by the Rev. William Barlow, rector of Claremont parish. Having heard that that gentleman had published, at the same time with the address before the Claremont society, a pamphlet containing proposals for the formation of a society for the publication of theological and moral writings on an extensive scale, and for the promotion of Christian knowledge in other ways, I have anxiously looked for some notice of its contents in your publication. I need not say that I have looked in vain. Having now obtained a copy of the pamphlet itself, I have been induced to offer you my opinion of its contents, by the supposition that it might gratify the curiosity of some of your readers, and the certainty that it will introduce to all a subject well worthy of their serious attention.

The title of Mr. Barlow's pamphlet will sufficiently declare its object:—"Considerations on the Employment of the Press as a Means of diffusing the Principles of the Church: with the Plan of a Society, and the Draft of a proposed Constitution adapted to that Object." Three questions immediately suggest themselves to the reader of this title: Is it necessary or expedient that the press *should be extensively employed in diffusing the principles* of the church? What is the most advantageous mode of employing it? and, Is the plan here presented the most feasible for this purpose? Each of these questions is answered at some length, and with much ability, by Mr Barlow. In the first place, he shows that the progress of error in our country at the present time, is such as to require the most strenuous exertions of the advocates of truth for its defence. He shows that "a vast moral field is open to the church, and invites her cultivation." Narrowing the view, he shows that the extensive diffusion of strong prejudices against the church, demands that assiduous endeavours should be made by her sons for their removal; and that the unceasing efforts of other denominations to advance their individual interests, call upon the friends of the Episcopal Church to afford her equal advantages and equally efficient support. That all this can best be done by the assistance of the press, is the next point to be proved. This becomes evident, when we consider the time and extensive efforts which must be necessary to increase the number of the clergy so as to meet the demand for their labours. While this is doing, the press may be going on, and maintaining the fight against error and infidelity, until the forces of the church can be brought up to the battle in strong array. Thus it becomes of great value as a *present* and *temporary* mean of supporting the truth. But in all times and places it affords a most valuable auxiliary to clerical instruction: it extends where the latter cannot reach—it operates with more certain effect—it produces a more lasting impression. In a reading community, the good and evil which the press may do are almost incalculable. How incumbent is it, then, on Christians to exert themselves to do the good, and to counteract the evil!

In answer to the second question, What is the best mode of employing the press in defence of religious truth? Mr. Barlow briefly reviews the different modes in which it is now employed, points out their deficiencies, and shows that a systematic publication of the best theological and religious works

by a body professedly organized for that purpose, is the most likely to effect all the objects to be desired. Periodicals, although exerting a wide influence over the religious public, are certainly not the most eligible means of diffusing religious knowledge. Their pieces, if original, are generally written with haste, frequently tinged with error, almost always superficial, and never of sufficient extent to allow a full examination in all its bearings of any one subject of religious debate. Their selections fall under the same objection as to brevity and partial bearing; or if of greater length, are so broken and scattered through different numbers, as to have their effect materially impaired. Tracts, such as they now are, are almost universally suited rather to the ignorant and uninformed, than to the man of partial information. They are necessarily too brief to take up the greater doctrines of Christianity with sufficient fulness, or to produce complete conviction in the inquiring mind. They have not the respectability, the durability, or the intrinsic importance of a book, especially if that book be the production of a well known author, and in external execution handsomely got up. It is true that tracts have many and great advantages peculiar to themselves, abundantly sufficient to warrant active exertion for their publication and distribution; but they cannot compete with works of the description which it is proposed to publish: these will move in a distinct and superior sphere, and finish the work which tracts commence.

In support of the position, that a society for the publication of the first class of theological and religious works will be productive of more good to the cause of religion generally, and in particular to the denomination by which it shall be supported, than either of the preceding modes of employing the press, we may appeal to the history of such societies already in existence. The Society for the Promotion of Christian Knowledge in England, the book concern of the Methodist society, and *the press of the* Foundling Hospital in *Halle, are illustrious* instances. The *first, it is true,* has never contemplated the extent of publication which the proposed society would embrace. It has confined itself to practical and doctrinal treatises of comparatively small bulk, of which it has distributed a prodigious number. Still, its success and extensive influence warrant us to expect at least equal results from a similar society, differing only in the greater extent of its operations. But the second instance is peculiarly instructive. The Methodist book concern, it is believed, is confined to no one species of works, provided they have a tendency to religious improvement and the promotion of the interests of the connexion. It has been one of the most useful instruments of advancing that connexion, has maintained an extensive influence over all its members, and has produced no small profit to its funds. The last of the institutions referred to, the press of the Foundling Hospital at Halle, needs only be named to the scholar acquainted with German literature, to recall to his mind the prodigious influence which it has had upon the theology of its country. It has been restricted to no particular class of books: theological works in the vernacular tongue, in Latin, Greek, and Hebrew—practical, doctrinal, and critical—have all issued from it in astonishing number and variety. At one time, its imprint on the titlepage was a passport to the library of every German divine, and almost an exclusive claim to notice. The influence which its publications have had in producing the taste for critical studies now so prevalent in Germany is generally acknowledged, although it is, with sorrow, owned to have been insufficient to prevent that taste from degenerating to mere sceptical disquisition and conjecture.

The whole argument cannot be better summed up than in the words of Mr. Barlow: "These examples should be no longer lost upon the Protestant Episcopal Church. The press should be employed both for the moral and pecuniary benefit of the church—not alone for the instruction of the poor, but of the higher and more neglected classes also—not in occasional publications merely, but in giving to the

public a continued series of the choicest works on subjects of morality and religion, which are to be found in our language—not merely to accomplish local and temporary objects, but to disseminate throughout the extensive field which this country now presents to the spiritual labourer, those sacred principles which we have received from our fathers; that the next age, if not the present, may reap from them an abundant harvest. It should derive its support, not from temporary and uncertain charities, but from permanent funds; and to insure their formation, there should be an appeal, not solely to the feeling of Christian benevolence, but to the strongest principles which influence the human mind." P. 7.

I could have wished to represent satisfactorily the third part of Mr. Barlow's pamphlet, by giving a detailed view of his plan, and of the many advantages it possesses, but my prescribed limits will not allow it. I must be contented with stating a few of its most prominent features, and some of the reasons why it is peculiarly deserving of the patronage of Episcopalians.

The society which Mr. Barlow proposes to establish, is to consist of persons subscribing to the formation of a permanent fund invested in stock, or bonds and mortgages, the interest of which only is to be applied to the objects of the society. This fund is to be raised by shares of $60 each, the property of which is to remain with the subscriber during life, and to entitle him to a copy of the publications of the society, which shall be at least three volumes, of 300 pages octavo, yearly—worth, at the lowest computation, $9. The management of the concerns of the society is to be vested in a board of managers, consisting of 50 members chosen by the society, of the bishops of the Protestant Episcopal Church, of the professors of the General Theological Seminary, and of patrons, or donors of $500 at one time. The selection of the publications of this society is to be committed to the house of bishops, and such persons as they may choose to associate with themselves. *The works published* may be *either original or selected,* as the bishops may think proper; but shall in all cases be published entire, notes of explanation or correction being added, if necessary. At the death of subscribers, the property of their shares shall merge in the society, the proceeds to be applied to its general objects, as the board of managers may direct; unless such death should take place before the subscriber shall have received works published by the society to the full amount of his subscription; in which case, the right of receiving the publications of the society shall be continued to his heirs, or to such persons as he may appoint, until the full value of the original subscription shall have been furnished. The general meetings of the society to be triennial, corresponding in time with those of the General Convention of the Protestant Episcopal Church. Alterations in the constitution only to be made by two-thirds of all the members at two successive meetings, and approved by the General Convention: on such occasions votes by proxy being allowed.

These leading features of the constitution of the proposed society, will enable the reader to judge of its magnitude of utility and extent. The *harmony* of the plan, its attention to the minutest details, and its careful provision for all contingencies and changes of situation and extent, cannot be represented without a minute detail. To obtain a correct idea of the whole—of its perfect feasibility and aptness for execution—of its admirable combination of individual remuneration with general benefit—the reader must have recourse to the pamphlet itself; and I will venture to say, he will not regret the trouble of the inquiry. He will find exhibited for his inspection and patronage, a plan, which promises him a certain and profitable return for the investment of an inconsiderable sum, while it enables him at the same time to contribute to a charitable institution of the most extended operation, and to support a system of moral machinery of the most gigantic power and certain effect. He will find, that by contributing $60, he will ensure to himself and his family a select collection of the most valuable theological works, while,

at his death, his contribution will be left a legacy, to be applied, in the first place, to the publication of works for gratuitous distribution among the poor, and, as the society shall increase in wealth, to the maintenance of missionaries in the destitute portions of our country.

I am much gratified to learn that Mr. Barlow has, after a very desultory application to a portion of the Episcopalians of South-Carolina, obtained subscriptions to the amount of $10,800; and counts among the patrons of his plan, many of the most respectable citizens in that state. I understand that he has arrived in this city, where he intends to prosecute his disinterested labours in procuring subscribers to the proposed society. Let the Episcopalians of New-York remember, that nothing can be done till at least $72,000 are subscribed, (the terms of subscription being, that no subscription is payable until that amount shall have been subscribed,) and that it is necessary to have the whole subscribed before the sitting of the next General Convention in November next. They would not refuse their patronage to a bookseller, who should issue proposals by no means equally advantageous with those now offered: will they refuse it, when it is to establish an institution which must infallibly exert a prodigious influence in favour of the best interests of Christianity, and of the church which they are proud to call their own? Let it not be said that a plan of the greatest importance to our church, and, if to her, to us, originated by the zeal, and handsomely set on foot by the liberality of our southern brethren, was smothered in its birth by *our* cold indifference. R. U.

For the Christian Journal.

General Theological Seminary.

Mr. Editor,

The General Theological Seminary is, without doubt, the most important institution of our church. The character and usefulness of her clergy, her own extension and prosperity, are deeply concerned in its success. But its funds are inade*quate, and its pupils* few. Episcopalians *have wealth, and* are liberal; and yet that *institution is suffered* to languish, which should have engaged the affections and drawn forth the contributions of our whole community.

In order to remedy this evil, we must understand its causes. To me they appear to be the following:—1. We have asked, or at least seemed to expect, large contributions, which few are able to give. 2. The system of agencies which has been adopted is slow, limited, and offensive, in its operations. 3. Some withhold their contributions, because they have no assurance that others will bear their part; and have reason to fear, therefore, that their own will be insufficient to accomplish the object in view.

Our proper course is a plain and obvious one. We should require small amounts, that the poor may contribute. We should bring the claims of this institution home to the bosom of every friend of the church. We should place before them some specific good which comes within their power to accomplish. We should give to each, some reasonable assurance of the co-operation of their brethren.

A mode of collecting funds for this institution has been recently pointed out, which seems to combine these advantages. It was adopted by the congregation of Claremont church, South-Carolina, where a society was formed to aid in the endowment of the seminary, and particularly by forming a scholarship in that institution. In the list of its members are the names of the venerable Judges Waties and James, Dr. Brownfield, Gov. Manning, and Huger, the friend of La Fayette. Their example has been commended by the convention of that diocese to the imitation of their sister churches, and to the favourable notice of the Trustees of the seminary. I am happy to learn that measures are now taking to form a similar society in St. Thomas's church in this city, and cannot but entertain the hope, that the concurrent example of this enterprizing congregation will induce others to do likewise.

The plan alluded to proposes, that each congregation of our church should organize itself into a *Theological Scholarship Society;* that each member should pay annually towards that object, from one dollar to five; that whatever is collected should be annually remitted to the treasurer of the Theological Seminary, until the scholarship be endowed; and that afterwards, when there shall be no claimant for the benefit entitled thereunto according to the usages of the institution, the proceeds of such funds shall be applicable to its general purposes, as the trustees may direct, until a claimant appears.

In this way the claims of the seminary may be brought distinctly and impressively before every individual of our communion:—There are few, if any congre-

gations who are not able to form such a society—few, if any individuals who are not able to meet this small demand. There are at least two hundred churches, it is believed, who would be found both able and willing to make this attempt, were they invited to do so; and the aggregate of their contributions would be a larger sum than has been collected in any one year. The average amount from each society would not be less probably than $100. Thus, without burdening a single individual, an annual revenue would be obtained of from ten to twenty thousand dollars.

Wherever a Scholarship Society is established, a congregation may be considered as engaged to furnish a candidate to enjoy their bounty. They who supply the funds, will not be negligent in providing the beneficiary who is to profit by them. Let Episcopalians attend to this suggestion. If they wish to have their seminary supplied with students, let them give to their brethren in every part of our country this kind of *interest* in it, and they will not be disappointed.

It has been objected to this mode of collecting funds, that it contemplates making a provision for the assistance of students more ample than is immediately necessary, while there exists a pressing want of funds for the support of professors. To this it may be answered, that professors may be found who will yet awhile serve the institution almost or altogether gratuitously. But indigent students are not likely to be aided by any other expedient: so that this latter species of help is demanded by the most pressing exigency.

While, therefore, there are necessitous students, it will be allowed, whatever injustice to the professors it may imply, that the aid of the scholar is most important to the church. And when there is no necessitous claimant, the funds which by this means would be provided, would be available to aid the common funds of the institution: so that they will be, as of right they ought, generally applied to the *most* important purpose; and when not needed for this, they are applicable to any other.

Again, the collection of funds for scholarships will oppose no obstacle to the necessary provision for professorships; but, on the other hand, encourage and facilitate it. The amount required is so small as to afford no pretext for declining a larger contribution to the same institution. Besides, all who contribute even this little, will become interested in its success, and therefore disposed to bear its burdens as far as they are able.

In order to bring about the establishment of these *societies, it is only necessary that the trustees of* the seminary should recommend the measure; that they should direct their treasurer to record the titles, and enter the annual payments of such societies as may be formed upon this plan, numbering them as they are reported to him, and publishing the titles, officers, and payments of each, in the Christian Journal; and that the city congregations should condescend to encourage those in the country, by doing the same thing, in the same humble way with themselves—by the formation of parish societies, and the annual payment of from one to five dollars by each individual.

It is evident that the rich and those in easy circumstances are able to do more, and are generally willing. In order to enable them to do this effectually, let *three large societies* be formed in the United States, each having in view the endowment of a professorship at $50,000, and let the subscription from each be $10 annually. Hundreds will be found willing to engage in those enterprises, and the annual aggregate of their subscriptions will amount to thousands.

The union of the two plans would probably produce from 20 to 30,000 dollars per annum. The possibility of such a result should be a sufficient reason for trying the experiment. One third part of this success would indeed be a more ample resource to that institution, than is likely to be provided by any other expedient.

I will only observe in conclusion, that it is of the highest importance to the friends of the church in this city, to encourage that financial policy which will engage in the support of this institution their brethren generally: it will otherwise, and at no distant period, become the burden exclusively of this neighbourhood—and it is one which you cannot well sustain.

W. B.

The Bishop of Quebec.

The Hon. and Right Rev. Dr. Stewart, lord bishop of Quebec, (younger brother of the earl of Galloway,) arrived on Saturday, the 20th May, in the *Pacific*. We have been furnished by Bishop Hobart with the following extract from a sermon preached at his consecration, by Dr. Madan, prebendary of Lincoln:—

"It is really a circumstance of high gratification to our feelings, to observe what happy results will sometimes arise from causes unforeseen.

"Twenty years ago, (or nearly so,) without a view or a thought of professional advantages, but with a willing expenditure of his own income, the zealous champion

buckled on his armour, the whole armour of God, his loins girt about with truth, and having on the breastplate of righteousness, his feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. Wholly regardless of personal dangers and discomforts, whether from the immense ocean, the severe climate, or from a state of temporary exile, he went boldly forth and began his pious work. We cannot trace him through his various labours; we cannot enumerate his disinterested sacrifices; we cannot duly estimate the extent or the magnitude of his services! The annual reports of our venerable society may give an outline of the liberal system on which he has been acting for many years past; that of establishing the fear and the worship of God; that of promoting the erection of churches, and of houses for their ministers; and, in short, by donations, by collections, by the most active exertions, whether in Canada or in England, straining every nerve to assist the well-being, the mental improvement, the spiritual edification of those friendly and valuable provinces, so happily connected with this country. Ever ready to dispense the blessings of Christianity, the special missionary went forth, and traversed many thousand miles, to animate, to encourage, to instruct and comfort the Christian families around him, wheresoever they might be scattered! In journeyings often, in perils of water, in weariness and painfulness, in hunger and thirst, wandering across the trackless desert, or penetrating the gloomy forest, that he might communicate to them who were walking in darkness the means of salvation, the light of life. He literally might be said to have upon him the care of all the churches; and (as in the instance of his great prototype) he strove abundantly to render the Gentiles fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Bright and glorious is the prospect now before him, in the ripening harvest to which he is called!"

On Sunday morning the bishop preached, at the request of Bishop Hobart, the rector, at Trinity church; on which occasion morning prayer was read by the Rev. Mr. Onderdonk, one of the assistant ministers, and the communion service by the bishop, except the epistle, which was read by Bishop Hobart; and in the afternoon attended *at All-Saints' chapel* with Bishop Hobart, *who administered* confirmation. *His lordship left the city* in the steamboat on Wednesday morning, on his way to Quebec, accompanied by his chaplain, the Rev. Mr. Morgell, and by the Rev. Mr. Hudson, chaplain to the British forces at Kingston. We hope we may be allowed to congratulate the church in Canada on her enjoying the services of a bishop distinguished for his apostolic character, and for his zealous and disinterested labours in his former station as a missionary.

Acknowledgment.

The librarian of the General Theological Seminary of the Protestant Episcopal Church acknowledges the receipt of the following donations to the library during the months of April and May, 1826.

From the Rev. H. L. F. Péneveyre, D. D.; a collection of French theological works, comprising the Sermons of De Joux, Chaillet, Vernede, Goepp, Durand, Celerier, Petitpierre, Mourier, Werenfels, Lullin, Bugnion, Vernes, Gallatin, Bertrand, Chatelain, Saurin, Massillon, and Bourdaloue; the Works of Barnaud, Chavannes, Mallet, Quesnel, Abbadie, Ostervald, Formey, &c. &c.: forming in all 8 vols. in 4to, 87 in 8vo, 102 in 12mo, and 4 in 24mo.

From the Rev. T. H. Horne, of England; Horne's Deism Refuted, 7th ed. 8vo.

From the Rev. George Holden, A. M., of Halsall, England; Holden's Attempt to illustrate the Book of Proverbs, 8vo; Holden's Attempt to illustrate the Book of Ecclesiastes, 8vo; Holden's Scripture Testimonies to the Divinity of Christ, 8vo; Holden's Dissertation on the Fall of Man, 8vo; Holden on the Christian Sabbath, 8vo.

From R. Whittingham; 14 vols. in 8vo, and 6 in 12mo.

From Mr. B. Hutchins; J. A. Turretini Historiæ Ecclesiasticæ Compendium, 8vo.

Statistics.

The following curious statistical account is given in the Cassel Almanack for the year 1826:—

The 100 most populous cities on the globe, are Jeddo in Japan, 1,680,000 inhabitants; Pekin, 1,500,000; London, 1,274,000; Hans Ischen, 1,100,000; Calcutta, 900,000; Madras, 817,000; Nankin, 800,000; Conge Ischen, 800,000; Paris, 717,500; Wuts Chani, 600,000; Constantinople, 597,800; Benares, 530,000; Kio, 520,926; Su Ischen, 500,000; Houng Ischen, 500,000, &c. &c. The fortieth on the list is Berlin, containing 193,000, and

the last Bristol, 87,800. Among the 100 cities, three contain more than a million; nine from half a million to one million; 23 from 200,000 to 500,000; 56 from one to 200,000; six from 87 to 100,000. Of these 100 cities, 58 are in Asia and 32 in Europe; of which four are in Germany, four in France, five in Italy, eight in England, three in Spain, five in Africa, and five in America.

A list of the population of 94 states is given; the following is an extract:—

China, 264,500,000; British empire, 136,500,000; Russia, 59,000,000; Japan, 40,500,000; France, 31,500,000; Austria, 30,000,000; Turkish empire, 24,500,000; Anam, 23,000,000; Spain, 15,000,000; Morocco, 15,000,000; Persia, 13,500,000; Afghanistan, 12,800,000; Low Countries, 12,800,000; Burmese, 12,000,000; Corea, 12,000,000; Thibet, 12,000,000; Prussia, 11,370,000; United States, 10,645,000; Naples, 7,500,000; Brazil, 5,500,000. The principality of Lichtenstein contains the smallest number of inhabitants out of 94 states, having only 5,800 inhabitants.

The whole population of the world, the surface of which has been estimated at 197 million square miles by some, and 199 million by others, as nearly as could be accurately ascertained, is thought to be from 700 to 750,000,000.

Franklin's Legacy to Mechanics.

Among the charities of Philadelphia, may be enumerated the bequest of Dr. Franklin to the corporation of the city, for the purpose of lending small sums "to such young unmarried artificers, under the age of twenty-five, as have served an apprenticeship in the city, and faithfully fulfilled the duties required in their indentures." The legacy amounted to 1000*l.* No loan to one person is to exceed 60*l.*, nor to be less than 15*l.* The interest paid by the borrower is 5*l. per cent.*; and he is required to give a bond with two sureties for the repayment of the money. The present amount of the sum, including interest due, is $17,596, being an increase of $13,152. Dr. Franklin calculated, that, at the end of 100 years, it would amount to 131,000*l.*, or $580,640; of which he directed that 100,000*l.* should be applied to public purposes, and the balance of 31,000*l.* left to accumulate for another century, at the end of which period it will amount to four millions of pounds sterling; which sum is to be divided between the inhabitants of Philadelphia and the state of Pennsylvania.

Fire-proof Wood.

A composition has been discovered by Dr. Fuchs, *member of the Academy of Science at Munich, whereby wood is rendered incombustible.* The composition is made of granulated earth, which has been previously well washed in a solution of caustic alkali, and cleared from every heterogeneous matter. This mixture, which is not decomposed by either fire or water, being spread on the wood, forms a kind of vitreous coat, which is also proof against each of these opposing elements. The building committee of the royal theatre in that city, has made two public experiments on small buildings, six or eight feet long, and of a proportionate height—one covered with the composition, the other left as usual: the fire was kindled in each equally: that not covered with the composition was quickly consumed, the other remained perfect and entire. The cost of this process is trifling—only about 20d. per 100 square feet. The theatre has been submitted to the process, containing nearly 400,000 square feet. The late Earl Stanhope made some very successful experiments of the kind: he coated a building with a mixture of sand and glue, which proved completely fire-proof.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The board of directors of this society held their annual meeting in the vestry of St. James's church, Philadelphia, on Thursday and Friday, the 19th and 20th of May. The treasurer's accounts for the past year were examined and allowed, and an executive committee appointed to act until the triennial meeting of the society in November next, with directions to ascertain a suitable place for the labours of a Protestant Episcopal missionary in South-America. The Rev. Levi S. Ives, (South Front-street, Philadelphia,) was chosen corresponding secretary, in place of the Rev. George Boyd, resigned. About $2000 have been expended during the past year, in aid of missions in Michigan, Missouri, and other parts of the western states.—*Church Register.*

Confirmations.

Bishop Hobart continued the administration of the ordinance of confirmation in this city during the months of April and May, as follows: viz. Sunday, April 9, in the afternoon, at St. Stephen's, when 97 were confirmed. On Sunday the 16th, in the afternoon, at Zion church, when 93 were confirmed, of which number 21 were teachers in the Sunday school. On the next Sunday, the 23d, in the morning at St. Mark's, when 27 received that holy rite; and in the afternoon at Du St. Esprit, when 18 were confirmed. On Sunday the 7th May, at St. Philip's, when 113 were confirmed; and on Sunday the 21st, at the chapel of All-Saints, when 14 partook of that ordinance. On these occasions the

bishop preached a sermon and delivered an appropriate address to the recipients. It gives us pleasure to notice the number confirmed at St. Philip's, the church of the coloured people, as an evidence of the blessing of God on the labours of its assiduous and excellent pastor, the Rev. Peter Williams, (a man of colour,) whom, we are happy to be informed, it is soon the intention of the bishop to admit to priests' orders.

Ordinations.

In St. Michael's church, Bristol, Rhode-Island, on Sunday, the 23d April, Mr. John Bristed was admitted to the holy order of deacons by the Right Rev. Alexander V. Griswold, D. D., bishop of the Eastern Diocese. Morning prayers were read by the Rev. Mr. Peck, and a sermon delivered by the Rev. Benjamin B. Smith, rector of St. Stephen's church, Middlebury, Vermont, from 2 Cor. xii. 14, "*I seek not yours, but you.*"—*Philadelphia Recorder, May* 13, 1826.

On Tuesday, the 2d of May, an ordination was held at St. John's church, Yonkers, by the Right Rev. Bishop Hobart, and Mr. Smith Pyne and Mr. Edward Davis admitted to the holy order of deacons; and the Rev. John West, deacon, the minister of that church, admitted to the holy order of priests.

On Thursday, the 11th May, in Christ church, Reading, during the session of the convention of Pennsylvania, the Right Rev. Bishop White admitted the Rev. William Eldred, deacon, missionary in Columbia and Lycoming counties, to the holy order of priests; and at the same time Mr. W. R. Bowman was admitted to the holy order of deacons. Morning prayer was read by the Rev. George Weller, of Philadelphia; and the sermon preached by the Rev. Jehu C. Clay, rector of St. James's, Perkiomen, and St. John's, Norristown. The communion was administered by the bishop.

The Right Rev. Shute Barrington, bishop of Durham, died on the 25th of March last, at the advanced age of *ninety-two* years, having worn the mitre for nearly sixty years. He was an exemplary Christian, a highly respectable divine, and an able and perspicuous writer. He is to be succeeded in the bishopric by Dr. Van Mildert, the bishop of Landaff; and the vacant see is to be filled by Dr. C. Sumner.

We readily comply with the request of friend in giving place to the following lines

On the Death of a Child.

There is a flower to summer known,
Whose leaf will fade as soon as blown;
Yet, for the transient space it lives,
So rich a breath its blossom gives,
It seems embodying all the powers
Of fragrance rare, that other flowers
Have breath'd throughout their longer prim
In the brief moment of its time.

So bloom'd our *Arabella* here;
Scarce did the bud of life appear,
When lo, in childhood's opening hour,
Death prey'd upon that charming flower!
Yet, like the aloe's short-lived bloom,
Her soul exhaled such strong perfume,
That, centred in her life, appears
All that would bless and charm for years.

In all she did, or spoke, or sung,
A nameless spell about her hung,
An air so sweet, it seem'd to tell
She was not long on earth to dwell.
Whether the joy, devoid of guile,
Dimpled her mouth with pleasure's smile,
As the light frolic she pursued
That suits with childhood's happy mood;
Or when she tried each infant art
To wind about her parent's heart,
Would prim her little lips and smile,
Full pleased with her successful wile;
Or when upon her bended knee,
From the blest lips of purity,
With folded hands and pious air
She breath'd to Heaven her holy prayer;
Or when her gentle voice would raise,
In notes of love, her Saviour's praise,
And soft this sacred lay would sing,
"Sweet is the work, my God, my King."
In all a lovely spirit shone,
Too heavenly for the world to own!

Alas! her tuneful, warbling breath
Is hush'd—for ever hush'd in death:
And that still heart within the bier
Can feel not e'en a parent's tear!
But faith will raise the streaming eye
To worlds where nought can ever die,
Where the young cherub waves her wings,
And her eternal anthem sings,
And waits the hour, when those who mourn
Like her, shall be to glory borne.

Calendar for July, 1826.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.
23. Ninth Sunday after Trinity.
25. St. James the Apostle.
30. Tenth Sunday after Trinity.

The correspondence between the vestry of the church Du St. Esprit and their late pastor, the Rev. Dr. Péneveyre, is necessarily deferred until our next.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 7.] JULY, 1826. [Vol. X.

For the Christian Journal.

Gleanings.—No. IV.

RIGHTS OF CONSCIENCE.

The rights of conscience are one thing, the claims of self are another; the latter is often, very often, found in the disguise of the former If a man plead conscience when he is transgressing human statutes, his plea is given to the winds; and he is whipt out of his conscience, or fined out of it, or in some way punished out of it; and every one looks on with approbation. But if the same man plead conscience for disregarding some ordinance or appointment of God—then—the case is very different—his conscience is to be *religiously respected;* he not only escapes all human punishment, which is right; but he also escapes all censure, which (I am not afraid to speak out) is wrong. Toleration is just and proper, because men have no right to force each other to believe this or that: but it is a grievous mistake to suppose, that, since human laws inflict no penalty on a given opinion, that opinion is "accepted and allowed before God." The toleration of a tenet only implies that the tenet is not dangerous to the state; it would be folly to argue from thence that the said tenet is not dangerous to the soul. Toleration defines and concedes the rights of conscience proper among men: surely it is self-evident that *such* a concession is not to be pleaded before God.

I have often wished there were some good treatise on this and its collateral subjects,—some able illustration that would enable every one to distinguish between fancies and opinions, between self and conscience. A full treatise of this kind is not, I believe, to be found; there are only occasional and detached *remarks in point in various works.*—*The object of this number* is to present to my readers the thoughts of Mr. Baxter on the subject. Yes—Mr. Baxter—one, whose *course* showed very little of the disposition to yield one jot or tittle of what he chose to name conscience—yet whose *casuistry* on the subject is wonderfully correct and judicious. Mr Baxter probably intended his remarks to apply to some of the fiercer and wilder sectaries of that age; greatly would he be surprised should we churchmen avow that they are not without force as directed against some of the stubborn Puritans—yes, against some other stubborn religionists, whether called by that or any other name. Mr. Baxter's authority is almost an *argumentum ad hominem* for these classes of our brethren.

My quotation is from a work of Mr. Baxter's, entitled "A Christian Directory"—folio edition of his Practical Works, vol. i. page 107.—The style is of course somewhat antiquated.

"§ 31, Direct. 27.—*Make not your own judgments or consciences your law or the maker of your duty; which is but the discerner of the law of God, and of the duty which he maketh you, and of your own obedience or disobedience to him.* There is a dangerous error grown too common in the world, that a man is bound to do every thing which his conscience telleth him is the will of God; and that every man must obey his conscience, as if it were the lawgiver of the world; whereas indeed it is not ourselves, but God that is our lawgiver. And conscience is not appointed or authorized to make us any duty which God hath not made us, but only to discern the law of God, and call upon us to observe it. And an erring conscience is not to be obeyed, but to be better informed, and brought to a righter performance of its office.

"§ 32. In prosecution of this Di-

rection, I shall here answer several cases about doubting.

"Quest. 1. *What if I doubt whether a thing be a duty and good work or not? Must I do it while I doubt? Nay, what if I am uncertain whether it be duty or sin?*

"*Answ.* 1. In all these cases about an erring or doubting conscience, forget not to distinguish between the *being* of a duty and the *knowledge* of a duty; and remember that the first question is, *whether this be my duty?* and the next, *how I may discern it to be my duty?* And that God giveth it the *being* by his law, and conscience is but to know and use it: and that God changeth not his *law* and our *duty*, as oft as our opinions change about it. The obligation of the law is still the same, though our consciences err in apprehending it otherwise. Therefore if God command you a duty, and your opinion be that he doth not command it, or that he forbids it, and so that it is no duty, or that it is a sin, it doth not follow that indeed God commands it not because you think so: else it were no error in you, nor could it be possible to err, if the thing become true because you think it to be true. God commandeth you to love him and to worship him, to nourish your children, and obey the higher powers, &c. And do you think that you shall be discharged from all these duties, and allowed to be prophane or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so?—2. Your *error* is a sin itself: and do you think that one sin must warrant another? or that sin can discharge you from your duty and disannul the law?—3. You are a *subject* to God, and not a king to yourself: and therefore you must obey his laws, and not make new ones.

"§ 33, Quest. 2. *But is it not every man's duty to obey his conscience?*

"*Answ.* No: it is no man's duty to obey his conscience in an error, when it contradicteth the command of God: conscience is but a discerner of God's command, and not at all to be *obeyed strictly* as a commander; but *it is to be obeyed* in a larger sense, *that is, to be followed* wherever it truly discerneth the command of God. It is our duty *to lay by* our error, and *seek* the *cure* of it till we *attain* it, and not to *obey* it.

"§ 34, Quest. 3. *But is it not a sin for a man to go against his conscience?*

"*Answ.* Yes: not because conscience hath any authority to make laws for you; but because interpretatively you go against God. For you are bound to obey God in all things: and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally, though not materially: the matter of obedience is the thing commanded: the form of obedience is our doing the thing because it is commanded; when the authority of the commander causeth us to do it. Now you reject the authority of God, when you reject that which you think he commandeth, though he did not.

* * * * * *

"—if God's authority had moved you as it should have done, to diligent inquiry and use of all appointed means, and to the avoiding of all the causes of error, you had never erred about your duty. * * *

"§ 36, Quest. 5. *But if it be a sin to go against my conscience, must I not avoid that sin by obeying it? Would you have me sin?*

"*Answ.* You must avoid the sin *by changing your judgment*, and not by obeying it: for that is but to avoid one sin by committing another. An erring judgment is neither obeyed nor disobeyed without sin: it can make you sin, though it cannot make you duty.* It doth ensnare, though not oblige. If you follow it, you break the law of God in doing that which he forbids you. So that there is no attaining to innocence any other way but by coming first to know your duty, and then to do it. If you command your servant to weed your corn, and he mistake you, and verily thinks that you bid him pull up the *corn*, and not the weeds; what now should he do? shall he *follow* his judgment, or *go against* it? *Neither;* but *change* it, and then *follow* it: and

* The meaning of the above clause is—an erring judgment "can make what you do to be sin, though it cannot make what you do to be duty."

to that end inquire further of your mind till he be better informed: and no way else will serve the turn.

"§ 37, Quest. 6. *Seeing no man that erreth, doth know or think that he erreth, (for that is a contradiction,) how can I lay by that opinion, or strive against it, which I take to be the truth?*

"*Answ.* It is your sin that you take a falsehood to be a truth: God hath appointed means for the cure of blindness and error as well as other sins; or else the world were in a miserable case. Come into the light with due self-suspicion and impartiality, and diligently use all God's means, and avoid the causes of deceit and error, and the light of truth will at once show you the truth, and show you that *before you erred.* In the meantime sin will be sin, though you take it to be duty, or no sin.

"§ 38, Quest. 7. *But seeing he that knoweth his master's will and doth it not, shall be beaten with many stripes; and he that knoweth it not, with few; is it not my duty chiefly to avoid the many stripes, by avoiding sinning against my conscience or knowledge?*

"*Answ.* 1. Your duty is to avoid both; and if both were not sinful, they would not both be punished with stripes.—2. Your conscience is not your *knowledge* when you err, but your *ignorance.* Conscience, as it signifieth the *faculty* of knowing, may be said to be conscience when it erreth; as reason is reason in the *faculty* when we err. And conscience, as to an erring act, may be called conscience so far as there is any true knowledge in the act; (as a man is said to see when he misjudgeth of colours, or to reason when he argueth amiss;) but so far as it erreth, it is no conscience in act at all: for conscience is science, and not nescience. You sin against your knowledge, when you sin against a well informed conscience; but you sin in ignorance, when you sin against an erring conscience.—3. And if the question be not what is your duty, but which is the smaller sin—then it is true, that *ceteris paribus* it is a greater sin to go against your judgment than to follow it. But yet other *imparities* in matter and circumstances may be an exception against this rule.

"§ 39, Quest. 8. *But it is not possible for every man presently to know all his duty, and to avoid all error about his duty. Knowledge must be got in time: all men are ignorant in many things: should I not then in the mean time follow my conscience?*

"*Answ.* 1. Your ignorance is *culpable* or *not culpable.* If it be not culpable, the thing which you are ignorant of is not *your duty.* If culpable, (which is the case supposed,) as you brought yourself to that difficulty of knowing, so it will remain your sin till it be cured: and one sin will not warrant another. And all that time you are under a *double command:* the one is to know (and use the means of knowledge); the other is to do the thing commanded. So that how long soever you remain in error you remain in sin; and are not under an obligation to *follow* your error, but first to know and then to do the contrary duty.—2. And as long as you keep yourself in a necessity or way of sinning, you must call it sin as it is, and not call it duty: it is not your *duty* to choose a *lesser sin* before a greater, but to refuse, and avoid both the *lesser* and the *greater.*" &c. &c.

Mr. Baxter sets truth above private conscience, and gives no quarter to those who set conscience above truth.

Truth is one—it cannot favour both sides of a question fairly stated. The Papist and the Protestant each plead conscience; this plea is nothing—we are only to ask, which of them has the truth? The Socinian and Trinitarian—the Calvinist and Anti-calvinist—the Presbyterian and Episcopalian—the enthusiastic and the calm Christian—the fanatical and the rational—to say nothing of the infidel—all, all plead conscience:—which of them has the truth? God may excuse involuntary error; but we must not argue from the divine forbearance that error is no fault: if the pardon of error places it on a level with truth, should not the pardon of sin place *it* on a level with innocence?

In the beginning of this article I contrasted the rights of conscience with the claims of self. Is there not a great deal of self, in a latent form, in the

case of those who are most clamorous for the supremacy of individual conscience? is there not much of the pride of opinion? The pride of opinion (in religious matters) is spiritual selfishness and spiritual sin, just as the pride of beauty or of grandeur is sensual selfishness and sensual sin.

GLEANER.

For the Christian Journal.

Miscellanea Theologica.—No. VI.

My last number was occupied with an abridged statement of some modern objections to the liturgy of the Church of England, together with an examination of the applicability of these objections to the Book of Common Prayer set forth by the Protestant Episcopal Church in the United States. The interesting nature of the subject, and the satisfactory result of the inquiries already made, have encouraged me to extend my remarks through another number.

In the baptismal service as it stands in the English liturgy, the author whose suggestions of improvement have afforded occasion for my remarks, does not consider any alteration requisite. "Some," he observes, "condemn it, because it asserts that regeneration invariably takes place wherever baptism is duly administered. But as we are fully convinced, after a candid and impartial examination of the whole liturgy, articles, and homilies of the church, that such is her doctrine, we see not what right men have to find fault with her for inculcating that doctrine in her baptismal service." But after this approbation of the office, he proceeds to object strenuously to its administration in the English Church, in so far as parents are not permitted to stand as sponsors for their children. But this is the requisition of a canon, and of course has no bearing upon the service as contained in the Book of Common Prayer, even in that of the English Church. In *ours*, by the second prefatory rubric, parents are *expressly* admitted as sponsors for their *children*.

To the order of confirmation two objections are made. The first, relating to the manner of its administration, is entirely of local reference, and is so far from affecting our parochial confirmations, that it even does not apply to every part of England. The second is more serious, and the more worthy of our notice, as it applies equally to the order of confirmation adopted by the Protestant Episcopal Church of the United States, as to that of the Church of England. To use the words of the author: "The first prayer which is pronounced by the bishop might, we conceive, be thrown into a more perfect form; not because it contains any thing really erroneous, but because its interpretation has been always, and always will be, misunderstood by the vulgar. Educated and reflecting men know perfectly, that though the bishop declares of several hundred persons,* that 'God has given unto them forgiveness of all their sins,' he by no means intends to declare these persons in a state of positive reconciliation with their Maker. The allusion simply is to the rite of baptism previously received, and to the benefits, be they what they may, which accrue from its reception. It ought likewise to be remembered, that the whole ceremony is copied from a similar ceremony which was in use during the early ages of Christianity, when the great body of the converts were adults, and when no man was baptized, until after he had given some proof of the soundness of his faith, and a reformation in his morals. Then it was that baptism was administered; immediately after which, or as soon after as circumstances would allow, the solemn benediction of the bishop was conferred. But the practice of the church, in the first of these cases, has entirely changed. With very few exceptions, all men are baptized in their infancy; many years elapse (we have known threescore and ten elapse) between the reception of baptism and confirmation; and hence it is, that an expression which, had it been employed fifteen or sixteen hundred years ago,

* This alludes to the administrations of the rite in England, where the young of many parishes are convened in some central situation, and there confirmed en masse. The objection, however, loses none of its force when applied to parochial confirmations.

would have run no risk of misinterpretation, is never uttered in these days without being partially misunderstood. We cannot see any thing derogatory to the dignity of the church in new modelling that prayer."

If there is ought in the preceding passage with which I cannot perfectly agree, it is the part in which the writer limits the misinterpretation of the prayer in question to "the vulgar," and supposes that all "educated and reflecting men know perfectly" the true import of the ambiguous passage. This is taking for granted that all such persons are thoroughly acquainted with the doctrine of the Church of England and the Protestant Episcopal Church in the United States respecting the nature and effects of baptism, and supposing them to be devoid of all peculiar opinions respecting the rite of confirmation, the nature of justification, assurance of pardon, &c. &c. The writer indeed corrects himself at the expense of his consistency, when, towards the close of the passage, he says that the expression in question "is never uttered without being partially misunderstood." I myself have known, during the late period of confirmation in this city, a pious and intelligent individual, "an educated and reflecting man," who having determined to receive confirmation, had almost been deterred from fulfilling his determination by a misapprehension of this very passage. Not having been bred up in the bosom of our church, nor having received a perfect instruction in her doctrines, he retained some peculiar notions respecting assurance of forgiveness of sins, and on perusing this part of the office in which he was about to participate, conceived that it implied that none but such as had received such assurance were fit subjects for the rite, or could conscientiously participate in it. Fortunately his scruples became known, and were removed; not, however, before they had effected an incipient disgust at some fancied improprieties in the usual administration of this rite, which bid fair in time to create a disrelish for the offices and peculiar doctrines of the church. I have no doubt that other such cases have frequently occurred, and only fear that they may not have been equally harmless in their result.

I know that satisfactory explanations of this passage have been given by Secker and other writers on the Office of Confirmation: but how many are there among those liable to be misled, who can be supposed to have access to such works? How many of those who would be disposed to wrest this passage in support of a favourite dogma, would be checked by such explanations, if known? On the whole, I cannot but wish that the wisdom of the framers of our Prayer Book had instigated them to make some alteration in this passage, and would fain hope that it may even yet be effected.

But this is the *only one* of all the improvements in the English liturgy suggested by the writer whose essay has occasioned these remarks, which has not been made previously to the adoption of that liturgy by the Protestant Episcopal Church in the United States To the form of matrimony, he, with almost every other modern writer on the subject, makes many and strong objections. This, in our book, is almost entirely changed. He thinks the positive form of absolution in the English service for the Visitation of the Sick, objectionable, on account of its liability to misinterpretation and abuse. It is omitted in *our* Book of Common Prayer. The Burial Service, which, as it stands in the English book, is thought by many to be too positive for indiscriminate use, is devested of its obnoxious features in our book. The form of Ordering Priests, "Receive the Holy Ghost," &c., which some scrupulous spirits have thought to contain an assumption of power too great for any age posterior to that of the apostles, although retained in our service, may be changed for another, at the discretion of the officiating bishop.

Thus it appears, that of all the objections brought against the liturgy of the Church of England by the advocates of a reformation in that church, there is *but one* which applies to our liturgy. It follows, of course, that those who contend that changes are necessary in our forms, are entirely destitu

of support from their fellow-reformers beyond the Atlantic. There may be, and probably there are, some whose demands exceed those of the writer whom I have selected as a specimen, but *the sincere friends* of the established church are generally even less exorbitant in their requisitions.

Viewing our liturgy in the light in which the foregoing comparison must have presented it to the reader—as purer than that of the mother church, to an extent equal to the hopes and wishes of the warmest friends of reformation in that church, I am now still more than ever disposed to exclaim—Here

"All change is perilous, all chaunce unsound."

P. D. G.

For the Christian Journal.

Abstract of the Journal of the Proceedings of the Tenth Annual Convention of the Protestant Episcopal Church in the State of North-Carolina, holden in St. Matthew's Church, Hillsborough, on Thursday, May 18th, Friday, May 19th, Saturday, May 20th, and Monday, May 22d, 1826.

THE convention was attended by the Right Rev. Bishop Ravenscroft, and eight clerical and twenty-one lay delegates, representing fourteen parishes. The Rev. Richard S. Mason, rector of Christ church, Newbern, was chosen secretary; and Mr. Walker Anderson assistant secretary, for the purpose of expediting the publication of the journals.—Morning prayer was performed by the Rev. Henry M. Mason, rector of St. John's church, Fayetteville; and the sermon preached by the Rev. Adam Empie, rector of St. James's church, Wilmington.—After service, Bishop Ravenscroft delivered the

EPISCOPAL JOURNAL.

With renewed and increased cause of thankfulness to the great Head of the church, and Disposer of all events in this world, to the advancement of his pure and undefiled religion, we are again permitted, *my clerical* and lay brethren, to unite *our counsels* and our efforts to promote *the same glorious* and gracious purpose. *And as the* divine mercy is pleased to continue thus favourable to us, I trust it will prove an additional ground of increased exertion on our part, to give ourselves heartily to the fulfilment of those duties which are intrusted to the representatives of the church, by the various congregations in this diocese. And this body, to which is committed such high and holy interests, will enter upon them, I doubt not, with such a reverend impression of their importance, such a deep sense of their personal responsibility, and such a firm dependence on divine direction, as shall ensure a happy and profitable issue to its labours, in the continuance of the divine blessing upon the exertions put forth for the advancement of the Redeemer's kingdom in this portion of the Lord's vineyard.

Full of this hope, my reverend and lay brethren, I now proceed to lay before you the state of the church in this diocese, as presented to my observation, in my visits to the different congregations of which it is composed, during the past conventional year.

The intended course of my episcopal visits for the previous year having been interrupted by sickness, as mentioned in my address to the last convention, my first object, after the adjournment of the convention which met in Washington, was to supply this deficiency. On the 26th April accordingly I left Washington for Edenton, accompanied by the Rev. Mr Avery, and the Rev. Mr. Pierson. In passing through the town of Plymouth, the application of some of the inhabitants of the place was complied with, and divine service was performed, and a sermon preached in the court-house, by candle light, to a respectable and attentive congregation.

On the next day, opportunity was taken to pay a visit to Mrs. Pettigrew, the aged widow of the Rev. Mr. Pettigrew, formerly bishop elect of this diocese. To this I was prompted, as well by my own feelings, as by the respect conceived to be due from the diocese at large, to the relict of one who was thought worthy to preside over the interests of this branch of the church of Christ, and which I felt perfectly sure it would be pleased to manifest through its present representative. To this venerable lady the attention thus shown was most grateful, and none the less so from being altogether unlooked for; while to myself it was more than gratifying; because, to the satisfaction arising from the performance of what is believed to be a duty, was added the assurance, that the church has yet many friends remaining in that immediate neighbourhood, who want only the opportunity to return again to those services in which they were raised, but of which they have long been deprived. They have a neat little church, in perfect repair, built by Mr. Pettigrew,

in which the Methodists occasionally officiate, and on whose ministrations the members of the church are compelled by necessity to attend. On the next day I took leave of Mrs. Pettigrew, and arrived in Edenton in the afternoon.

On the 29th, divine service was performed in the afternoon in St. Paul's church, Edenton, by the Rev. Mr. Pierson, and a sermon preached by myself. On the 30th, the usual services were performed in the forenoon, after which I preached and confirmed five persons. Sunday, May the 1st, morning prayer was read by the Rev. Mr. Pierson, after which I preached and administered the holy communion. In the afternoon, the usual services, with a sermon by myself, were afforded to the congregation, which was both numerous and attentive.

On the 2d May, I left Edenton for Elizabeth City, accompanied by the Rev. Mr. Avery, and the Rev. Mr. Pierson. On the 3d, divine service was performed in the court-house in the forenoon, after which I confirmed nine persons, preached, and administered the communion to 10 communicants. In the evening the service was repeated, with a sermon by myself. On the 4th, returned to Edenton, and on the way performed divine service, and preached to a small congregation in Hertford.

May the 5th, left Edenton, in company with the Rev. Mr. Pierson, for Bath.

May 8th, divine service was performed in the forenoon, at Bath, by the Rev. Mr. Pierson, after which I administered the rite of confirmation to 26 persons, preached a sermon and administered the holy communion. During the whole of the services, I was much gratified with the orderly deportment of a large congregation, and with the devout and deep interest manifested by the members of the church in all that pertains to her order and worship.

On the next day, the 9th, proceeded to Zion chapel. Fourteen persons were confirmed, and a sermon preached by myself to a large and attentive congregation. In the evening went on to Washington.

May 10th, in St. Peter's church, Washington, morning prayer was read by the Rev. Mr. Pierson. Five persons were confirmed, and a sermon preached by myself. In the evening service was again performed by Mr. Pierson, and a sermon preached by myself.

May 11th, proceeded to Trinity chapel, where, after divine service, I confirmed 12 persons, preached, and administered the holy communion. In the evening returned to Washington.

May 12th, left Washington for Raleigh, by way of Greenville and Tarborough, at both of which places appointments had been made. In the evening of the 12th, *preached in Greenville to a small congregation, composed chiefly of* the residents of the village, but few Episcopalians, and those few nearly strangers to their own services, from long disuse. There is, however, a spirit abiding with them, which may yet cause this remnant again to take root and flourish, and become mighty, in showing forth the praises of their God and Saviour.

May 13th, proceeded to Tarborough, and on the evening of the 14th performed divine service, and preached to an attentive collection of people.

Sunday, May 15th, performed divine service, and preached both forenoon and afternoon to a large and attentive congregation. The prospects of the church in this place are dark and distant.

May 16th, left Tarborough for Raleigh, where I arrived on the 17th.

May the 30th, having remained with my parishioners in Raleigh two Sundays, I set out once more to visit the congregations in Wilmington and Fayetteville, and arrived in Wilmington on June the 1st.

June 2d, in the evening performed divine service, and preached to an attentive congregation.

June 3d, the intended services for the evening of this day were prevented by a most violent storm of mind and rain.

June 4th, in the evening performed divine service, and preached to a small but engaged congregation; the effects of the storm and the dampness of the night causing many to remain at home.

Sunday, June 5th, morning prayer was offered by the Rev. Mr. Empie and a full congregation; after which I confirmed three persons, and administered the holy communion to upwards of 80 communicants.

Sunday evening divine service was performed by myself, and a sermon preached.

June 7th, left Wilmington for Fayetteville, and arrived the same day.

June 9th, evening service was performed by the Rev. H. M. Mason; after which I preached to an attentive audience.

June 10th, evening service by the Rev. Mr. Mason, and a sermon by myself.

June 11th, examined the candidates for confirmation, at the request of Mr. Mason; and after divine service by him in the evening, baptized one adult, confirmed six persons, and preached to a numerous congregation.

Sunday, June 12th, morning prayer was read by the Rev. Mr. H. Mason; after which I preached and administered the holy communion.

In the afternoon, the service was performed by the Rev. Mr. Mason; after which I baptized 3 infants, and preached.

June 14th, I returned to Raleigh.

As this concludes the tour of duty which ought to have been performed during the previous year, but was interrupted by an attack of sickness, I think it

right to notice it, that it may be referred to its proper place, in that estimate of the advancement of the church which this convention will feel itself bound to inquire into. In this inquiry it will not escape their notice, of what importance it is to the cause we have in hand, that the convention should not become stationary, but be transferred from place to place, according as it shall best subserve the general interests of the diocese. Of the propriety of this proceeding there can be no question, and all doubt of its advantage must be done away, by those proofs of the powerful and lasting effects which have been produced in favour of the church by the meeting of the convention in Washington last year; effects which are yet operating, and through the zeal and diligence of the clergyman intrusted with that particular charge, will continue to operate and to spread beyond the calculations even of the most sanguine friends of the church.

On the 17th of August I commenced my course of visits to the different congregations for the present conventional year, and proceeded to Williamsborough, in Granville county; where, being met by the Rev. Mr. Brainerd, the pastor of St. John's church in that place, divine service was performed on the 20th by him, and a sermon preached by myself.

Sunday, the 21st, morning prayer was offered up by the Rev. Mr. Brainerd, after which I preached and administered the holy communion. In the afternoon the usual service was performed, with a sermon, as in the morning. On both the days the weather was very unfavourable, so that the services were thinly attended. The interests of the church, however, there is good ground to believe, are improving. Since the convention which was held there in 1824, the attention of many has been awakened to the subject of religion generally, and to the doctrines of the church in particular; and notwithstanding the power of prejudice, the influence of a pre-occupied population, and the exertions put forth to withstand it, the truth is gradually prevailing.

My next appointment being in Warrenton on the 27th, I repaired to that place, and aided by the Rev. Mr. Brainerd, who has the charge also of the church there, the usual services were performed on Saturday forenoon, and a sermon preached to a small but attentive congregation.

Sunday, 28th, morning prayer was offered up to Almighty God by the Rev. Mr. Brainerd and a large congregation; after which I preached and administered the holy communion. In the afternoon the services were resumed to a yet numerous body of hearers and worshippers, and a sermon preached by myself.

In this place also, there is encouraging evidence of religious improvement, and of increasing interest felt for the advancement of the church. For a long time the ark was upheld by a few hands, but they were firm and faithful: and though they are yet comparatively but a small number, it hath pleased God to add unto them; and as he hath begun the good work, we have the surest ground to believe that he will carry it on. From Warrenton I returned to Raleigh, and resumed my duties to the church there.

Having received information from the Rev. Mr. Brainerd, that the members and vestry of St. John's church, Williamsborough, were desirous that it should be regularly consecrated as an episcopal church; and having also received the requisite testimonials from the standing committee of this diocese, in favour of Mr. James H. Otey, a candidate for deacon's orders, and of the Rev. C. C. Brainerd, a candidate for priest's orders, I availed myself of the season, when several of the clergymen from the lower country were returning to their respective cures, and appointed the 16th of October for the performance of those sacred duties.

On Saturday, the 15th, accordingly I was met in Williamsborough by the Rev. Mr. Green and the Rev. Mr. Brainerd; and after morning prayer by the Rev. Mr. Green, I confirmed two persons, and preached.

Sunday, October 16th, being the day appointed for the consecration of St. John's church, Williamsborough, and the necessary deeds being previously executed, that service was performed. After the second lesson I confirmed one person. Public prayer being ended, a sermon was preached by the Rev. Mr. Green; after which I admitted Mr. James H. Otey, a candidate in this diocese, into the holy order of deacons, and the Rev. Carolus C. Brainerd, a deacon, into the holy order of priests, the Rev. Messrs. Mason, Green, and Pierson assisting by imposition of hands; and then proceeded to administer the holy communion.

In the evening, divine service was performed by the Rev. Mr. Pierson, and a sermon preached by myself. Monday, the 17th, we took leave of each other, and of the hospitable inhabitants of Williamsborough, and set out for our respective destinations.

My attention was next directed to the churches in the western section of this diocese. On the 2d November accordingly I left Raleigh for Milton, and passing through Hillsborough, where I performed divine service and preached on the evening of the 3d, arrived there on the 4th.

On the 5th November I performed divine service, and preached in the forenoon and in the evening. Likewise on Sunday the 6th, the services were performed

twice; and in the forenoon, after the second lesson, I baptized one infant.

The situation of this little congregation is very precarious, and has recently been rendered more so, by the diversion of a part of their means into an opposite direction.

On the 7th I left Milton for Salisbury, where I arrived on the 10th, in time to attend a meeting of the vestry of St. Luke's church, convened to ascertain the ability and inclination of the congregation to employ a clergyman. For some years past this congregation, together with that of Christ church, Rowan, have been altogether dependent on occasional and uncertain services, the injurious consequences of which were beginning to be very visible. As, however, there could be no doubt of their joint ability to maintain a clergyman, and it was hoped the inclination was not wanting, my main object was, to bring them to act with union and effect for this so essential a purpose. Having ascertained that St. Luke's church was prepared to do their part, I left Salisbury for Christ church, where my appointments had previously been made for the 12th and 13th days of the month; and having been joined by the Rev. Mr. Wright, divine service was performed by him on the morning of the 12th; after the 2d lesson I baptized two children, and after service confirmed 13 persons; I then preached a sermon, and afterwards baptized another infant.

After the services of the day were over, the vestry were convened, and readily came to the resolution to unite with St. Luke's church, Salisbury, in calling and supporting a clergyman, and appointed a committee to arrange and conclude all necessary proceedings with the vestry of St. Luke's.

Sunday, November 13th, attended at Christ church for the duties of the day, and was there met by the Rev. Mr. Miller, from Burke county. I here preached, and administered the holy communion to 56 white, and three coloured communicants.

My next appointment being in Wadesborough, my course was directed thither through Salisbury, where I arrived on the 16th, attended by the Rev. Mr. Wright.

On the 17th, evening service was performed by Mr. Wright, and a sermon preached by myself.

On the 19th I baptized one infant, and afterwards preached a sermon to a very attentive little congregation. In the evening the services were resumed, and a sermon preached to a larger and equally attentive congregation.

Sunday, November 20th, after morning prayer by the Rev. Mr. Wright, I confirmed two white and one coloured persons, preached, and administered the holy communion to 16 communicants. In the evening the congregation was again convened for divine service, after which I preached and catechised the children.

On the 24th I returned to Salisbury, and to my very great satisfaction found every thing properly arranged betwixt the vestries of Christ church and St. Luke's, and a call given to the Rev. Mr. Wright, who readily accepted it.

November 26th, morning prayers were read by the Rev. Mr. Wright, during which I baptized one infant, and afterwards preached to a small congregation of attentive people.

Sunday, the 27th, I baptized two infants. After the service I confirmed one person, preached, and administered the holy communion to 10 communicants.

In the evening divine service was performed by Mr. Wright, and a sermon preached by myself in the court-house, being more convenient to the inhabitants generally than the church, which is situated at the extreme end of the town.

During my visit to this place, an interference in appointments took place, which gave me the opportunity to press upon the members of the church the necessity, as well as the propriety, of providing a place of worship for themselves. And though the present building has been erected almost entirely at the expense of Episcopalians, yet as the ground was originally given for what is called a free church, and each denomination has an equal right to the use of it, I recommended to surrender it altogether, to submit to the loss, should the other denominations refuse a reasonable reimbursement, and rent some convenient place for present use, until they could provide the means of erecting a suitable building for themselves; and I have reason to believe that this, or such other course as will prevent all collision, will be pursued.

My next appointment being at St. Jude's, in the county of Orange, I took leave of the Rev. Mr. Wright and the brethren in Salisbury and its neighbourhood, and reached Mr. James Davis's on the 2d December.

On the 3d, met at St. Jude's, but owing to the wetness and coldness of the day, only 10 people attended. With these, however, I engaged in the worship of God, and preached in the school-house adjoining, which afforded the accommodation of a good fire.

Sunday, December 4th, attended at St. Jude's again, performed divine service and preached to a full house; but few of the people, however, have any knowledge of, or feel any interest in the church. From hence I returned through Hillsborough to Raleigh, where I arrived on the 7th.

My attention was next directed to the churches in Fayetteville and Wilmington. And as the congregation in the former

place had been dependent on occasional visits from myself and others of the clergy for the administration of the higher ordinances of religion for upwards of a year, occasion was taken to remedy this inconvenience, by admitting their pastor, the Rev. Henry M. Mason, deacon, who had now arrived to the proper age, to the order of priests. Having, therefore, received the necessary testimonials in favour of Mr. Mason from the standing committee, I appointed Sunday, the 12th of February, for the performance of that duty. I left Raleigh accordingly, and was met on the 10th by the Rev. Mr. Empie, and subsequently by the Rev. Mr. Richard S. Mason.

On the evening of the 11th, divine service was performed by the Rev. Mr Henry M. Mason, and a sermon preached by myself.

Sunday, February 12th, morning prayer was offered up by the Rev. Mr. Empie and a numerous congregation, and a sermon preached by myself; after which the Rev. Mr. Henry M. Mason, deacon, was presented by the Rev. Mr. Empie, and by me admitted to the holy order of priests, the Rev. Mr. Empie and the Rev. Mr. Richard S. Mason assisting in the imposition of hands, and in the administration of the holy communion, which followed.

Monday, the 13th, evening service was performed by the Rev. Richard S. Mason, and a sermon preached by myself.

Having spent some days with the members of this congregation, and ascertained to my great satisfaction that they had recovered from the shock recently sustained, and that increasing regard subsisted between them and their pastor, I left them on the 15th for Wilmington, where I arrived the same day.

On the 16th I performed divine service in the evening, and preached to a numerous assembly, giving notice that the same services would be performed every evening for the rest of the week, which was accordingly complied with, and the church well attended.

Mr. Empie having travelled in a private conveyance, did not arrive until Friday night; my previous acquaintance, however, with the members of the church, enabled me to occupy my time both agreeably and profitably I trust, in private intercourse with them; from which I ascertained the high regard they entertain for their pastor, and the evident improvement which is taking place in this large body of Episcopalians, in favour of the distinctive principles of the church, and of the vital doctrines of the Gospel.

Sunday, February 19th, divine service was performed in the forenoon by the Rev. Mr. Empie; after which I preached and administered the holy communion. In the evening, prayers were read, and a sermon preached by myself; and both in the morning and evening the services were performed to a numerous, attentive, and devout body of worshippers.

On the 21st I left Wilmington for Fayetteville, and on Wednesday forenoon performed divine service in the church there; after which the Rev. H. M. Mason delivered a lecture to a small collection of the members of the church. In the evening divine service was performed by Mr. Mason, after which I preached to a pretty numerous congregation; and the next day returned home.

Having the eastern section of the diocese yet to attend to, the necessary notices were forwarded to the different clergymen; and on the 27th March I left Raleigh for Newbern.

On the evening of the 28th, I preached in Waynesborough to a small collection of people in a private house. There is, however, little or no hope that the interests of the church can be maintained in this place, or the congregation once organized kept alive. There are a few sufficiently friendly towards the church to give it their countenance and help, but too few to bear the weight of regular services, and with no prospect of adjoining congregations being formed to take part of the burden.

My next appointment was in Kingston, where being met by the Rev. Richard S. Mason, divine service was performed by him in the evening, and a sermon preached by myself in the court-house, to a respectable assembly of the inhabitants and vicinage. From the same causes, the prospects of the church in this place are nearly as dark as in Waynesborough. The intention, at one time pretty sanguinely entertained, of erecting a building to be used as a place of worship, has died away; while both the ability and the inclination to provide for its being regularly occupied, has declined so as to present but little hope of being shortly revived.

On the 30th I reached Newbern, and preached to a numerous and attentive congregation.

Sunday, April the 2d, I preached morning and afternoon, and catechised the children.

A very severe attack of the prevailing influenza put a stop to my farther public services in this congregation, as well as to those private interviews with the members of the church, which always yield me great satisfaction. I have reason, however, to believe, that the state of the congregation is progressively prosperous, that the distinctive principles of the church are cherished, and the interests of pure and undefiled religion are advancing.

Believing that I could bear the fatigue of the journey, I left Newbern on Friday the 7th, and arrived in Washington in the

evening, accompanied by the Rev. Mr. Pierson.

On the following evening, divine service was performed in St. Peter's church by the Rev. Mr. Pierson, after which I preached to a numerous and attentive congregation.

Sunday, April the 9th, I administered the apostolic rite of confirmation to 17 persons, and preached a sermon.

An appointment being made for afternoon service at Zion chapel, I confirmed there 14 persons, preached to a very full congregation, and administered the holy communion.

On the 10th of April I visited Trinity chapel, preached, and administered the holy communion. From Trinity I proceeded to Greenville, where a congregation has been organized through the zeal and diligence of the Rev. Mr. Pierson, and where I preached in the academy on the 11th and 12th. The congregation was numerous and attentive; and though the number of the members and friends of the church is not great, they are zealously engaged to promote the cause they have undertaken.

Returning to Washington, I again officiated there on the evening of the 13th, divine service being performed by the Rev. Mr. Avery, who met me in this place in order to assist in the duties to be performed in the remaining congregations in Beaufort county.

My previous appointment at Zion chapel for the forenoon of the 14th being interrupted by the wetness of the day, I proceeded to Bath, and on Saturday the 15th, consecrated the old episcopal church in that place, erected in the year 1734, and now put in complete repair, to the service of Almighty God, by the name of St. Thomas's Church.

I here confirmed six persons, preached, and administered the holy communion. These services were attended by a large collection of people, who manifested a suitable degree of seriousness, and appeared to be favourably impressed by the solemn and appropriate character which distinguishes them.

In the afternoon I left Bath, accompanied by the Rev. Messrs. Avery and Pierson, for Durham's Creek, where my next appointment was made; and having seen the necessary deeds executed, I proceeded, on Sunday the 16th, to consecrate and set apart to the services of Almighty God, and to the use of the Protestant Episcopal Church, the new building there erected, by the name of St. John's Church. Twelve persons were here confirmed, a sermon preached by myself, and the holy communion administered.

The services were attended by more persons than the building could contain, which, though fully sufficient for ordinary occasions, appropriately fitted up, and neatly finished, could not be expected to furnish accommodation to such numbers as the particular occasion drew forth.

In the formation of this congregation, and the erection of this building, with the provision the members have made for monthly services, we have a speaking proof of the zeal and diligence with which the influence of the last convention on the interests of true religion has been kept alive and improved by the indefatigable labours of the pastor of that parish. And it is to myself a most encouraging circumstance, that where the distinctive character of the church, and its special purpose in the plan of our salvation by the Lord Jesus Christ, was first announced, the effect has been so conclusively in favour of those scriptural and primitive and irrefragable principles on which we are built; as I trust it will also be to you all, my brethren, on a nearer consideration of the effect produced throughout the diocese.

Having performed the duties required at this place greatly to my satisfaction, and to the advantage of all interested, the Rev. Mr. Avery and myself returned to Bath in the evening, and the next morning set out for Edenton, where we arrived on Tuesday.

Wednesday, the 19th, divine service was performed in the evening by the Rev. Mr. Avery, and a sermon preached by myself. The same services were repeated on Thursday evening, and on both occasions to a numerous congregation for week days.

A congregation having been organized at Elizabeth City by the exertions of the Rev. Mr. Avery, my attention was next called to that place, which I reached on Friday evening; and on Saturday morning, after divine service by the Rev. Mr. Avery, during which I baptized one infant, I confirmed seven persons, and preached. In the evening these services were repeated in the court-house, to very respectable congregations.

Sunday, the 23d, morning prayer was offered up by the Rev. Mr. Avery, and devoutly joined in by the members of the church; after which I preached to a full house, and administered the holy communion to nine communicants. In the evening prayers were again read by Mr. Avery, and a sermon preached by myself.

Here also, my brethren, we have cause of mutual congratulation and thankfulness. The church organized in this place, is respectable both for its numbers and the earnestness with which they are engaged to promote the Redeemer's kingdom. Funds are provided amply sufficient for the erection of a suitable place of worship, and they are provided with a clergyman in the recent ordination of Mr. Wiley to the ministry, under whose labours, I

trust, they will not only be established, but, by the blessing of God, increased and extended.

On my return to Edenton the next day, the request of some of the inhabitants of Hertford was complied with, and divine service performed, and a sermon preached to a pretty numerous assembly in the Baptist meeting-house.

Wednesday, the 26th, I preached in Edenton to a large congregation.

Saturday, the 29th, I confirmed two persons, and preached to a still larger congregation than before.

Having received the necessary testimonials from the standing committee of the diocese in favour of Mr Philip B. Wiley, a candidate for the ministry, and Sunday, the 30th of April, being the day appointed for his ordination, after morning prayer by the Rev. Mr. Avery, and a sermon by the Rev. Mr. Pierson, Mr. Wiley was presented by the Rev. Mr. Avery, and by me admitted into the holy order of deacons, in St. Paul's church, Edenton; after which the holy communion was administered. In the afternoon, prayers were read by the Rev. Mr. Pierson, and a sermon preached by the Rev. Mr. Wiley. In the evening, Mr. Wiley read prayers, and a sermon was preached by myself. These services were performed to full and most attentive congregations; and all that has come within my observation on this visit to Edenton, furnishes good grounds for the encouraging hope, that the interests of religion are advancing with the increase of its power in the hearts and over the lives of the members of the church.

Having finished the duties required in this place, I took my leave of the affectionate brethren, and on Monday, the 1st May, proceeded to Windsor, where I performed divine service and preached in the afternoon to a large collection of the inhabitants and neighbourhood in the court-house, and from the number of Prayer Books and the readiness with which the service was joined in, I am encouraged to hope, that the day is not far distant when a congregation in Windsor will be added to our number.

From Windsor I proceeded through Tarborough, where I performed divine service and preached to a small collection of people on the evening of the 3d, and reached Raleigh on the 5th.

The congregations in Orange county, under the care of the Rev. Mr. Green, remaining to be visited, I left Raleigh on the 12th May, on that duty; and on Saturday, the 13th, performed divine service and preached in the building lately erected by Duncan Cameron, Esq., in the *vicinity of his own* residence, as a place *of public worship.* The house is yet unfinished, but will in due time be suitably accommodated for its appropriate uses, and will be both a handsome and commodious building, affording to the neighbourhood means and opportunity for religious services, of which they were much in want.

On Sunday, the 14th, I officiated at St. Mary's chapel, confirmed four persons, and preached to a full congregation. In the evening, the services were performed in Hillsborough, in the female academy in that place.

Having thus completed the visitation of the diocese, it remains that I lay before this convention such other information as is necessary to give a correct view of the state of the diocese, and to enable it to adopt such measures as shall best promote those great interests which are committed to the wisdom and discretion of this body.

Two changes have taken place in the former location of the clergy. The Rev. Mr. Green has removed from the charge of the congregations in Williamsborough and Warrenton, and is now settled in Hillsborough, in charge of the congregation recently organized in that place, of that at St. Mary's chapel, and at Mr. Cameron's. His place has been supplied by the Rev. C. C. Brainerd, who continues in charge of St. John's and Emmanuel churches, in Granville and Warren. The Rev. Mr. Wright has removed from Wadesborough, and is now settled in charge of the congregation in Salisbury, and of Christ church, Rowan. His removal has not yet, to my regret, been supplied to the very interesting little congregation of Calvary church, Wadesborough; so that they are altogether dependent on the occasional services they may receive from the affectionate interest felt for them by their late pastor, and the Rev. Mr. Hatheway, of Cheraw, South-Carolina. These changes of situation have both been made with my entire approbation, and chiefly with a view to the general interests of the diocese; and there is good ground to hope, that, under the divine blessing, they will both be eminently conducive to that end. They are both stations of great importance, and will, I doubt not, call forth that zeal and diligence in their several occupants, which shall fulfil the just and reasonable expectations of their respective charges, and of the diocese at large.

Two of the candidates for the ministry in this diocese have removed into other dioceses; Mr. John Davis into the diocese of Pennsylvania, and Mr. Alexander Norris into the diocese of Ohio.

The Rev. Mr. Elijah Brainerd, of Vermont, has been received into this diocese, under letters dimissory from the bishop of the eastern diocese, and is authorized by me to officiate in such places as his age and infirmities, and the duties required of him by the school established by his family in Warrenton, will enable him to serve.

The Rev. Mr. James Otey has removed into the state of Tennessee, he having been ordained with the knowledge that such was his intention.

It will not escape the observation of the convention, that the congregations in Burke and Lincoln visited last year, have not been included in the range of my labours for the present year. They were omitted, partly from the impossibility of so dividing my time as to give such distant places any profitable portion of it, but more from having ascertained by correspondence that the prospect of usefulness was too dark, particularly in Lincoln, to justify the sacrifice I must have made of time and labour, anxiously wished for in other directions. If our prospects in that direction are again to revive, it must be by missionary labour. The effect produced by occasional services soon wears out, and where the interval between is distant, no safe calculation can be made of any permanent advantage.

From the whole, however, it will appear, I trust, that the interests of the church are advancing with an accelerated progress, and with them, the inseparable interests of our holy religion. Three new congregations are added to our number. Three churches have been consecrated to the service of Almighty God, one of them a new building. Four ordinations have taken place, two deacons and two priests. The close of the conventional year finds us, through the goodness of God, in perfect harmony and union; and we have but to cast our eyes to the building in which we are assembled, to realize "the good hand of our God upon us for good;" to cause our hearts to dilate with gratitude and praise to him who, in the providence of his overruling government, hath prospered the endeavours and made fruitful the labours of his servants; and to strengthen and encourage us to persevere in carrying on the holy cause committed to our trust, and to promote and forward it, to the extent of the ability God hath given us.

In the performance of my episcopal duties since the last convention, I have travelled 2218 miles, preached 90 times, and (including those during the convention) confirmed 191 persons.

Having thus laid before you, my reverend and lay brethren, those details which my duty requires, I trust it will not be considered improper on my part, to request your particular attention to the financial concerns of the diocese. The period is not distant, if indeed it is not already come, when the increasing labours of the episcopate cannot be performed within the six months allotted to them; neither cannot it be far distant, when the congregation which at present employs and compensates half my time, will feel, beyond bearing much longer, the unprofitable nature of those broken and divided services which my almost exclusive occupation with the affairs of the diocese compel me to render to them. They have hitherto borne with great patience the nearly entire privation of all other services from me beyond the public services of the Sabbath: but they ought not to be required to continue under so very great a sacrifice of the most profitable part of ministerial duty. With another year the last instalment of the subscription to the Episcopal Fund will be on demand, and the unexpended surplus only will be available as a permanent fund. Under these circumstances, and the failure in a great degree of the plan adopted at the last convention, it appears prudent at least, if not absolutely necessary, that the present convention should meet the emergency with such prospective measures as may, in a reasonable time, release the bishop from parochial charge, and enable him to give his undivided attention to the diocese.

Committing, then, to your most serious and affectionate consideration, the various interests which you are met to forward, I commend you to the guidance of that gracious Spirit from whom all good counsels do proceed, and to the protection of that ever-merciful God and Saviour, whose blessing alone can give a profitable issue to your consultations, and who has promised to be with his church even to the end of the world.

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The parochial reports exhibit the following aggregate:—Baptisms 661, marriages 30, burials 120, communicants 685.

The following gentlemen were elected members of the standing committee for the ensuing year:—The Rev. Adam Empie, the Rev. Richard S. Mason; and Messrs. F. J. Hill, James S. Green, William H. Haywood.

The following gentlemen were elected delegates to the General Convention:—The Rev. John Avery, the Rev. Richard S. Mason, the Rev. William M. Green, the Rev. Henry M. Mason; and Messrs. Josiah Collins, Gavin Hogg, Jeremiah Lippett, Walker Anderson.

The Rev. Adam Empie, the Rev. John Avery, and Messrs. Duncan Cameron and Josiah Collins, were appointed trustees of the General Theological Seminary.

A resolution was offered to repeal the 8th article of the constitution of the church in this state, and to adopt the following in its stead:—"In a

matters which shall come before the convention, the clergy and laity shall deliberate in one body; and in voting, each member of the convention shall have one vote; but if, in any case, it be required by two members, the orders shall vote separately; and a concurrence in such case shall be necessary to make a decision"

A report was presented from the board of managers of the Missionary Society, in which they lament that they had been unable to procure a single well qualified missionary, although inquiries had been extended in every direction, and remuneration equal to 40 dollars per month offered.

A resolution of thanks was unanimously passed to the inhabitants of Hillsborough, "for their kind and hospitable entertainment of the members of the convention."

Before the convention adjourned, the bishop delivered his episcopal charge, which was directed to be read by the clergy to their several congregations. This charge will appear in our August number, there not being room for it in the present one.

The next convention is to be holden at Newbern, on Thursday the 17th of May, 1827.

For the Christian Journal.

The Word "Congregation."

Messrs. Editors,

In some of our religious or ecclesiastical discussions, I think I have seen indications of an anxiety as to the meaning of the word "congregation," in our 19th Article. At this moment I do not recollect what argument precisely is built on that word, but I believe it relates to defining what the *church* is. I propose quoting the language of one of our Homilies on this point. The language of the Article is as follows:—"The visible church of Christ is a *congregation* of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordi*nance, in* all those things that of necessity are requisite to the same."

From other parts of the Prayer Book, *it is evident what is* meant by the "Sacraments being *duly* ministered." For —in the Litany we read of "bishops, priests, and deacons"- in the preface to the Ordinal we are assured that "these three orders have existed from the apostles' time"—in the Ordinal itself we find that priests and deacons must be ordained by bishops in the Communion Service we are told that a priest (thus ordained) must consecrate the elements and do other functions—and in the Baptismal Office we learn that that rite must be performed by a minister, or as he is also termed, a "lawful minister," that is, lawful according to the legislation of the Episcopal Church. In all *these* particulars no candid mind can doubt for a moment the true meaning of the 19th Article.

With these fundamental points settled, the word "congregation" ought to be plain enough: it means a body of Christians among whom the pure word is preached and the sacraments are thus administered.

Reading lately the Homily on Contention, I observed this remarkable definition—"the church of Christ, which is a CONGREGATION OR UNITY TOGETHER, and not a division." It would seem therefore that our early reformers, in defining the word "congregation" as synonymous with church, had their eye more on the preposition or particle *con*, than on the (unused) verb *grego*—they insisted more on the members of the church being *one*, than on their being a *collection* of Christians. This fact, I think, throws much light on the due interpretation of the Article mentioned.

The Homily quoted belongs to the first book, and was set forth in the reign of Edward VI., before there were any sects among the English Protestants. Its immediate object was to persuade the remaining Papists to acquiesce in an entire brotherly union with the Protestants; and its great argument is, that Christian charity is an essential feature of the church. Alas, in *our day*, we could not argue as the Homily does (for all Christians to be one body) without being accused of a want of charity—It proceeds thus:—

"St. Paul could not abide to hear

among the Corinthians these words of discord or dissention, *I hold of Paul, I of Cephas, and I of Apollos:* what would he then say if he heard these words of contention, which be now almost in every man's mouth? He is a Pharisee, he is a Gospeller, he is of the new sort, he is of the old faith, he is a new-broached brother, he is a good catholic father, he is a Papist, he is an heretic. O how the church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all rent and torn! O body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our Head, except we be glued with concord and charity one to another. For he that is not of this unity is not of THE CHURCH OF CHRIST, WHICH IS A CONGREGATION OR UNITY TOGETHER, AND NOT A DIVISION."—"There is, saith he, but one body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among ourselves be divided? There is but one faith; and how can we then say, he is of the old faith, and he is of the new faith? There is but one baptism; and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one faith and baptism joineth in an unity." Very wholesome was this advice, and would to God that certain Protestants had not imitated the Papists in despising it!

But while charity is the main object of this Homily, it is evident, I think, that it furnishes the definition of the primitive English reformers of the word "congregation." If so, let it not be forgotten that our 19th Article does not allude to a mere *association* of Christians, as constituting the church,—but to Christians strictly and properly in an "*unity together.*"

Yours very humbly, Messrs. Editors,
HOMILIARIUS.

For the Christian Journal.

No. I.

Clerical Responsibilities.

THE clergyman is most happy that is actively engaged in the various duties of his parish; and that congregation may reasonably expect to be most blessed by divine grace, who can look up to him for spiritual advice, and who maintain the most strenuous endeavours to walk with Christian circumspection.

Look round for the truth of this assertion among the flocks which Christ has left to be fed. The conspicuous features of their character will be readily perceived. Here and there over the wide wilderness there is discernible the good shepherd and his flock: he gathers them tenderly to the fold for slumber and repose; again he calls them forth to green pastures; is careful and active to protect them from every danger; he intercepts the destroying enemy with instant haste; he breaks the fury of the prowling and ravenous wolf; he leads from pasture to pasture his harmless charge—to cool shades and shelter in summer, and to refreshing waters to slake their thirst; and in winter he contrives a commodious retreat to protect them from the rude impending blast: and so it is with the flock of Christ. He has opened unto them the way of salvation, he slakes their thirst with living waters, he satisfies all their hungering and thirsting after righteousness, and feeds them with the bread of life.

Now there are in the labours of pastors numerous privations, disappointment and trouble, as well as many pleasing and comfortable moments. He takes up the cross of Christ and walks the rounds of his daily visits. He is, or should be, the constant companion of the sick and the dying; so that even in this life he may be said to walk through the "valley of the shadow of death." His duty is to comfort them that mourn, to pray with and support the weary and the heavy laden, to point out to them the full import of the Saviour's words, "take my yoke upon you and learn of me;" and again the admonition is followed by the pro

mise, "ye shall find rest unto your souls." In this manner he goes on encouraged and rejoicing in hope. On the contrary, his difficulties are the unbending pride of human nature, by which sin is entwined so firmly around the heart, that it is absolutely requisite for nothing less than the power of God to interpose; and for which we can only importune by assiduous prayer; but "the Spirit also helpeth our infirmities," and "maketh intercession for us with groanings which cannot be uttered." Self-righteousness is the last spark of our evil nature to be rooted out, and this is the great enemy to our spiritual comfort, which the diligent pastor is ever engaged in detecting. But the wound must be probed, and the deleterious arrow extracted reeking from the core of unrenewed sinful nature; the contaminated and poisonous shaft of the adversary must be extracted, before the soul, disenthralled from sin, can fly to the pure and holy Jesus, and claim to be admitted into the company of the just made perfect.

But I will unfold the parish manuscript, and set forth more particularly by example the diversities of character and situations.

I knew a clergyman who endeavoured to be useful to his fellow-creatures, and serviceable to his divine Master. He was dutiful and active in all the calls of his office: he visited his parishioners; he entered into their spiritual wants; he encouraged them to open to him freely their minds on the subject of religion; and when he found them deficient in these matters, he was ready to give information and to instruct them in all the various duties of a Christian. Thus did the pastoral charge open to him a constant routine of happiness. It was apparently his meat and his drink to do the will of his heavenly Father, and to spread their wants before the throne of grace; as also to show his cheerfulness in performing every exercise of his office.

How transporting will be the prospects of such a watchful shepherd in *the great day of* retribution! He will *rise from his tomb* in peaceful tranquil*lity, at that* awful time when the last *trumpet shall sound.* The happy spirit of some immortal being shall proclaim in the courts of heaven, 'This is he who taught me my duty in religion; I am indebted to him for my first lesson in things which pertain to my immortal welfare.' The reward of the blessed will rest upon him, and he will receive the plaudit of his Saviour—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

On the other hand, behold some unhappy sinner advancing before the tribunal of heaven, and when the sentence of condemnation shall be pronounced, will charge the ruin of his soul on the pastor to whom its care had been intrusted! Blessed Saviour, can it be thus? To use the language of a pious and eminent bishop, "May the condemned sinner say—I acknowledge that I have transgressed thy righteous laws; but, oh merciful God! my earthly pastor led me astray. At the time in which I violated thy precepts, he proclaimed peace in my ears, and I believed his report He sanctioned my aberrations by his own practices; and to him, in the face of an assembled universe, I charge the destruction of my precious soul. How dreadful," he continues in the same solemn strain, "will be the state of that clergyman, who, after having undertaken the superintendence of a congregation, withholds his pastoral attention, and permits the people intrusted to his care not only to wander from the path of duty, but to plunge into destruction! What will be his situation at that moment in which the angel shall swear that time shall be no more—at that moment when the earth and the sea shall give up their dead—at that moment when every mortal, from Adam to his last born son, shall stand naked and defenceless before God? What, I ask you, will be the condition of a slothful wicked clergyman at that tremendous hour?"

Appalling indeed is the thought! how awfully responsible the duty! The sentinel is stationed on the watch-tower, or battlements, to give the alarm when an enemy approaches; so is Zion's watchman stationed on the heights to ward off impending danger. He is constantly vigilant to discover the wily arts and devices of the adver-

sary. He wields the sword of defence furnished by the great Captain of his salvation; he confesses the faith of Christ crucified; he fights manfully under his banner against the world and the flesh. Rectors should be pastors, watch over their flocks, and visit from house to house. The wise physician does not think it sufficient to give general rules for preserving and restoring health, but visits the sick individually, learns the particular case of every patient, and prescribes such remedies as each requires. So must the minister of Christ; as far as in him lies, he should make himself acquainted with the religious state of every individual that belongs to his charge, and watch with the anxiety of the sentinel.

Such a clergyman there is to be found: when called upon to supply his pastoral duties, his cheerfulness manifests to all around him it is his pleasure to comply with all reasonable or requisite demands. He is no flincher from duty. Does the stranger, the widow, or the fatherless, seek for help at his hands, or for counsel? they are instantly afforded. Does the mourner require consolation? it is readily given. "Instant in season, out of season," do his parishioners appear to want encouragement, or are they at all remiss in communicating? he endeavours by gentle means to persuade them to open their minds—to ask questions out of parts of the Bible not perfectly understood; and even affords them an opportunity to comment and obtain explanations of the previous discourses that have been delivered. By these visits and these conversations much good usually results, or at least the field of his usefulness is thereby the more extended. Although preaching is unquestionably an indispensable part of the clergyman's business, and public worship enjoined on all as a duty which is owed to God, yet it must be admitted that there are other duties of the parish minister not less important or indispensable. The spiritual interests of the flock must be constantly preserved; there must be an active zeal felt for *the cause of Christ and for the general welfare of religion; the good seed* must be sown and cultivated, and the riches of free grace disseminated and kept alive in the heart by the Holy Ghost "giving us a good will, and working with us when we have that good will."

For the Christian Journal.

General Theological Seminary.

Mr. Editor,

The communication of your correspondent W. B. in the June number of the Journal, on the subject of the Theological Seminary, gave rise in my mind to a train of reflections on the best mode of sustaining that highly important institution. It is literally true, as is intimated by W. B., that too much dependence has hitherto been placed upon the contributions of the wealthy, while the comparative mites of the comparatively poor have been unsought, and consequently unobtained. Now, Mr. Editor, it is a fact which admits of no dispute, that other denominations produce the most astonishing results by the reversion of the rule which appears heretofore to have governed in relation to that institution—results which are astonishing, not merely as it respects the amount of funds obtained, but also as it regards the vast aggregate of personal interest and consequent effort which they bring to bear upon any given object.

Now, Sir, it appears to me that a prominent defect in our system is, that sufficient pains have not been taken to interest the *great mass* of our people in the institutions of our church;—men of small means, occupying comparatively humble stations in society—but men generally of sound and practical judgment, enlarged and liberal views; and what they lack in wealth, they make up in personal exertion. This is the class of men most to be depended upon. Sorry am I to say, Sir, that this fact appears to be of quite recent discovery in our church. The wealthy, the exalted in society and station have been looked to as the *only* dependence—while such men as I before described, have not been sufficiently encouraged and appreciated

As a proof, Sir, of what a few spirited individuals can effect, look at the

rise, progress, and present condition of St. Thomas' church. Here was an herculean, and to the timid and spiritless, a hopeless project, undertaken, and through every possible difficulty conducted to a most successful issue.—These gentlemen had the good sense to foresee the time when the spot they selected for their building would stand unrivalled for the superior excellence of its location; and so foreseeing, they proceeded with a spirit, an energy, and generous confidence in their success, for which, from my soul, I admire them. These men, if I am rightly informed, were not wealthy; but they were rich in those excellent qualities which I believe abound in the members of our church, if opportunity were allowed for their exhibition. Again too, a few other generous spirits of that congregation, following the noble example of the congregation of Claremont, have originated a scholarship society under the most favourable auspices; thus taking the lead of old-established and wealthy congregations.

Seeing that these things are so; and seeing too—and I make the remark with unfeigned regret—that our Theological Seminary is greatly in want of more efficient support; I take the liberty to suggest to those who exercise its authority, that every possible exertion be made to set on foot a scholarship society, or a society for the general purposes of the institution, in every parish throughout our country where it can be done. Let the trustees of the seminary digest a proper form of constitution for such a society, and let it, accompanied by a suitable circular letter, be forwarded free of expense to the clergyman of each parish—earnestly desiring him to convene *all* the males of proper age in his congregation, (not the wealthy *only*—for that would ensure the failure of the scheme,) before whom this letter and constitution shall be read, accompanied by such remarks as would excite their zeal and ensure their efforts. Now, Sir, let us suppose that one hundred such societies could be formed, who would for twenty years *to come pay into* the general fund of *the seminary only* $50 each per annum, and the aggregate would be $60,000, and an increase in proportion for a greater number of societies, or a greater amount of contribution from each; and this too without interfering with the larger contributions of generous individuals. Let the experiment be fairly and zealously made—the result cannot be doubtful. If this or a similar plan be not adopted and vigorously prosecuted, our seminary will never acquire that vigorous maturity which the true interest of the church requires.

Too much praise cannot be given to those of the professors who have gratuitously rendered their services; and I doubt not their willingness to continue those services while the funds of the seminary are so utterly inadequate to their compensation. But it cannot with propriety, nor must it be expected of them, that they or their successors should always do so. It behoves the trustees to make a vigorous effort to produce a different state of things, and it behoves the members of the church to give good heed to their appeal. D.

Anecdote.

We extract the following anecdote from the Church Register, a valuable paper lately established at Philadelphia. The occurrences took place many years ago in the public prison of that city.

"The following 'anecdote, related by one of the acting committee, exhibits at once the dispositions of the jailer, and a specimen of the arts to which he resorted for deterring the members of that body from the discharge of their duties. The gentleman alluded to was a clergyman,* who, believing that benefit would result to the prisoners from an occasional sermon, called on the keeper to inform him of his intention to preach "on the following Sunday." This proved most unwelcome intelligence to the keeper, who instantly declared that such a measure was not only fraught with peril to the person who might deliver the address, but would involve also the risk of the escape of all the criminals, and the consequent pillage or murder

* The late William Rogers, D. D.

of the citizens. To this the clergyman answered, that he did not anticipate such a result; and for himself, he did not apprehend even the slightest injury. Leaving, however, the keeper utterly unconvinced, he waited upon the sheriff, who, on being told what had passed, issued a written order to the jailer, to prepare for the intended religious service. At the appointed time the clergyman repaired to the prison, and was there received with a reserve bordering on incivility. The keeper reluctantly admitted him through the iron gate, to a platform at the top of the steps leading to the yard, where a loaded cannon was placed, and a man beside it with a lighted match. The motley concourse of prisoners was arranged in a solid column, extending to the greatest distance which the wall would allow, and in front of the instrument prepared for their destruction, in the event of the least commotion. This formidable apparatus failed to intimidate or obstruct the preacher, who discoursed to the unhappy multitude for almost an hour, not only unmolested, but, as he had reason to think, with advantage to his hearers, most of whom gave him their respectful attention, and all behaved with much greater decency than he expected. This sermon, it is asserted, was the first ever delivered to the whole of the prisoners in Philadelphia, and perhaps it preceded every attempt of the kind in any other city. Be that as it may, the duty in this case was performed under very extraordinary circumstances. Not long afterwards, when Bishop White, the president of the society, was about to officiate in the same prison, the keeper, with similar designs, very significantly advised him to leave his watch on the outside of the gateway, lest it should be purloined; but the intimation was disregarded, and the service administered without molestation.'"

For the Christian Journal.

Charleston Protestant Episcopal Sunday School Society.

THE seventh anniversary of this *society was celebrated in St. Michael's church, Charleston,* on Whitsun-Tuesday, May 16, 1826. Evening prayer was read by the Rev. Dr. Gadsden, rector of St. Philip's church; and an appropriate address was delivered by the Rev. Dr. Dalcho, assistant minister of St. Michael's church.—There were more than 300 children present.

From the annual report of the board of managers made at this celebration, we make the following extracts:—

"To the zealous enterprise and exertions of one of the teachers during the past summer, is mainly to be ascribed the institution of a '*Juvenile Missionary Society,*' auxiliary to the '*Missionary Society composed of Young Men and others.*' It is distinctly understood, that this is a *voluntary* act of the children composing the Sunday schools in this city; and although alone not mighty in its operations, yet promises, in union with other societies, essential aid in the promulgation of that Gospel, in whose principles and precepts they are nourished. If institutions of this nature were organized by the various Sunday schools of the church throughout this country, how flourishing would be the fields of missionary labour! The small appropriation of only six cents a month, or even a-year, would annually produce a sum adequate to the supply of those places with the knowledge of salvation, which are now a moral waste; like numerous rivulets, they would water and fertilize the land, and cause it to flourish and blossom as the rose. From this little auxiliary to missions already has the sum of 120 dollars been raised. If the wealthy and charitable of our communion would make this one of the channels of their munificence, how strengthening would it be to the efforts of these little Christians, who have thus manifested their interest in the advancement of the Redeemer's kingdom."

"In conclusion, the board would proceed to observe, that if a general union of the Sunday schools of the Episcopal churches throughout the United States could be formed, great would be the benefit derived. Union, strength, vigour, would be imparted to the whole body; and thus would the ties of that sacred bond of unity which characterizes the church, be still more strengthened. The practicability of this plan has been already tested, by the establishment of the American Sunday School Union Society. It is an old, but nevertheless a true adage, that 'union is strength;' and if measures to this effect were adopted at the meeting of the General Convention ensuing, great advantages would result. A periodical work, for example, might be established, under the control of a committee appointed by the Sunday schools of the church o

its representatives. Lastly, the board embrace the opportunity of returning their unfeigned thanks to the ladies and gentlemen, teachers of the Sunday school, for their perseverance in their laborious duties, and commend them to the blessing of Him 'without whom nothing is strong, nothing is holy.'"

We have neither room nor time at present to notice the excellent address of Dr. Dalcho, but in a future number due attention shall be paid it.

For the Christian Journal.

Offices of the Minister of Religion.

The following pleasing view of the various offices of the minister of religion, is extracted from a charge delivered by the bishop of Bath and Wells, at the primary visitation of his diocese in 1825.

"Such then, my reverend brethren, are my sincere and matured opinions respecting the appropriate duties of the clergy in this our day. Your lot is cast on times of trial. You have, however, one thing alone to look to—the straight-forward path of duty. Then, truly ennobling and godlike is the office to which you have dedicated your lives and ministry. It was the office of the great Saviour of the world. The ties which bind the pastor to his people are of a sacred and a hallowed nature. The connexion between them begins at their birth, and ends but with their death. Before they know what is done for them, they are initiated by him into the fold of Christ; are thus made the children of God, and may become inheritors of the kingdom of heaven. As their reason expands, his care of them grows with their growth; instructs the child, and forms the future man. From his hands they afterwards receive the tenderest of human connexions, sanctioned by all the ceremonials of religion. Through life his precepts tell them what they should do; whilst his example shows them how it may be done. And when at length, as all things must, their years are drawing to a close, when the soul *is fleeing* away to him who gave it, *then the messenger* of the Gospel *attends with healing* on his wings; *commemorates with* them the last supper of our Lord, and offers up the dying prayer of penitence and hope. Nor does his mournful office end here; when earth is to be returned to earth, and dust to dust, the minister accompanies their remains to the last receptacle of all the living, and repeats over them the sublime service of our church, in sure and certain hope of the resurrection to eternal life."

For the Christian Journal.

The Rev. Dr. Péneveyre.

This gentleman, a native of Switzerland, and for more than ten years rector of the church Du St. Esprit in this city, recently departed for his native land—retiring from the church, and leaving the country with the best affections and warmest wishes of all who had the pleasure of his acquaintance. He had particularly endeared himself to his brethren of the clergy, and to his diocesan, who, we are informed, gave him a full and affectionate testimonial, a copy of which we had hoped to have procured for insertion in the Journal, but are for the present prevented by its being mislaid. In our last number, page 190, is inserted a list of valuable books given by him to the General Theological Seminary, thus evincing his warm affection for the institutions of the church to which he belongs. The Sunday before his departure, the bishop held a confirmation in the church Du St. Esprit, when Dr. Péneveyre delivered to a large congregation, a farewell sermon. After service, the vestry assembled, and presented to him a handsome piece of plate, with a letter in French, of which the following is a translation:—

"Rev. and dear Sir,

"As we are soon to part with you, perhaps for ever, we have now assembled to present to you a pledge of our affection and respect. The sacred ministry which you have so long and so faithfully exercised among us, the divine truths and evangelical morality which you have preached with so much fervour and zeal, and your social virtues as a man and a citizen, have entitled you to our esteem and gratitude.

"We pray you, sir, to receive this token of the sincerity of our sentiments, and to accept our best wishes for your future prosperity. May propitious winds and seas soon waft you to those distant shores to which you are hastening! May the Almighty restore you in safety to your native land; and may you long enjoy health, repose, and happiness, in the midst of your family and friends!

"In bidding you farewell, permit us to express the hope, that this separation may not be the end of our intercourse. It will be a source of great gratification to us, to hear often of your welfare, and to know that we continue to be honoured with your friendship, and remembered in your prayers."

Translation of Dr. Péneveyre's answer:—

"GENTLEMEN,

"I am deeply sensible of this new proof of your attention, and cannot find language to express the feelings which press upon my heart. Let your kindness supply my deficiency.

"The valuable gift which you now offer me, can add nothing to the gratitude which I shall always feel for the testimonies of good will, affection, and indulgence, which you have lavished upon me, during all the time of my residence among you. It can add nothing, I say, to my gratitude, for it is already unbounded—but it increases the regret with which I leave you.

"It has pleased the supreme Disposer of events that we should separate; and we ought to believe it to be for good, since my retirement will enable you to provide the church with another pastor, more capable of promoting its edification and prosperity.

"I receive this elegant present as a mark of your approbation; and it will prove to my countrymen, to whom I shall be proud to show it, that worth and talents are sure to be valued and cherished among you, since my poor merits and feeble powers have been so liberally rewarded.

"The desire you express to hear *often from me, imposes on me the duty, and it will always* be my wish to maintain with you a friendly correspondence.

"Believe me, gentlemen, I will never forget you—while the breath of life remains, I will never cease to think of you, and to pray God to shed his most precious blessings, both spiritual and temporal, on you and your families, and on the church you represent. Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and preserve you in happiness for ever."

For the Christian Journal.

Abstract of the Journal of the Proceedings of the Fourth Convention of the Protestant Episcopal Church in the State of Georgia; held in the Parish of Christ Church, Macon, on the 24th and 25th of April, 1826.

THE convention was opened by morning prayer, conducted by the Rev. Abiel Carter, rector of Christ church, Savannah; and a sermon by the Rev. Hugh Smith, rector of St. Paul's church, Augusta. It was attended by the Right Rev. Bishop Bowen, having the provisional charge of the diocese, and three clerical and five lay members. Mr. G. M'Laughlin was elected secretary, and Dr. J. B. Read treasurer.

The bishop delivered to the convention the following address:—

My Brethren of the Clergy and of the Laity,

Although the provisions of the canon, by which it is made the duty of the bishop, at every annual convention, to deliver an address, stating his peculiar official transactions, and the occurrences which have taken place within the preceding year, affecting the condition of the churches over which he presides, can scarcely be considered to embrace a case like that of the imperfect diocesan relations which we reciprocally sustain; yet it may be proper, that even the little which circumstances have admitted of my having to communicate, in conformity with the spirit and design of the canon, should, on this occasion, be stated and recorded. You are aware of the obstacles which make my being occupied among you more frequently, and to a greater extent, in co-operation with the excellent and highly esteemed ministers to whom Providence has assigned *this* as the scene of their usefulness—the

which I must in vain desire—and are prepared to expect no report of services proper to the office which I here provisionally bear, calculated, in any considerable degree, either to inform or to interest you.

At an early period after your last meeting in convention, the certificate required by the 7th canon of our church was addressed to me by your standing committee in behalf of Mr. Henry Hood, desiring to be received and registered as a candidate for holy orders. Mr. Hood was accordingly so received and registered; but subsequently removing to the diocese of Pennsylvania, he obtained from me letters dimissory to the bishop of that diocese. There is no other candidate for holy orders at present in this portion of our church. It is reasonable to hope, that a field of service, so interesting as that which the interior of this state opens to the view of such as hold the faith of Christ as we do, will yet attract some, who will worthily pursue in it the glory of his name, and the happiness of their fellow-men. It is melancholy to advert to the fact, that while other callings are so honourably supplied with the native talent and character of the state, that of the ministry, and especially in the communion of which we are members, should not yet have claimed, in a greater degree, this important advantage.—It has pleased the divine Head and Lord of the church, that in several instances you should have the benefit of the eminent zeal and ability of men dedicated in other portions of our common country to this calling; and, in their hands, we see the work of the Lord prospering to such extension of the borders of our church, as embraces many dispersed members of it, who had long been without the comfort of its peculiar ministrations. The effect of their solicitude and labour is unavoidably, however, far less than they desire; and you cannot but enter with an animated sympathy into the feelings with which they look on "fields whitening to the harvest," and "pray to the Lord of the harvest" to raise up some in aid of them, who may be willing to take up its labour.

Among the youth of the state, zealous for its welfare and honour, and duly impressed with "the truth as it is in Jesus," why should the hope not be cherished, that some will offer themselves candidates for this service, however arduous as to its character, and however unpromising, temporally at least, as to its rewards?

In the mean time, it is important that you spare no pains to obtain such assistance as may be supplied from other portions of our church; and while your diligent attention is given to the procuring such assistance, it is not perhaps presuming beyond the merits of the case, to hope that the attention of the Domestic and Foreign Missionary Society may see, in such representations of it as your delegates to the ensuing General Convention may be instructed to make to them, reasons for an appropriation in your favour of some portion of the funds which may be at their disposal. I am confident that a more worthy call upon the attention of that institution could scarcely be addressed to it, than that which you might prefer in behalf of the interior of the state of Georgia. The circumstances, on the due consideration of which this confident persuasion on my part rests, may not improperly be represented with some particularity by your delegates, to the society's board of directors.

The exertions of the society instituted among yourselves for the advancement of Christianity, should not at the same time, permit me to suggest, be relaxed, for the same end, viz. the procuring means for defraying the expense of missions, to be located in some of the more interesting parts of your inner country.

In March last, the Rev. Mr. Elliott, of South-Carolina, was commended by me to the attention of some officers of your society, as one desiring to be professionally occupied in the state. He received a temporary missionary appointment, but has not yet, it is understood, extended his services to other places than St. Simon's and Darien, where there is a prospect of his being acceptably and usefully engaged.

In the performance of visitation duty, it has been permitted me to visit recently Christ church in Savannah, where, as before, I have witnessed the effects of a faithful and judicious ministry. Forty-six persons were on this occasion confirmed. You have partaken with me in the satisfaction of the only other official visit which I have been able, since your last meeting, to make; and we are together here as witnesses of the success of missionary services, rendered in the best spirit and character of such services. The esteem and confidence which the Rev. Mr. Jones has already caused to rest upon him, personally and professionally, are promissory of his making himself, in this flourishing portion of the state, the instrument of an honourable advancement of the work to which, with a pious zeal so pure, and with a character of manners and dispositions so amiable, he is devoted.

Of the manner in which, by your counsel and aid, it may be practicable for you to strengthen the hands and put forward the success of the labours of Mr. Jones, you are better able to judge than myself. May the anxieties which you are concentrating on this the far happy enterprise, be crowned with the fulness of his blessing, from whom alone the success of all

our counsels, and all our works, however good and just, can proceed.

In the absence, brethren, of any thing more to be stated of duty performed by myself among you within the year, it may not be unsuitable to take the occasion of my first meeting you in convention, to lay before you a statement of all the episcopal transactions and services, affecting this portion of our church, of which I have knowledge, and which, being yet no where collectively on record, are but partially known by those whom they are calculated to interest.

Having had his attention invited to the condition of congregations of our communion in this state, Bishop Smith, of South-Carolina, as early as in 1798—and from that time forward until his death in 1802—by correspondence, sought to cherish and preserve them in soundness and stability. Through the Rev. Mr. Strong, then of Oglethorpe county, he became acquainted with the merits of Mr. James Hamilton Ray, an officer at that time of Washington Academy, in Wilkes county, as a candidate for holy orders. Mr. Ray, as is shown by a register in my possession, was ordained deacon and priest in the spring of 1801. He lived a useful and honoured minister in Greene county a few years after, and died in 1805, greatly lamented, as the faithful and able pastor of a numerous and affectionate flock. At about the same time, or a little earlier, a Mr. Guirey, who had been a preacher of the Methodist persuasion, was admitted, on the faith of recommendatory testimonials from this state, to deacon's orders. This appears to have taken place without the reasonable satisfaction of the judgment of persons most acquainted with Mr. Guirey, and the bishop is known to have regretted that he had been misled by testimonials at least carelessly given into the measure. I am not informed where, or under what circumstances, Mr. Guirey exercised the ministry in this state.

From 1802 until 1812, the episcopal office was vacant in South-Carolina; and it was not until 1815 that any acts, proper to that office, were performed in behalf of your congregations. In the spring of that year, the late Bishop Dehon visited Savannah, consecrated the church there, then recently rebuilt, the Rev. Mr. Cranston being rector of it, and administered confirmation, about fifty persons having, on that occasion, been presented to him as subjects of the rite. In March, 1821, St. Paul's church in Augusta was consecrated by him who is now addressing you, assisted by the Rev. Mr. Smith, then, as now, rector of it, and the Rev. Mr. Anthon, then officiating in South-Carolina. The congregation of this church, recently reorganized, by the peculiarly happy labours of Mr. Smith, was then found in a flourishing condition, and 21 persons were confirmed.

In April, 1823, Christ church in Savannah was again visited—the Rev. Mr. Carter having succeeded Mr. Cranston (removed by death) in the charge of it—when 78 persons were confirmed. In the month of November following, the church at Augusta was visited by me, and 18 persons confirmed. Since that period, I have made no official visit to any part of the diocese, until the late occasion, already reported, of my being at Savannah.

My brethren, it would constitute to me a great happiness to be able to be more among you, and with the best endeavours of which I might be capable, to help onward the work of my brethren, who, as your ministers, are so excellently fulfilling their obligations. As circumstances are, I must be content fervently to wish and pray, that their work may go happily forward; regretting that I cannot be so associated with them in its prosecution, as to be more than in a very small degree auxiliary to its success.

The circumstances, brethren, of your present situation as a diocese, have in them more than a little of discouragement. You are indeed a little flock, and the depression under which our whole community is at present labouring, makes your possession of pecuniary means, such as the exigencies of your case require, almost impracticable. Yet I trust you will *not, by any discouragement*, be diverted from your course. You are sincerely persuaded, that, with the church of which you are members, divine truth, as Jesus and his apostles taught it, is deposited as a sacred charge. You see, in the principles and institutions of this church, nothing but what has the plain warrant of Scripture—nothing but what is indisputably evangelical, and calculated to have a moral influence most favourable to human happiness, *temporal* and *eternal, individual* and *social*. It is *sound Christianity*, the faith and influence of which you are desirous, as Protestant Episcopalians, to diffuse. In perfect charity with all men, however tenacious of prejudices which will not permit them as Christians to believe and worship as *you* do, it is for you to prosecute, with a firm and steady perseverance, the way in which your principles require you to walk. In *that way* it may be that few, comparatively few, will choose to join themselves to you. Yet, be it your solicitude and purpose not to be tempted, for the sake of the *pleasure of men*, to forsake it, or to surrender that which you hold to be good and true, and warranted by the most venerable authority and precedent, to the perpetual demand for that which is new, and adapted to that popular taste and feeling which are, in fact, often mere indifferency to

religious truth, and all religious constraining obligation. Most of all, you will see, I doubt not, the indispensable necessity of *commending yourselves* to *every man's conscience in the sight of God;* of so showing the fruits of faith in the whole of common life and character, that all who will not adopt them, may at least be constrained to admit, and admitting, to admire, the *practical excellency* of your *principles.* Cleansed from all iniquity, let it be seen as your main anxiety and endeavour, to show yourselves, however few, in all the relations and intercourse of the world, "a peculiar people, zealous of good works."

It may not be unacceptable, that before I close this address, I should subjoin a word of advice, proper for your incipient existence as a diocese of the Protestant Episcopal Church in these United States. The history of your church since its organization, especially by the transmission of the episcopal character from the parent church, should be known by all. *This,* as digested into succinct narrative by the venerable and excellent bishop of Pennsylvania,* is accessible to every one. Let me recommend to all my brethren of the laity the perusal of this interesting memoir. The existing regulations of the church, as contained in its canons and constitution, should also be considered part of necessary knowledge to all the members of our communion: and from the laity the clergy will reasonably expect all the assistance they can render, in enforcing all such regulations as are designed to promote the interests of the church, and protect its character and integrity against all intrusion or admixture of whatsoever is inconsistent with its doctrine, its discipline, its prescribed worship—as well as with moral soundness and purity in the conduct, especially of its ministry. Peculiar care and circumspection are necessary in the giving testimonials preparatory, at any stage, to holy orders. Let me recommend these to my brethren, both of the clergy and the laity.

I will add nothing more, but in general to advise, that as much knowledge of our peculiar institutions, and the principles on which they are founded, be sought, as may be necessary to your being firmly and satisfactorily settled in *that* adherence to them, to which you already are persuaded they are entitled. Constant and consistent, may you, my brethren, maintain your "good profession before many witnesses;" and may the Lord of your faith give you to go rejoicing forward, through all the *interests* and duties of your relation to *him here,* as members of his visible church on earth, to the glory of the church triumphant in heaven.

NATHANIEL BOWEN.

The parochial reports present the following aggregate, viz. Baptisms 41, marriages 9, funerals 19, communicants 164, Sunday scholars about 200.

A report was made by the Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia, stating, among other things, that about fifty annual subscribers had been obtained during the last year; and that a Female Missionary Society had been established in the parish of Christ church, Savannah.

The following gentlemen were elected delegates to the General Convention, viz. The Rev. S. Strong, the Rev. A. Carter, the Rev. Hugh Smith, and the Rev. Lot Jones; the Hon. G Jones, Edward F. Campbell, esq. Richard Tubman, esq. and Dr. J. B. Read.

The following gentlemen were elected the standing committee, viz. The Rev. H. Smith, the Rev. A Carter, and the Rev. Lot Jones; the Hon. C. B. Strong, Dr. J. B. Read, and Edward F. Campbell, esq.

The following canon was passed:—

"In case any of the members elected to the General Convention shall not attend, the same member or members who may be present shall be, and they are hereby authorized to fill such vacancy or vacancies by the appointment of any member or memb rs of the Protestant Episcopal Church in Georgia, who may be present at the place where the convention is held."

The convention adjourned, to meet on the second Monday in January, 1827, in Christ church, Savannah; the Rev. Lot Jones to preach at the opening of the same.

Installation of the Bishop of Quebec.

The lord bishop of Quebec, the Hon. and Right Rev. Dr. Stewart, was installed into his diocese on the 4th of June. On this occasion the usual ceremonies were performed, the following account of which is from the Quebec Gazette of the 5th.

"Yesterday the lord bishop of the diocese was installed in the cathedral church with the usual formalities, adapted in some points to local necessity. As this

* *Dr. White,* in his work entitled, "Memoirs *of the Protestant* Episcopal Church."

ceremony, which is partly a legal form, partly an ecclesiastical solemnity, is a novelty to many persons in this country, it may not be uninteresting to describe it. The Christian religion is ordained to pass through different stages, and subject, by the appointment of Providence, to great varieties of outward circumstance. The church of Christ, as well as her ministers individually, ought to 'know both how to be abased and how to abound.' In such a condition as is enjoyed by that branch of the church which is in connexion with the British empire, it is suitable in itself and subservient to a general reverence for religion, that particular occasions should be marked by a certain degree of form and state; and it is believed that the distinctions with which the new bishop was received in the cathedral, were regarded with interest and satisfaction by the whole of a crowded congregation; an interest, however, and a satisfaction which derived their highest zest from the feeling universally entertained, that the subject of these distinctions is an approved and laborious servant of the Gospel.

"His lordship having arrived at the principal entrance of the church, and having descended from his carriage with his attendants, his chaplain knocked for admission at the door. The clergy and inferior church officers being assembled within, it was demanded *who was there?* In answer to which, *The Bishop of Quebec* was announced. The doors were then opened, and while a voluntary was played by the organist, the procession moved up the centre aisle, in the following order, (the clergy attached to the cathedral establishment wearing their surplices, with the distinctions of their respective clerical rank or academical degree, and those who attended upon the bishop being in their robes; the choir and inferior church officers also wearing their respective habits):

"The sexton—the boys of the choir, two and two—the men of the choir, two and two—the church clerk—the assistant minister of Quebec, and the minister of the chapel of ease, (being a dependency of the cathedral,) abreast—the evening lecturer of the cathedral—the archdeacon—the bishop's domestic chaplain, and acting chaplain for the occasion, abreast—the verger, with his staff—the bishop.

"As soon as the procession reached the rails of the communion-table at the upper end of the church, the sexton, choristers, verger, and church clerk, filed off in the rear of the pulpit, and proceeded to their respective places in the church. The bishop and clergy passed within the rails, where the chair of ceremony was placed at the north side of the altar. The royal mandate under the *great seal*, directing *the archbishop of Canterbury* to consecrate *the Hon. and Rev.* Charles James Stewart to the bishopric of Quebec, was read by his lordship's chaplain, the seal being supported by the Rev. S. J. Mountain, from Upper Canada, acting for the occasion. An oath was then administered to his lordship by the archdeacon, relating to his faithful government and guardianship of the establishment of the cathedral church, (the ordinary powers of a dean and chapter being in this instance vested, in a great measure, in the bishop.) The archdeacon then conducted his lordship to the throne, or episcopal seat.

"The bishop afterwards read the communion service, and discharged the principal part in the solemn administration of the sacrament."

Diocese of Nova-Scotia.

A letter from Halifax states, that the lord bishop of Nova-Scotia, Dr. Inglis, is now engaged in his episcopal visitations in that and the neighbouring provinces and islands. He is conveyed to the several stations on the sea-board by a government armed vessel. In April he visited Bermuda, which he left on his return about the 8th of May. The following notice of his acts there is from a Bermuda paper:—

"During his lordship's stay in this colony, he has consecrated nine churches and ten burial grounds, confirmed upwards of twelve hundred persons, ordained two deacons, and visited the schools and some other charitable institutions.—The dignified propriety of his lordship's deportment, his singular activity and talent for professional business, his affability and kindness towards all who had the pleasure of making themselves known to him, could not fail of attracting and attaching to him all orders of people in Bermuda. A more general feeling of reverence and affection towards an individual was perhaps never evinced in any community, and it is the highest satisfaction to believe, that that feeling was most cordially reciprocated.

"On the morning of his embarkation, a deputation, consisting of twenty gentlemen of the first rank in the colony, waited on his lordship with an address, which may be said to have been almost universally subscribed by the people of these islands."

"Bermuda District Committee for Promoting Christian Knowledge.

"On Friday, 28th April, a general meeting of the committee was held in the parish church of Pembroke, which was crowded with a highly respectable congregation, many of whom were most of the highest official persons in the country. After a very eloquent discourse preache

by the right reverend the lord bishop of Nova-Scotia, in which his lordship most luminously explained the origin, principles, and objects of the society, and most emphatically pressed its claim on the charity of the country, the usual contributions were collected from the congregation. His excellency Sir Hilgrove Turner was then called to the chair, and the venerable Archdeacon Spencer brought forward the report of the sub-committee."

Trees of Friendship.

In Mr. Welles' Remarks on Forest Trees, addressed to the corresponding secretary of the Massachusetts Agricultural Society, and published in the last number of the Agricultural Repository, mention is made of the venerable elms lately standing before the house in Natick, formerly occupied by the Rev. Oliver Peabody, the successor of the celebrated Elliot, the Indian Apostle, so called. From authentic records, it appears that Mr. Peabody was settled in the ministry of the Indians in Natick in 1722; and it has often been asserted by his daughter, (some time since deceased,) and fully confirmed by others, that a deputation of Indians came, one bearing two elm trees on his shoulders; that they presented themselves and requested permission of their minister to set out those trees before his door, as a mark of their regard, or as the *tree of friendship*.

The soil was favourable to the growth of these trees, and they flourished for about ninety years, when the larger one was stricken by lightning, and soon began to decay. These measured, at a foot from the ground, about 21 feet; and fourteen feet up, 13 feet. Their growth averaged about one inch and a half each year.

In 1753 the Rev. Stephen Badger was settled as the successor of Mr. Peabody, who died after thirty years' ministry. The Indians again came and made a similar request, and the same ceremony took place as before, in the planting of the *trees of friendship* before the door of their new minister. These also took root, grew up, and are now in full vigour, having been set out seventy-three years. They are about 15 feet in circumference near the ground, and their average annual growth has been nearly one and a half inch.

Ingenuity of the Beaver.

Roswell King, jun. Esq has politely sent us a few specimens of the beaver's ingenuity, perseverance, and wonderful powers in architecture. These specimens consist in several logs of hard wood, cut by the beaver for the construction of a house. One of these logs measures two feet in length, girts 16 inches, and weighs 14 pounds: this was one of the side logs of the house. Another of the same girt, is half the length of the former, and was one of the end logs of the building. The others are smaller, and were used as rafters. It is evident from the marks at the end of them, that they have all been cut through with the teeth, and cut in a manner so as to lock when laid upon each other, the same as logs formed by human industry for the construction of log-houses, so often met with in this state. But where these animals found strength, or how they raised purchase to lift the logs, is a question that we cannot solve. The house being two stories high, each story being 18 inches, must have cost no little labour to the architects in placing those heavy logs one upon the other. The logs may be seen at this office.—*Darien Gaz.*

The sacred White Elephant of Ava.

From the Journal of a Traveller.

Since the commencement of the Burmese war, the public prints have frequently referred to the extraordinary honours paid to a white elephant. For the information of such of our readers who may be unacquainted with it, we insert the following singular account of this singular custom:—

The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous rows of pillars. At the further end of this gallery, a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eye of the vulgar. Before this curtain, the presents intended to be offered to him, consisting of gold and silver, muslins, broad cloths, otto of roses, rose water, Benares brocades, tea, &c. were displayed on carpets. After we had been made to wait a short time, as is usual at the audiences of the Burmese princes, the curtain was drawn up, and discovered the august beast, of a small size, the colour of sand, and amusing himself with his trunk, unconscious of the glory by which he was surrounded, the Burmahs, at the same time, bowing their heads to the ground. The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore feet were fastened by a thick silver chain to one of these pillars, his hind legs being secured by ropes. His bedding consisted of a thick straw mattress covered with the finest blue cloth, over which was spread another of softer materials, covered with crimson silk. The animal has a regular household, consisting of a woonghee, or chief minister; woodduck, or secretary of state; sereghee, or inferior secretary; nakeun, or obtainer of intelligence; and

other inferior ministers, who were all present to receive us. Besides these, he has other officers, who transact the business of several estates that he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel-box, spitting-pot, and bangles, and the vessels out of which he eats and drinks, are likewise of gold, and inlaid with numerous precious stones. On the curtain being drawn up, we were desired to imitate the Burmese in their prostrations; compliance, however, was not insisted on.

These honours are said to be paid to the white elephant, on account of an animal of this description being the last stage of many millions of transmigrations through which a soul passes previous to entering Neibaun, or Paradise; or, according to the Burmese doctrine, previous to her being absorbed into the divine essence, or rather altogether annihilated. The king pays his respects to the white elephant every morning, and attends when he is taken to the river to be washed, and pays him the same honours as he receives from his household.

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Economy of Fuel.

Persons who burn wood, may make a great saving by pouring water on the ashes in the morning, and mixing them when wet as you would mortar, then shaping to the size of a log: make the fire on the top, so that the ashes may answer for a back-log: the ashes will burn, and throw out an intense heat.

Those who burn coal, may save one-third by the following easy means:—Let the coal ashes, which are usually thrown into the dust-bin, be preserved in a corner of the coal-hole, and make the servant add to them, from the coal heap, an equal part of the small coal, or slack, which is too small to be retained in the grate, and pour a small quantity of water on the mixture. When you make up your fire, place a few large coals in front, and throw some of this mixture behind. It saves the trouble of sifting the ashes, gives a warm and pleasant fire, and a very small part only will remain unburnt.

Those who burn coal may adopt another method. In managing the fires during the day, first lay on a shovelful of the ashes from under the grate, then a few coals, more ashes, and thus proceed until the grate is properly filled, placing a few large coals in front. It will be found that ashes *retain the heat better than coal alone; you will have less smoke*, a pleasant *fire, and very little waste* left at night.

The contents of the common snuffers may be used as tinder for lighting matches, &c.

Cracks in stoves, pipes, and ovens, may be closed in a moment, with a composition of wood ashes and common salt made up into paste with a little water, and plastered over the crack, with the iron either cold or hot.—*American Farmer.*

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Profane Swearing unfashionable.

During the passage of one of the elegant steam-boats that ply between New-York and Albany the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of *animal* spirits, he bounded about, and swore most roundly, descanting upon the fashions and news of the day, and accommodations of the boat, (which he admired,) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steam-boat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet interests the whole: so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and the cabin passengers taking into consideration the coarseness, indecorum, and levity of the young man in question, he was accordingly called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and man, of the laws of society, and the common claims of decency; that he must be assured that he was not on board of a fishing-smack, nor was he in a forecastle, but in the company of gentlemen, and was bound, by all considerations of honour, not to shock the feelings of those associated with him, by his ill-timed and profane use of vain and corrupt language; that, if he should acknowledge that he had made a blunder in getting on board the wrong vessel, his passage-money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.—*Black Rock Gazette.*

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The Sea-Serpent.

Ample testimony has been afforded within the last few years as to the existence of a monster of the deep to which the name of Sea-Serpent has been applied. The following additional proof was communicated to the editors of the Mercantile Advertiser by Captain Holdrege, of

the packet ship Silas Richards, who also furnished them with a drawing of the animal, as seen by him on his recent passage from Liverpool to this port; which drawing is similar in every respect to the representations made of the animal so often seen in the neigbourhood of Boston.

"*Ship Silas Richards, 17th June*, 1826.
Lat. 41, 3, *long.* 67, 32.

While standing by the starboard bow, looking at the unruffled surface of the ocean, about 7 o'clock P. M. I perceived a sudden perturbation of the water, and immediately on that an object presented itself with its head above the level about four feet, resembling the above figure, which position it retained for nearly a minute, when he returned it to the surface, and kept approaching abreast of the vessel at a distance of about 50 yards. I immediately called to the passengers on deck, several of whom observed it for the space of eight minutes as it glided along slowly, and undauntedly passed the ship at the rate of about three miles an hour. Its colour was a dark dingy black, with protuberances similar to the above sketch; its visible length appeared about 60 feet, and its circumference 10 feet. From former accounts which have been given of such a monster, and which have never been credited, this exactly corresponds, and I have no doubt but it is one of those species called Sea-Serpents. It made a considerable wake in the water in its progress.

I remain your obedient servant,
HENRY HOLDREGE, Captain.

The foregoing is attested by the following gentlemen, passengers:—Wm. Warburton, of Pentonville, England; Duncan Kennedy; Thomas Auston, of Clifton, England; Lovell Purdy, Thomas Siveter, and James Magee, of New-York."

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Church's Printing-Press.

The following description of this machine is taken from a recent published letter of Mr. Carter, one of the editors of the *Statesman*, of this city:—

"After several years of severe study and labour, he has fully succeeded in his plans, the practical utility of which is reduced to demonstration. Mr. Perkins, of London, remarked to me, that it is the most perfect machine he has ever seen, and few men have had a wider experience in mechanics, or are better qualified to judge.

"Dr. Church at first put his press in operation, and directed perhaps a hundred sheets to be struck off for our examination. He then took the whole to pieces, *and particularly* explained the various *parts. Its motions* approach nearer to *those of an intelligent* being than I should *think it possible* any combination of inert matter could produce. It reaches out its iron hand, grasps the edge of the sheet, draws it under the form, where it receives the impression, returns it to the top of the machine, and there deposits it in regular files. All this is done in an instant, without the least noise or confusion. Between two and three thousand sheets are struck off in an hour, the paper being drawn alternately from each side, and the form being almost constantly employed in producing an impression. It feeds itself with ink, by means of rollers communicating with a trough. Three persons are required to work it; one to turn the crank and the other two to supply the paper.

"The typography is beautiful, being uniform in its complexion and free from blurs. I examined numerous specimens, taking the sheets indiscriminately from reams of the ordinary work upon which the men were employed. It is designed rather for printing books than newspapers. The price of a press is 1000*l.* Many applications have already been made from London, and one of them is about to be established in New-York. Dr. Church (a native of Massachusetts) is a silent, modest man, who makes no comments on the merits of his own invention, but merely exhibits the result, and leaves others to judge. He is now engaged in completing his new method of setting types, which is to be effected by melting and recasting the metal at every impression. He remarked, that his greatest difficulty was to prevent the loss of material by frequent fusion; but this he has obviated by a chemical process, which prevents the formation of dross. He is on the whole a very clever man, possessing much scientific research and mechanical skill, united with inventive genius and natural acumen."

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Singular Character.

There is now exhibiting at Dicheat, a remarkable instance of the power of habit to remedy the defects of nature. A farmer, named Kingston, who was born without arms, is enabled to accomplish with his feet all those purposes for which the hands are generally employed. He shaves himself with the greatest facility, writes a bold legible character, and performs all the manual labours of the farm. He is an admirable bowler, and for throwing the stick at the snuff-boxes, as practised at country fairs, he has no equal; and should disputes arise in the course of the game, he can defend his right with the power, if not the arms of a Crib. He was some time since married to a second wife, and as might be supposed, the ceremony was attended by an immense concourse, who were delighted at the manner in which he took the hand of his wife, placed the ring on her finger, and signed the register with his foot. He has had offers of a li-

beral description to tempt him to exhibit himself; but he values his liberty with an Englishman's spirit, and cannot be induced to submit to the necessary confinement on any terms.—*English Paper.*

Proceedings of the Theological Seminary.

We have suspended the publication of this number for a few days, in order to lay before our readers a brief account of the late proceedings of the General Seminary.

The annual meeting of the board of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States was held in this city, from the 27th to the 30th ult. inclusive. There were present three of the bishops, viz. Bishop White, Bishop Hobart, and Bishop Croes,—and twenty-four clerical and lay trustees, from five states.

The examination of the students took place on the Wednesday and Thursday of that week; and it proved, we learn, highly satisfactory to the audience which attended it, and which consisted, besides the trustees, of a number of the clergy of this and other dioceses. The Commencement was held on Friday, when Alexander H. Crosby, A. M., of New-York; Benjamin Hutchins, A. M., of Pennsylvania; George A. Shelton, A. B., of Connecticut; William L. Keese, A. B., of New-York; John A. Hicks, A. B., of New-York; and Edmund D. Griffin, A. B., of New-York; who composed the first class, read theological dissertations,* and received the honours of the institution. Bishop Croes delivered the address—marked by sound and able views of church principles and church order.

We learn that the seminary building is in a state of forwardness,—the third tier of beams being laid. The subscriptions for this purpose have nearly all been paid, and no loss is expected. The building, which is one of three embraced by the entire design, is in the plain Gothic style. Its size is 104 feet by about 52. It will accommodate two of the professors and about forty students. For the present, the library and lecture-rooms are included in this building.—From the size and strength of the edifice, and the number of apartments to be finished, its cost will exceed the original appropriation; and to meet the deficiency, the requisite advances and loans will be made; which are to be reimbursed, one-half by subscriptions in the diocese of New-York, and the other half by subscriptions in the other dioceses—none of these latter having yet contributed to the building fund.

As usual, and as is to be expected, the report of the finance committee shows a greater amount of expenditure than of income; but the excess is not large. That this excess of expenditure should exist, is almost a matter of course in new institutions which are designed to operate on a large scale. We hope that the liberality of the Episcopalian public will soon turn the balance the other way: when the income shall exceed the expenditure, the seminary will be enabled to bestow on its devoted professors a remuneration somewhat more commensurate with their talents and unwearied labours.

The alterations in the course of study proposed last year, were adopted.

Various other business was done, of which we have no room to present a detail. The entire proceedings of the meeting will be printed. We subjoin the report of the faculty.

New-York, June 26th, 1826.

The faculty of the General Theological Seminary present to the trustees the following report of the state of the institution during the last year:—

At the opening of the first session, November 7th, five applicants for admission were received, viz. Harry Finch, A. B., of the diocese of Connecticut; Thomas Harper, A. B., of Pennsylvania; William Lucas, of Pennsylvania, on the "Bishop White" scholarship; Isaac Pardee, A. B., of New-York; and Ephraim Punderson, A. B., of New-York. On the 14th of the same month, John C. Porter, A. B., of New-York, was admitted; and on the 21st, Alexander W. Marshall, A. B., of South-Carolina. During the year, the following students have been dismissed on their own application: Of the first class—John A. Stone, Smith Pyne, and Southerland Douglass: of the second—Clement F. Jones, John V. Johns, who has this day received his dismission on his own application, and will leave the seminary immediately after the examination; and of the third—Thomas Harper. Leave of absence, during the remainder of the session, was granted a few days ago to Mr. Young, of the second class, on account of ill health; and to Mr. Marshall, of the third class, for satisfactory reasons.

The faculty have nothing to report with respect to the course of study, except that, in consequence of the time devoted to it being a month shorter than usual, a few subjects have necessarily been omitted, or examined with less attention than would otherwise have been paid to them. The professor of pastoral theology and pulpit eloquence, having returned from Europe, has attended to the duties of those departments.

The number and names of the students who are now in the seminary are as follows:—First class, six, viz. Messrs. Crosby, Griffin, Hicks, Hutchins, Keese, Shelton; second class, ten, viz. Messrs. Adam

* Except *Mr. Hutchins, who, from indisposition, was unable to read the dissertation which he had prepared.*

J. W. Curtis, W. A. Curtis, Fuller, Hinton, Johns, Lewis, Peet, Phœbus, Young; third class, six, viz. Messrs. Finch, Lucas, Marshall, Pardee, Porter, Punderson.

Respectfully submitted to the trustees.

J. H. HOBART, Chairman.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, October 2. The students, and candidates for admission, are requested to assemble in the Recitation-Room, at 12 o'clock on that day.

The following are the qualifications for entering:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary's house is two dollars and fifty cents per week.

The editors of the several Protestant Episcopal periodical works in the United States are requested to copy this article.

Bishop Hobart's Visitations.

As frequent inquiries are made of us relative to the visitations of Bishop Hobart through the diocese the present season, we have procured the following statement of the congregations which he means to visit, for the purpose of holding confirmation and performing other episcopal acts. Service in these places will be in the morning, unless otherwise specified.

July 12th, Fiskill—15th, New-Hartford, consecration of the church—16th, Utica—17th, New-Hartford, confirmation and ordination—18th, Oneida—19th, Trenton—20th, Fairfield—21st, Turin, in the afternoon—23d, Brownville—24th, Sackett's Harbour—27th, Morris-Town—28th, Ogdensburg, consecration of the church; 29th, confirmation and ordination—30th, Waddington—31st, Louisville—Aug. 6th, Hampton in the morning, and Granville in the afternoon—8th, Ticonderoga—9th, Sandy Hill, in the afternoon.

Circumstances will then require the return of the bishop to New-York, when he expects to visit some of the churches on Long-Island.

In the month of September, he intends to visit the western part of the diocese, as follows:—

6. Wednesday,	morning	Manlius.
	afternoon	Jamesville.
7. Thursday,	morning	Onondaga.
	afternoon	Syracuse.
8. Friday,	morning	Marcellus.
	afternoon	Skeneateles.
9. Saturday		Auburn.
10. Sunday		Moravia.
11. Monday		Ithica.
12. Tuesday,	morning	Danby.
	afternoon	Catharine.
13. Wednesday		Bath.
14 Thursday		Tyronne.
15. Friday		Pennyan.
16. Saturday		Waterloo.
17. Sunday		Geneva.
18. Monday,	morning	Vienna.
	afternoon	Lyons.
19. Tuesday		Palmyra.
20. Wednesday,	morning	Canandaigua.
	afternoon	Richmond.
21. Thursday		Geneseo.
22. Friday,	morning	Batavia.
	afternoon	Le Roy.
24. Sunday		Buffalo and Black Rock.
26. Tuesday		Fredonia.
27. Wednesday		Mayville.
And on the Sunday following, October 1,		Rochester.

The parts of the diocese not visited by the bishop this season, will be visited the next year. He deemed it most expedient to visit the places above specified, in consequence of there being several new churches to be consecrated.

Confirmations and Consecrations.

On Monday, April 10, 1826, Bishop Bowen visited St. Bartholomew's parish, South-Carolina, and administered the holy rite of confirmation in Edmundsbury chapel.

On Tuesday, the 11th April, the venerable and once sumptuous edifice, known by the name of *Sheldon Church*, in Prince William's parish, South-Carolina, (and which had been a ruin since its destruction by the British troops under General Prevost, in 1780,) was consecrated by Bishop Bowen, to the holy uses of divine worship. The Rev. Mr. Delavaux, rector of St. Bartholomew's parish, the Rev. Mr. Walker, rector of St. Helena parish, Beaufort, and the Rev. Mr. Neufville, minister

* *This should* be particularly noted in the *certificate, as the* mere fact of their being *candidates for orders* is not sufficient.

of Prince William's parish, were present and assisting. The church has been rebuilt, in such manner as to make it fit for its sacred intent, by a liberal and highly honourable effort of zeal on the part chiefly of the parishioners. To have replaced it in its former state, would have required numbers and means not now had. It was peculiarly gratifying, on the occasion of the consecration of this church, to see a very numerous and respectable congregation collected, among whom were some who "had seen this house in its first glory." A discourse suitable to the interesting character of the occasion, was addressed to them from the words of the psalmist, "*I was glad when they said unto me, we will go into the house of the Lord.*" The value and effect of missionary services are strikingly evinced in the present renovated condition of this so long disorganized parish; which is much indebted, under Providence, to the greatly disinterested exertions of Mr. Neufville, serving it under personally unfavourable circumstances, as a missionary of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

On Sunday, April 16, Bishop Bowen visited Christ church, Savannah, and administered confirmation; and having attended the convention of the churches in Georgia, at Macon, where confirmation was also administered, he, on the 30th April, administered the same rite in St. Paul's church, Augusta.

On Trinity Sunday, 21st May, 1826, the new church erected at Hillsborough, North-Carolina, was solemnly consecrated to the service of Almighty God, by the name of St. Matthew's Church, by the Right Rev. Bishop Ravenscroft. Morning prayer was read by the Rev. Adam Empie, rector of St. James's church, Wilmington; the sermon was preached by the bishop, who also administered the holy communion.

On Saturday, the 17th June, an edifice, erected by the recently organized congregation of Grace church, White Plains, New-York, was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart, who preached on the occasion. The Rev. Mr. Bayard, of New-Rochelle; the Rev. Mr. Nicholls, of Bedford; the Rev. Mr. Thompson, of Rye; the Rev. Mr. West, of Yonkers; and the Rev. Mr. Mead, of White Plains, were present on this occasion, and assisted in the solemnities. The edifice, which is in every respect neat and commodious, does credit to the zeal and liberality of this newly-formed congregation, who are indebted, under God, for their present prosperous condition to the active pastoral exertions of the Rev. Mr. Mead.—On the following day, *in the morning, the bishop* held a *confirmation in this church*; and in the *afternoon, at Rye*. And on Tuesday he visited the churches of West and East Chester, in the former of which he held a confirmation.

Ordinations.

On Wednesday, the 12th of April last, in St. Michael's church, Bristol, Rhode-Island, Mr. Richard Peck was admitted to the holy order of deacons, by the Right Rev. Bishop Griswold. And on Wednesday the 17th of May, in the same church, Mr. Benjamin C. Parker and Mr. Sutherland Douglas were admitted to the like order by the same prelate.

On Wednesday, the 10th May, 1826, in St. Philip's church, Charleston, the Rev. Edward Thomas, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Bowen.

On Trinity Sunday, the 21st May, in St. Paul's church, Lynchburg, Virginia, during the session of the convention of the church in that state, the Right Rev. Bishop Moore held a special ordination, and admitted the Rev. John T. Brooke, the Rev. Mark L. Chevers, the Rev John P. M'Guire, the Rev. Stephen S. Gunter, and the Rev. Robert B. Croes, deacons, to the holy order of priests. The candidates were presented and the sermon preached by the Rev. William H. Wilmer, D. D. rector of St. Paul's church, Alexandria, from Job ix. 2. *How should man be just with God?*

At the same time and place, the apostolic rite of confirmation was administered by the bishop to 31 persons.

On the next Sunday, May 28th, in St. Paul's church, Baltimore, the Right Rev. Bishop Kemp admitted Mr. Matthias Harris to the holy order of deacons; and at the same time and place, the Rev R. H. B. Mitchell, the Rev. Joseph S. Covell, the Rev. John Claxton, and the Rev. Henry N. Hotchkiss, deacons, were admitted to the holy order of priests.

On the 7th of June, in Trinity church, Newtown, Connecticut, the Right Rev. Bishop Brownell admitted to the holy order of deacons Mr. Eleazar M. P. Wells and Mr. Thomas W. Coit.

New Episcopal Church.

A southern paper announces that a meeting of the friends of the Protestant Episcopal Church was held at Port Gibson, Mississippi, on Monday the 10th of April last, when they resolved to organize themselves into a body, under the denomination of *The Protestant Episcopal Congregation of Port Gibson.*

Obituary Notice.

From the Churchman's Magazine for June, 1826.

Died at Derby, February 22d, 1826, Miss ELIZABETH MANSFIELD, aged 71, eldest daughter of the late Rev. Richard Mansfield, D. D.

The rational and uniform piety of the deceased through life, the truly Christian hope which she evinced in death, her firm attachment to the primitive doctrines and usages of the Protestant Episcopal Church, and the affectionate regard which she ever manifested for our clergy in general, and especially those elder ones who were in the habit of visiting at the hospitable mansion of her father, render it proper that her name be recorded in the pages of the magazine, among the friends and supporters of our church.—An earlier notice of her death would have been transmitted, had not the sickness of the writer prevented it.—The following extracts from a short address pronounced at the grave immediately after the interment of Miss Mansfield, afford some hints with respect to her general character, and are deemed sufficient for the purposes of this obituary:—

"In this death, my Christian brethren, our church is called to mourn the loss of one of her most aged, most steadfast, and most exemplary members. But in his 'judgment' God has been graciously pleased to 'remember mercy.' We are not called to 'sorrow like those who have no hope.'

"Miss Mansfield was one who, at the close of life, might with great propriety apply to herself the language of the apostle, 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.' It was truly edifying to her attendants at the closing scene, to witness her enlightened, firm, and unwavering faith, chastened with true Christian humility. In her devotions there were no momentary ecstacies, but a calm, a holy, a constant, and an elevated fervor. Her zeal emitted no sudden flashes, no periodical intensity, but shone constantly with a steady, a cheering, and an invigorating lustre. And it pleased God to continue her reason and faculty of speech to the last; so that she was able, till the vital spark had fled, to give evidence of her confidence, and of the support and comfort which she derived in her last conflict, from the consciousness of a well-spent life.

"The improvement which I would make of this afflictive providence, during the moment allotted on the occasion, is this: To call your attention to two striking facts, as displayed in her example. 1. The comforts which genuine piety and faith afford, when comfort is most needed, and when all other comforts fail. Our dear departed friend did not fear to die. She had a hope, which, 'like an anchor to the soul, sure and steadfast,' supported her when forced to enter the dread 'valley of the shadow of death,' and to anticipate as near at hand, the awfully interesting concerns of the world of spirits.

"As the great luminary of heaven rides in sublime and imposing grandeur down the western hemisphere, when not a cloud obscures his beauties, and even darts a cheering ray *above*, after himself hath passed *below* the horizon; so the departing saint of God, clad in all the dignity of virtue and the 'beauty of holiness,' descends from his earthly elevation to the tomb, to 'sleep with his fathers,' leaving to surviving friends the consolitary hope, that when 'he shall rise again,' he shall ascend to God, and sit down 'at his right hand, where are joys unspeakable and pleasures for evermore.' So our friend took her departure. Such consolation she hath left to us.

"2dly. Her example gave all who witnessed it, a striking evidence of the utility and the comforts of prayer. In my daily visits, her first and grand concern was, that she might be afforded the comfort and consolation of uniting with God's minister and her family in this holy exercise. And it was painfully pleasing to hear the emphasis (feeble and broken as it then was by the ravages which the messenger of death had already made) with which she joined in prayer, and uttered 'Amen,' a very few moments before her soul took its flight.

"My brethren, if prayer be of such worth, when the best of things temporal are justly esteemed *nothing* worth, how faithfully ought we to practise the duty.

"We shall shortly have done with things temporal. In heaven, devotional exercises are an unceasing service. If we would relish them there—*if we would not unfit* ourselves for heaven—we *must*, while on earth, acquire a taste for devotion; for in that disposition with which we die, we must for ever remain. God in mercy give us grace to improve ourselves by the example of his saints."

Calendar for August, 1826.

6. Eleventh Sunday after Trinity.
13. Twelfth Sunday after Trinity.
20. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Fourteenth Sunday after Trinity.

Ecclesiastical Meeting in August, 1826.

16. New-Hampshire Convention meets.

Errata.—In our last number, in the notice of the confirmations by Bishop Hobart, there was an omission of a confirmation at St. Luke's church in the afternoon of Sunday, the 23d April, of 43 persons. The confirmation was held at the church Du St. Esprit on the next Sunday morning. The number confirmed at St. Stephen's church was 87, and not 97, as erroneously stated.—Editors of journals, &c. who have copied that article, will please to notice these corrections.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 8.] AUGUST, 1826. [Vol. X.

For the Christian Journal.

Some Quotations from the Rev. Mr. Baxter.

Messrs. Editors,

In your last number I observe a piece with the title "*Gleanings*," in which there are extracts from that eminent Puritan divine, Richard Baxter. The subject of those extracts was the *rights of conscience;* and the writer who sends them to your Journal thinks, that in pleading those rights there is often a degree of "self" in the form of latent *pride*. I was the other day looking over the same work of Mr. Baxter, and found several passages which express very nearly the same opinion: and the object of this communication is to offer you these passages for publication, should you deem them worthy of it.

The paragraphs I send you from this work, were doubtless aimed by Mr. Baxter, like those contained in the article *Gleanings*, against the wilder sectaries; while it seems never to have occurred to his thoughts, that the *church* had but to borrow his ammunition for his own complete discomfiture. Mr. B. is describing the "signs of pride;" and the following occur, among numerous others:—

"A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a *dominion* over it, or is inclined to a *separation* from it: they are *too good* to stand on *even ground* with their brethren: if they may be *teachers* or *rulers*, they can approve the constitution of the church; but otherwise, it is *too bad* for them to have communion with: they must be of some more refined or elevated society. *They are not content* to come *out and be separate from* the *infidel* and *idolatrous* world, but they must also come out and be separate from the *churches* of Christ; consisting of men that make a *credible profession of faith and godliness*. They think it not enough to forbear *sin themselves*, and to have no fellowship with the *works of darkness*, but reprove them; nor to separate from men as they separate from Christ, but they will also separate from them in *their duty*, and odiously aggravate every imperfection, and fill the church of Christ with clamours and contentions, and break it into fractions by their schisms; and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church. Thus Christ himself was quarrelled with as *unholy* by the Pharisees, for eating with publicans and sinners; and his disciples, for not washing before meat and observing the traditions of the elders, and for rubbing out corn to eat on the Sabbath day: and they that will *not be strict* in their *conformity to Christ*, will be *righteous overmuch*, and stricter than Christ would have them be, where pride commandeth it: they will be of the strictest party and opinions, and *make* opinions and parties that are stricter than God's command; and run into errors and schisms, that they may be singular, from the general communion of the church: and will be of a *lesser* [flock] than Christ's *little* flock." P. 190.

To me it appears strange, nay, almost unaccountable, that, with such instruction, the Puritans should have become separatists. One can scarcely believe that Mr. Baxter himself should sanction their doing so by his own example! Were the rights of conscience concerned? or was it only what Mr.

Baxter has termed "*pride*"—over-strictness—having less to do with sinners than the Saviour had?—But I proceed to another "sign of pride" given in the above work.

"A proud man is apt to overvalue his own *knowledge*, and to be much unacquainted with his *ignorance;* he is much more sensible of what he *knoweth*, than how much he is *wanting* of what he ought to know: he thinks himself fit to contradict the ablest divine, when he hath scarce so much knowledge as will save his soul. If he have but some smattering, to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man; and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and ventures the lives of dearest friends upon her ignorant skilfulness; when seven years study more is necessary to make such novices know how little they know, and how much is utterly unknown to them; and seven years more to give them an encouraging taste of knowledge: yet pride makes them doctors in divinity and physic by its *mandamus*, without so much ado: and as they *commenced* so they *practise*, in the dark; and to save the labour of so long studies, can spare, and gravely deride that knowledge which they cannot get at cheaper rates. And no wonder, when it is the nature of *pride* and *ignorance* to cause the *birth* and *increase* of each other. It were a wonder for an *ignorant* person to be *humble*, when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy, which he never saw. How many studious, learned, holy divines, would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of Providence, decrees, redemption, grace, free-will, and many *the like, and that* after twenty or forty *years study;* when I can take them a *boy or a woman* in the streets, that can confidently determine them all in a few words, and pity the ignorance or error of such divines, and shake the head at their blindness, and say, God hath revealed them to themselves that are babes! yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the Papists reproach and persecute them, or with the lesser sects divide from them as from men that receive not the truth; and thus pride makes as many churches as there are different opinions." P. 191.

According to Mr. Baxter, it was "*pride*," not conscience, that produced the "many churches" of the "lesser sects." Was there then *no* pride in that larger sect or church which he calls "dissenters?" *he* of course would answer, no: but let his *arguments* speak, and the answer will be different. That body of separatists paid as little regard to the learned divines of *the church*, as the "lesser sects" did to the divines less learned of the "dissenters."—I will add one more "sign of pride," as laid down by Mr. Baxter.

"Pride makes men *hear* their *teachers* as *judges*, when they should hear them as *learners* and *disciples* of Christ: they come not to be taught what they knew not, but to censure what they hear; and as confidently pass their judgment on it, as if their teachers wanted nothing but their *instructions* to teach them aright. I know that no *poison* is to be taken into the soul upon pretence of any man's authority, and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this, and that the pastor's office is appointed by Christ as necessary to your good, and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise; and that humility and reason teacheth men to learn with a sense of their ignorance and [of] the necessity of a teacher." P. 192.

Admirable maxims, I think. And yet the individual who penned them, and his compeers, were guilty of encouraging the very fault here condemned: they set the people upon criticising their teachers in the *established church*, that they might be drawn within the pale of *dissent*. Can it be questioned, that this class of teachers stirred up multitudes of the weak and ignorant against their mother church, and called the objections thus created those of *conscience*? Yet in what did such a conscience differ from the *pride* which is pourtrayed, by Mr. Baxter, in the last extract?

I would not willingly make offensive remarks; yet I cannot but agree with *Gleanings*, that there is much of *self*, though in a latent form—and with Mr. Baxter, that there is much *pride* [*I* mean, *hidden* pride] in the case of many of those who are most earnest for the *rights of conscience*. The cause of truth will be essentially promoted by exposing the incorrect views of this subject too generally entertained. For, the reformation from Popery, and a sound profession of the Gospel, were, and are still based on the *genuine* rights of conscience; and to preserve these, the *pretended* rights of conscience ought to be stripped of their veil. Let the *pretended* rights be once abandoned, let *self* and *pride* be once detected and quelled; and conscience will have much less difficulty in perceiving its *true* rights, and in learning the truth and acting in accordance with its dictates.

The deceptiveness of the heart renders a candid investigation and a true understanding of this matter very necessary. The heart may be wrongly affected towards the truth by causes of which a man is scarcely sensible; most fanatics have an overrunning measure of self-conceit, yet it would be very hard to convince them of it. This is the kind of pride of which I speak—a *latent* pride, wearing the disguise of conscience. If the person *knew* that he was proud and opinionated, yet pretended conscience, he would be a wilful hypocrite.

With such hypocrisy I am not at *present concerned;* but with those pleas of conscience, in behalf of error, which the individual affected does not see in their true light, and will not take pains to understand more correctly. I cannot think myself guilty of any breach of Christian charity, when I wish all thus deluded to perceive, with Mr. Baxter, that to follow a conscience in error is *sin*—whatever they may think to the contrary. Saul of Tarsus "obtained *mercy*" for opposing the church "ignorantly, in unbelief:" it was as strong a case of the "rights of conscience" as need be supposed: yet he never justified his course on that plea: no, when he acknowledged the "*mercy*" he had obtained, he, by so doing, acknowledged his *sin;* for, if conscience alone could have justified him, he would not have needed "mercy."

I am very respectfully
Your obedient servant,
A CHURCHMAN.

Bishop Ravenscroft's Charge, delivered to the Convention of North-Carolina on the 22d of May, 1826.

My Brethren of the Clergy and Laity,

THE important interests to which your attention has been directed during the session of this convention, are calculated to engage the most earnest endeavours, that the counsels agreed upon for the advancement of the church and the kingdom of the Redeemer, should be successful. But to this end, it is not only necessary that the measures directed by this body should be correct in principle, and required by the interests of the church, but practically attainable also by the reasonable ability of the members. That such is the character of the resolutions you have now come to, must be evident to all who consider the magnitude of the objects to be attained, with the means which are at the reasonable disposal of the representatives of the church.

Past experience, however, teaches us, that neither the necessity or the advantage of a particular measure, nor yet the ability to carry it into effect, are in themselves sufficient to ensure general co-operation. The convention of the church, though the proper re-

presentative of the particular congregations comprising it, and in fact a legislative body; yet, as it is clothed with no coercive power, is liable to find its best devised and best intended measures paralyzed, if not altogether defeated, by the negligence or indifference of its constituents

That this every way indefensible, and, if much longer continued, most ruinous state of insubordination to the fundamental principle of all regularly associated bodies, is, in our particular case, my brethren, the consequence of inconsideration in some, and want of proper information in others, I am well persuaded, and am, therefore, induced to give my annual charge to the diocese such a direction as may tend to obviate this evil, by laying before the members of the church such a plain, yet concise view of the popular nature of our frame of ecclesiastical government, as shall tend to engage and secure the ready concurrence and co-operation of all our members in favour of the measures agreed upon, either for particular or general good, by the regularly elected representatives of the particular congregations and of the diocese at large.

The first delegation of power and authority by the members individually, is that committed to the vestries of each particular congregation These are bodies of men varying in number according to the constitution of particular dioceses, but most commonly limited to twelve, annually chosen by a majority of the votes of each particular congregation, and form, as it were, the legislative council of the parish or congregation by which they are elected. To the vestries it appertains to direct and transact the secular concerns of the congregation; to assess and collect the pecuniary contributions required of the members; to appoint the delegates to the diocesan conventions; to elect the church-wardens out of their own body; and to act as counsellors and assessors with their clergyman, if required, in cases of discipline, and other matters of common concern. They are also required to keep a regular record of the members of the congregation; of the marriages, baptisms, and burials in the congregation; and to enter a statement of their proceedings at every meeting.

To the church-wardens it more especially belongs, to take care of the church buildings; of the communion plate, books, and vestments; to provide the elements for the holy communion, at the common expense; to maintain order and decorum during public worship; and to regulate the necessary provision for the poor of the parish. It is their duty also, in the absence, or at the desire of the minister, to preside, according to seniority of appointment, at all meetings of the vestry; to direct the entries to be made by the secretary, according to the determination of the majority; to sign the proceedings of each meeting; and to certify all extracts from the records, particularly all certificates of delegation to the diocesan conventions.

From this brief view of the appointment and purpose of vestries, it must be evident, I think, that provision is made for the administration of parochial affairs, upon the most popular model compatible with order and effect. The vestrymen being themselves members of the congregation, must be intimately acquainted with the condition and circumstances of their constituents; and as they must themselves be affected, in a proportional degree, by the resolves of the vestry, every security is obtained that nothing like oppression or injustice towards the rest of the members will be attempted. But even if such a case should occur, the congregation retains the remedy in their own hands, in the annual elections.

The next delegation of power and authority from the members of the church, is that which is exercised, mediately through the vestries, in the appointment of lay delegates to the diocesan conventions.

These bodies are to the diocese at large, what the particular vestries are to the several congregations composing them; the only difference between them being that which arises from the charge and management of general and particular interests, and the consequently superior importance of their determinations.

To the diocesan conventions, and of course to this body as such, it appertains to consult and provide for the general interests of the diocese; to enact, amend, or repeal canons or laws ecclesiastical, for the regulation of the members at large; to elect the bishop; to appoint the standing committee, or council of advice for the bishop; to choose the clerical and lay delegates to represent the diocese in the triennial conventions of the general church in these United States; and to assess and regulate the pecuniary contributions which are required for the general interests. And as the particular vestries are the organs through which the enactments of the diocesan conventions are carried into effect, so are the diocesan conventions also the organs whereby the General Convention fulfils its still higher and more comprehensive duties. Through these, as links in the chain, the frame of our ecclesiastical government is compacted together by joints and bands which are essentially popular. It is based upon the will of the majority of the members, personally exercised in the immediate election of the vestries, and it returns to them again in the annual control which they retain over those elections; and that they may act with judgment on their affairs, provision is made for their full information, by the public manner in which the conventions hold their sessions, and by the general dissemination of the annual journal of their proceedings.

With a frame of ecclesiastical government as directly assimilated to, and equally congenial with the civil institutions of our country, as that of any other known religious denomination in it, Episcopalians may surely be permitted to express their sorrow, that so persevering an effort should have been made to impress upon the public mind the false and unfounded persuasion, that the principles of their government, and the tenets of their religious belief, are alike hostile to the free and happy institutions of this favoured land; and to indulge the hope, that both those who circulate, and those *who receive so injurious* and uncharitable a misrepresentation, will at least take the pains to be more truly informed. As, however, this remainder of a most unhappy prejudice has been widely spread and long entertained, I feel it due to the interests committed to me, to show farther, that in the administration of the frame of government adopted by the Protestant Episcopal Church in these United States, nothing contrary to the will of the individual members of the church, expressed by a majority of their representatives, can be forced upon them. Every bishop is elected by the votes of the clergy and laity of the diocese assembled in convention; every pastor of a particular parish or congregation is called to the charge by the vestry of the parish; and the vestry being elected by the members themselves, every precaution is taken, that as the whole is instituted for the common benefit, common consent shall be the basis from which all necessary power and authority to administer the system with advantage and effect shall spring. Nothing despotic, nothing unregulated by laws passed by the representatives of the members of the church, is admitted in the constitution of the Protestant Episcopal Church. Even the bishop is only an executive officer, restrained and directed by express canons in the exercise of the authority committed to him; the only absolute power possessed by him being that of a negative nature, and this confined to matters purely conscientious; such as the refusal to admit a candidate for ordination, although recommended by the examiners as, in their judgment, qualified to receive orders, and cases of a like nature. A bishop can neither suspend, displace, or degrade a clergyman, otherwise than as the canons direct. Nor can a clergyman exercise the discipline of the church upon a communicant, except according to the rubrics and canons, and ultimately liable to the decision of the bishop, to whom, in every such case, an appeal lies.

Every security being thus taken against the oppressive exercise of the authority confided to the different officers who are appointed to administer its affairs, and no authority being conferred but what is absolutely necessary

for the edification of the body, it should surely be a prevailing argument with Episcopalians, to respect and support their ecclesiastical constitution by the observance of all the duties it imposes upon them.

And first, they owe to their own interest, to the credit and welfare of the church, and to the advancement of true religion, a conscientious performance of their right and duty in the election of the members of the vestry. On this every thing may be said to depend, because to the vestries all subsequent measures for the year are referred. And not only is it a conscientious duty that every member of the church should personally attend on the annual election day, but that he should vote also for those persons who, for their piety, their standing in public estimation, and other qualifications combined, give the best assurance of a faithful and profitable performance of the trust committed to them. In electing these men, respect should be had, in the first place, to their standing as Christians; a Christian body should surely be represented by Christians. In truth it is desirable, that in every case the representatives of the church should be communicants. But as this, unhappily, is not in all cases possible, it is therefore not insisted upon; nor is any particular congregation, or the church at large, debarred, by any regulation, from the services of those friendly laymen whose orderly lives and respect for religion encourage the happy hope that they are not far from the kingdom of God.

Secondly, they owe it to conscience and to consistency to obey the regulations, and carry into effect the lawful resolutions and enactments of their representatives. As the members of a particular church are morally bound by the acts of their vestry; so are all the congregations in a diocese equally bound by the acts of their convention; and all the conventions of this country by the acts of the General Convention of this church. And the ground of this obligation is plain and obvious. As *the individual members* are bound by *every principle of right* reason to perform the duties and fulfil the engagements growing out of the lawful acts of their immediate representatives; so are these also, in the same manner, equally bound by the lawful acts of their immediate representatives, up to the highest judicatory known to the church.

From this very brief but just statement of the popular principle upon which the frame of our ecclesiastical government is founded, the members of the church in this diocese, I trust, will be induced to pay more attention to the election of their immediate representatives, and feel that the carelessness and indifference too frequently manifested as to this duty, is, in fact, a surrender at once of private and public obligation, and a mark of great laxity of principle, both as churchmen and Christians.

As an additional and very powerful reason to give to the whole of this subject the serious consideration its real importance demands, I would remark, that as the whole power possessed by the administrative bodies of the church is of a moral nature, and dependent for its effect on the influence of this principle over the members, all unnecessary neglect of the personal duties consequent on the right of election by them, of the relative duty of representatives, with all refusal to carry into effect the decisions of the vestries and conventions, is so far very conclusive proof of the weakness of the moral principle of indifference to the interests of religion, and of disregard for the only just and safe ground on which either civil or religious liberty can be maintained, viz. submission to the will of the majority constitutionally declared.

Let not then the church of which we are happily members, have to take up the reproach of her great Founder and Head, as expressed by the prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me." Our nursing mother appeals to us for support; let us not prove ourselves unnatural children, by devouring the breasts which we have sucked, and refusing the support and defence which our spiritual parent requires in the day of her need. She has given all to her children; she has reserved nothing for herself, but the comfort and consolation which springs

from unfeigned love and devoted attachment in them, grounded on the irrefragable testimony of heaven and earth united in favour of her divine origin and saving purpose, as held and maintained by the Protestant Episcopal Church in these United States.

For the Christian Journal.

An Address delivered in St. Michael's Church, before the Charleston Protestant Episcopal Sunday School Society, at their Seventh Anniversary, May 16th, being the Tuesday in Whitsun-Week, 1826. By FREDERICK DALCHO, *M. D. Assistant Minister of St. Michael's Church, Charleston.*

It is not often that occasions like the present produce addresses of equal merit with the one before us. The author has well considered his subject, and has embraced a wide field of research on the moral and religious instruction of the rising generation. The whole of his remarks, extending, with an appendix, to 26 closely-printed pages, are excellent, and would well repay a perusal. The address, however, is too long for insertion in our Journal, and we must therefore content ourselves with extracts. He commences his subject by stating, that

"However interesting and useful the annual commemoration of political, and sometimes of military events, may be; of empires founded, or of liberty attained or secured; yet there are none which so deeply affect the sympathies of our nature, as the anniversary celebration of institutions founded for the glory of God, and the religious improvement of man."

And after depicting the emotions arising from the latter case, and moralizing on the benefits to be derived from them—contrasting the mere moral man with the Christian one, and secular education with religious; showing that "the effects of secular schools are immediately seen and felt in the ordinary concerns of life; while the benefits dispensed by Sunday schools will chiefly be experienced in another world;" he proceeds—

"*Sunday schools* are admirably calculated to lay the foundation of religious knowledge in the youthful mind, and more particularly when they are seconded at home by the catechetical instruction and Christian demeanour of parents. It is not, however, without the most painful anxiety that the clergy have often to lament that many in every community, and in every class of society, appear to be regardless, or ignorant, of the vital importance of domestic religion and parental example. Is it probable, my friends, that a parent will be able to convince his child by any arguments he may use, of the scriptural obligation of reverencing God's holy name, his sanctuary, and his Sabbaths; of praying to him in private, and worshipping him in public; when the practice of the parent contradicts his precepts? Will he not place his child in this distressing dilemma—either, from the parent's practice, not to believe in the necessity of these duties, and thereby defy the authority of God—or, from his precepts, believe them to be necessary, and his parent guilty of hypocrisy and impiety? Would not this weaken the claim which every parent has by nature upon the respect and love of his child? And how lamentable is it to know that this case, though strong, is a fearful reality.

"The moral and religious instruction of children, by example as well as precept, is a duty which parents cannot neglect without sin. Revelation, reason, parental affection, all conspire to render the duty imperative. Children are the heirs of immortality, and are born for another world as well as for this. The promises of old were made to them, as well as to their fathers; and if they are trained up in the school of virtue and piety, they may, through the grace of God, reap the unspeakable blessings which he has promised to faith and obedience. So highly important is this duty considered by the Almighty, that he made it one of the excellencies in Abraham's character, that he brought up his household in the knowledge of God: 'For I know him,' said our heavenly Father, 'that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And we are equally bound, my friends, to do every thing which has but the smallest tendency to 'keep' our children in the 'way of the Lord,' and save them from irreligion and ruin. If we watch over the health of their body with unwearied solicitude, and carefully guard it from every thing likely to do it injury; how much more ought we to guard the health of the soul! Moral evil will as effectually ruin the one, as natural evil will destroy the other. Their souls as well as their bodies are intrusted to our care, and we shall be held accountable to God for the means of grace which we may not have permitted

them to enjoy, or they have been suffered wilfully to neglect. Although this responsibility belongs in a much greater degree to parents, yet a portion of it rests upon others; for it is the duty of every virtuous and religious man to lessen, as far as in him lies, the moral want of his fellow-creatures, to increase and to cherish the means devised by the pious and benevolent for their spiritual improvement, and, if it were possible, to bring every child of Adam into the fold of the great 'Shepherd and Bishop of our souls.'

"Let me then affectionately urge upon the attention of parents the important duties of which we have been speaking: let me entreat you to consider, that religion is all-important to the human race, both here and hereafter. Whatever opinion the world may hold upon this subject is but of little moment, when it contradicts the word of God. 'Bring up' your children 'in the nurture and admonition of the Lord,' are the words of inspiration and of command. Nothing is here left to our choice but unqualified obedience, or a contemptuous rejection of the authority of the Lawgiver."

Our author then answers the objection raised by persons who have little or no religion themselves, "that children ought not to be instructed in any peculiar doctrines, lest they may change their opinions in maturer age." And in discoursing on this subject, and on the particular advantages of Sunday school instruction, he thus remarks:—

"There is nothing too preposterous for the human mind to cherish, if it be not disciplined in the school of vital piety. The young soon begin to assume the right of thinking for themselves; and if for no other reason than to obtain a little notoriety among their companions, they will sometimes espouse principles which they do not believe, or consider a matter of perfect indifference whether they be true or false. They first, perhaps, impose upon others; but, at length, deceive and ruin themselves. This, however, may be as much the fault of their education as of their nature; for it is very possible to give them a speculative knowledge of religion, without improving the heart by vital piety; and if they be left to find out a religion for themselves, they may 'know Christ,' but not 'him crucified' for the sins of the world. We must, therefore, be careful not to mistake an outward respect for Christian principles for Christianity itself, or confound mere animal excitement *with serious* devotion. If we are *convinced that the* faith of our church is *pure, her ordinances* scriptural, her *ministry apostolical,* and her worship in accordance with primitive usage—if we believe her to be, for these reasons, 'the Church of the living God, the pillar and ground of the truth'—it is natural that we should desire our children to be taught, and to 'hold fast the form of sound words,' and to be partakers of the same privileges with ourselves. It is unquestionably our duty to guard them against error in religious principles as well as in moral practice, and to promote an ardent and lasting attachment to those vital truths and virtuous habits which, we confidently believe, will make us acceptable to God. If our own principles are 'grounded and settled in the faith, and we are not moved away from the hope of the Gospel,' this will certainly be the course we shall pursue. The slightest reflection on the subject will convince us that we must not, through an affectation of liberality, which is only another name for religious indifference, leave their doctrinal impressions to 'time and chance;' but we must endeavour, by every possible means, to give them a scriptural knowledge of the 'faith once delivered to the saints,' as we firmly believe it to be taught in its purest form in our apostolic church. But if we believe it to be unimportant what religion they profess, it must be a matter of indifference whether they have any or none. Where this would be likely to end requires no great foresight to tell.

"To those who ask what we can teach in Sunday schools which cannot be learned at home? we may briefly reply, nothing; and yet very consistently urge their importance. For we may in our turn ask—Will, or can every family undertake to give Christian instruction to its children, adapted to their several ages and capacities? Have all the time, the inclination, and the ability to teach what it is the immortal interests of children to learn? Do not many heads of families in every community, and more particularly among the poor, stand in need of instruction themselves, even in 'the first principles of the oracles of God?' And do we not know from experience, that Sunday schools have imparted to children the knowledge of which their parents were ignorant; and that they have been, under God, the happy instruments of instructing those who ought to have instructed them? Do parents, generally, teach their children to love, to court the favour, and to dread the displeasure of their Maker? Do they make them study the Scriptures, that the numerous rules of moral obligation may be indelibly stamped upon their heart? Do they make them repeat the portions they have learned, and explain to them what they do not understand? Do they instruct them in the formularies of the church, that they may join in public worship with understanding and edification? Do they

teach them by precept and example 'the beauty of holiness,' and the guilt of sin? Do they endeavour to excite their adoration and love for the unspeakable mercies of redemption through Christ, and for all the other blessings which God so graciously bestows, and we so unthankfully receive? Do they persuade them to lead a virtuous and a Christian life, in conformity with the spirit and precepts of the Gospel, and to approve themselves before God 'in all holy conversation and godliness?' Do they teach them the vanity of those things which mere men of the world so anxiously desire, and so eagerly pursue: and do they recommend that their adorning be not that 'outward adorning' of which an apostle speaks, 'the plaiting the hair, and the wearing of gold, or the putting on of apparel; but much rather the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price?' Do they admonish them not to be 'lovers of pleasures more than lovers of God,' and tell them that 'without holiness no one can see the Lord?' And, in short, do they earnestly and affectionately entreat them to cultivate all the graces of the Christian character, that they may, by faith and obedience, attain a blessed existence beyond the grave? Are you not, my friends, assured in your own minds, that if these important subjects be early pressed upon the attention of youth in an interesting and persuasive manner, they would induce, by the grace of God, a serious habit of thinking on divine things, which might continue with them the rest of their lives, reclaim them if they went wrong, and ultimately preserve them from misery and ruin?* And yet, I fear, there are many families in every community who call themselves Christians, who do none of these things. But if these things be promotive of the everlasting salvation of children, and if they be not taught at home, where can they be more readily learned than in Sunday schools? For what are these institutions but so many churches in miniature, where religious instruction is brought down to the capacity of children, and personally applied by the teachers to individual understanding.

"In pointing out a few of the more obvious advantages of Sunday schools, I may state that their influence is immediately perceived in the concerns of life. When a youth, through love or fear, obeys and honours his Maker, he will, from the impulse of the same feeling, obey and honour his parents. The mild virtues and spiritual graces of Christianity will make him more docile at home, and more patient of instruction in the secular schools: and as a religious foundation has been laid in the Sunday schools, he may pursue his studies in the history of antiquity, without the fear of imbibing false notions of morality and religion, and of forgetting the moral code of Christianity, in his admiration of the pagan philosophers and deified men. And here it may be remarked, that there is nothing to prevent us from giving our children an accomplished education, while, at the same time, we earnestly endeavour to instil into their minds the piety of Christians.

"Another advantage to be derived from Sunday schools, and that none of the least, is, that our pupils, being accustomed to repeat their exercises aloud to their teachers in the presence of their class, and oftentimes in the hearing of their minister and many of the congregation, they acquire a confidence in the expression of their religious principles, which, otherwise, they would not be so apt to feel. The happy consequence of this will be, that, in riper years, should they hear the libertine, the infidel, and the scorner sneer at the doctrines of revealed religion, they will neither be overpowered by fear, nor confounded by false reasoning. They will stand as an host 'on the Lord's side,' to combat infidelity and vice, and to 'put to silence the ignorance of foolish men.' They will, we trust, be strengthened by our Lord, as he has promised his disciples—'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"

We shall make but one extract more from the address, which relates to the number of Sunday school pupils in the United States and in Great-Britain.

"Sunday schools are moral engines of great and increasing power, which are calculated to produce, at some future time, a wonderful influence over the civilized world. Some opinion of this happy effect may be formed from the great extent of their operations. The number of pupils in the United States is considerably

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"* The late Mr. Newton, rector of St. Mary Woolnoth, London, has left on record the advantages he derived from the instruction of a pious mother. 'She stored my memory,' says he, 'which was very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems.' The viciousness of his life when he first grew up is well known; and his subsequent return to the paths of virtue, and his eminent usefulness as a Christian minister, are in some measure attributed by him to the early instruction which his mother had given him. 'These early impressions,' he says, 'were a great restraint upon me, they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them.'"

more than 100,000, and in Great-Britain and Ireland there are between 8 and 900,000 children now receiving Christian instruction in these schools. And the fact has often been published, that in Great-Britain and the United States but few of the number who have received the advantages of these, or similar institutions for religious instruction, have been arraigned for crimes in courts of justice.* Such, then, being the transforming influence of religion over the human character, what friend of the Redeemer, what friend of the best interests of his country and his species, would hesitate one moment to promote the religious and moral condition of the rising generation?"

We cannot however close this article without copying the following interesting narrative of an amiable child, introduced, and added by way of note to the address, to elucidate some remarks of the author, tending to show the uncertain tenure of life, particularly as respects children, and the duty of parents and guardians "to prepare them for an immortal existence in glory beyond the grave."

"Mary D., the only surviving child of Dr. Horatio S and Henrietta Waring, was born in this city, December 7th, 1815.—The character of this amiable child was peculiarly interesting. At an age when children usually enjoy the amusements of the nursery, her mind was bent on other pursuits. She delighted in the acquisition of new ideas from surrounding objects, and was accustomed to consider with seriousness those religious principles which improve the heart and regulate conduct. When but five years old, she derived great pleasure from listening to her mother while she read to her some of the many beautiful and instructive stories in the Bible. When called for this purpose, she suffered no engagement to prevent her immediate and cheerful attendance. Her temper was amiable and meek; her mind ingenuous and active, though inclined to be serious; and as she was early accustomed to attend with her parents upon public worship, it acquired a devotional cast. She never thought the service of the church too long: young as she was, she remained without complaining of fatigue, and frequently staid until the communion was finished. Her private devotions were regularly performed. For several years she used the following little prayer, which she had composed for her own use:—'I pray to God to bless my dear father and mother—all my relations and friends; to bless me, and make me a good child; for Jesus Christ's sake. Amen.' She was very inquisitive about the laws and operations of nature, and would often remark to her parents, 'You know I am a curious, singular child.' On some occasion of this kind her father said to her, 'Well, my daughter, what do you think of things generally?' To which she replied, 'I think upon God.' 'And what next?' she was asked. 'My school and my learning.' When collections were made in the church for charitable purposes, she displayed considerable sensibility in bestowing her mite. She contributed towards the education of a child, and belonged to some juvenile charitable societies. Thus early accustomed to feel for the wants of others, and to practise charity as a religious duty, she learned to value and to be grateful for the blessings of her own condition in life; and these principles would, most probably, have strengthened with her years and increased with her ability to be liberal. What added probably to the seriousness of her character, was a fondness she had contracted for the company of aged persons. She took a particular delight in visiting and conversing with the venerable Josiah Smith, who soon followed her to the grave, at the great age of 94 years.

"Thus her life glided smoothly along. Mary was happy, was greatly beloved by her friends, and daily acquiring those intellectual and pious principles which made them anticipate her future usefulness in society But in an unlooked-for hour their expectations vanished, and she was called to participate in far different scenes than this fading world affords Returning from school on Thursday, January 5th, 1826, a dray casually run over her, and injured her so severely that she died in a few days.

"How often is the uncertain tenure of human existence made the theme of public exhortation in vain! Notwithstanding we are so frequently reminded of the awful truth, that 'in the midst of life we are in death,' how little do the generality of mankind regard the monition! We travel the dangerous path of life, expecting that 'to-morrow shall be as this day, and much more abundant.' But, alas! 'we know not what shall be on the morrow. For what is our life? It is even a vapour,

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"* It is stated by Dr. Walmsley, on the authority of the late recorder of London, that from 1814 to 1819, there were committed to Newgate 497 juvenile culprits, of whom only 14 ever belonged to the schools which are under the auspices of the National Society for the Education of the Poor in the Principles of the Established Church. *Grant's Hist. of the Church of Eng.* iv. p. 413. *Lond.* 1825.

"The philanthropic *Howard* discovered that *in Switzerland* crimes were but seldom perpetrated, and capital punishment had been inflicted but once in 17 years: and he ascribes *this moral* condition of society to the religious *instruction* of the poor."

that appeareth for a little time, and then vanisheth away.'

"The Christian fortitude displayed by this amiable child under the severest anguish of body, was much above her years; and proves, in a very striking manner, the importance of giving a right direction to the feelings of children by religious instruction, and at the same time shows the advantages they derive from the example of pious parents. On the day following the accident, Mary said to her agonized mother, 'Mother! if I die, shall I die a Christian?' evidently showing that this had been the subject of her anxious thoughts and pursuits while in health. How many persons, I fear, much older than Mary, leave this world without asking themselves the same important question! She was heard to pray in the words of the collect for the Sunday after Christmas, that she might be 'daily renewed by the Holy Spirit.' This is a strong argument in favour of our practice of making the Sunday school children commit the collects to memory, that they may imbody them in their private devotions. Her attendants frequently heard her repeat the words, 'our righteousness, our righteousness.' She probably had in her mind something which she had either heard or read of the difference between the righteousness of Christ and any that we can possibly pretend to, and was in her heart trusting alone to the righteousness of her Saviour. Perfectly calm and collected, she would speak of heaven, and say, that 'she wished to die; she wished to leave this wicked world, and go to that happy place, to join the angels round the throne.' She would endeavour to assuage her parents' grief, by wiping the tears from their eyes, and telling them that 'she was happy.' From Saturday to Wednesday, her sufferings, though known to be acute, appeared absorbed in strong devotional feelings. The frequent repetition of hymns and religious sentiments seemed to animate her sinking frame on the way to the grave. Among the hymns she selected were the 41st, 'When I can read my title clear, to mansions in the skies,' and the 46th, 'Glory to thee my God this night.' Part of the latter she sung with great animation but a few hours before her death; this was in the stillness of night, and was so impressively solemn, that several of her friends were brought into her chamber from an adjoining room. She then repeated the Lord's Prayer distinctly, joining her little hands in the usual posture of prayer. She evidently was strengthened by the grace of God; for though her bodily suffering was great, yet her countenance beamed with mildness. She asked her friends around her to *pray for her. When she had just awoke out of sleep, she told her mother, with an* interesting smile on her countenance, 'she had dreamed that she had seen Jesus, and that he had kissed her.' It may be presumed that the love of the Redeemer had been a frequent subject of her meditations when awake. At another time she said to herself, 'A time to live, and a time to die.' While all about her were in tears, she alone was unappalled at the scene which was closing around her. She placed her hand upon her father's head, and looking at him with great composure, wiped the tears from his face, and said, 'Don't cry; I am happy.' Then turning to her mother, she wiped her eyes, and said to her, 'Be calm, be still, mother.' In making the former remark, 'a time,' &c., she probably had in her mind, 'a time to be born, and a time to die,' Eccl. iii. 2. And the latter she probably paraphrased from psalm xlvi. 10, 'Be still, and know that I am God.' Mary probably had learned these passages in some of her Sunday school exercises, or from the pious readings of her parents. Her favourite chapter of the Scriptures was John xiv. which she requested her mother to read to her. It was well adapted to the afflictive scene, and to her own entire submission to the will of God. It begins thus: 'Let not your heart be troubled: ye believe in God.' Her amiable disposition, and her desire to do good according to her ability, are seen in the following circumstance:—The servant who attended her when the accident occurred, sat weeping at the foot of her bed. She called her with great animation—'Margaret! what do you cry so for? If I die and go to heaven, I will come back and see if I can't do something good for you.'

"This amiable child had long been a pupil in the Sunday school of St. Michael's church, where her attention and intelligence had endeared her to the excellent lady who was her teacher, and for whom she expressed, on her death-bed, the greatest affection. As she earnestly desired to see her, it was proposed to her on Sunday to send for her. But she replied, 'No; Miss R. does not visit on Sundays.' Mary had forgot to discriminate between acts of mercy and visits of mere ceremony or amusement. The first are praiseworthy, and pious, and acceptable to God; the others profane the Sabbath day. She was naturally of a timid disposition, but education had given her a considerable degree of religious fortitude. In the midst of her sufferings she was often heard to say, 'Patience, patience, you know,' as if reproving herself for some momentary feeling of disappointed hope.

"It will not be matter of surprise, that the loss of such a child was deeply afflictive to her parents; and that nothing but

a strong sense of religious feeling, and entire resignation to him who 'doeth according to his will in the army of heaven, and among the inhabitants of the earth,' could have supported them through the severity of their trial. What an admirable lesson does the royal psalmist read us on such an occasion! 'While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he shall not return to me.*' The will of God be done.

"She died January 11th, 1826, aged 10 years, 1 month, and 4 days."

For the Christian Journal.

Maryland Convention.

THIS convention was held on the 24th, 25th, and 26th of May, 1826.—The Right Rev. Bishop Kemp, and a number of clergymen and laymen, being assembled in St. Paul's church, at eleven o'clock on the 24th, divine service was conducted by the Rev. Mr. Gilliss, and a sermon preached by the Rev. William E. Wyatt, D. D. The Lord's supper was then administered by the bishop, assisted by the Rev. Mr. Gilliss.

Mr. Richard M. Hall was chosen secretary, and Mr. Thomas Billop appointed assistant secretary.

The bishop then delivered his annual address, as follows:—

My Reverend Brethren of the Clergy, and Gentlemen of the Laity,

The visitations that I have made during last year are few, on account of domestic afflictions which it has pleased the Almighty to bring upon me. I trust, however, that the diocese has suffered little injury, because visitations had been performed with considerable regularity heretofore, and no necessary episcopal act has been omitted or postponed.

On the 16th of July I crossed the bay to Talbot county, and on the next day I preached in Easton, and administered the Lord's supper. On the day following I attended at St. Peter's, performed divine service, preached, and confirmed eight persons. My plan was to have visited both the parishes in that county at the same time, but my letter conveying notice to the clergyman of St. Michael's had *not reached him,* and of course no preparation was made.

On the 25th of July I set out for New-York, to attend the examination and commencement of the Theological Seminary of the church. The examination began on the 27th, and was continued for two days. Great joy seemed to be manifested that this institution, in so short a time, had attained such a degree of eminence, as, with the blessing of the Divine Head of the church, to secure to her a learned, pious, and well-principled ministry. On the afternoon of the 28th, the trustees assembled at the residence of Professor Moore, who had most generously given a beautiful spot of ground on the bank of the North River for a site to the seminary building. From the house of the professor, the trustees, faculty, students, clergy, and a considerable assemblage of citizens, walked in procession to the spot, where, after an address and prayer by the venerable presiding bishop, the corner-stone was laid by him, assisted by the bishops of New-Jersey, Connecticut, and Maryland.

The commencement was held on the 29th, when three young gentlemen received the honours of the institution. An address was delivered by the bishop of Maryland, and the exercises of the day closed by the presiding bishop.

On the 30th we all attended the consecration of a new church in Brooklyn. The occasion was truly solemn and interesting. The act of consecration was performed by the bishop of New-Jersey; morning prayer was conducted by the Rev. Mr. Duffie and the Rev. Robert B. Croes, and the sermon preached by the presiding bishop. On Sunday, the 31st, two of the pupils of the seminary were ordained; and thus ended, to our high gratification, the duties of the occasion.

On the 12th day of October I held an ordination in Christ church, George-Town, when the Rev. Horatio Nelson Gray, minister of that church, was admitted to the sacred order of priests.

On the 7th day of November I went to the eastern shore, to visit the parishes in Kent and Queen Anne's counties. On the day following I performed divine service, preached, and confirmed five persons in Shrewsbury church. This parish is in a state of great depression; although, from the inquiries I made, there is a sufficient number of members, both wealthy and respectable, to support the church and to maintain public worship.

On the 9th I preached in the church in Chester-Town, and confirmed seventeen persons. In the evening I examined the Sunday schools, and had the happiness to find them in a state of good order and prosperity, particularly the female one.

I next visited St. Paul's, in Kent, where I found a remarkably orderly and devout congregation. I administered the holy ordinance of confirmation to 17 persons. The prosperous condition of these two

parishes filled my heart with gratitude to God.

Next day I passed on to Church-Hill, where there has been no clergyman regularly settled for several years. The church is in a most ruinous condition. Very few persons attended, and only five were confirmed.

On the Sunday following I performed divine service and preached in Chester church, near Centreville. This church has been lately repaired, and is now a very neat and comfortable church. The congregation was large and respectable. Eight persons were confirmed.

Inasmuch as I had omitted St. Michael's, in Talbot, on a former occasion, I now proceeded to that parish, where I performed divine service, preached, and confirmed three persons. In this parish there is a very handsome new church, and by a judicious exchange of property by the vestry, the living is quite comfortable, but the congregation very small.

On the 19th of November I held an ordination in St. Paul's, in this city, when the Rev. Mr. Blanchard and the Rev. Mr. J. E. Jackson were admitted to the holy order of priests.

Early in December I visited St. James's parish, in Baltimore county. I preached, and held a confirmation in Trinity church in that parish, when nine persons were confirmed. On the next day, being the Lord's day, I performed divine service in the manor church, in the same parish, and confirmed 31 persons.

Inasmuch as we expect an accession of communicants on the anniversary of the birth of our blessed Saviour, I generally hold a confirmation every year a few weeks previously to that distinguished day. In conformity to this regulation, on the 18th of December I confirmed, in my own parish church, 17 persons.

At the request of the rector, the Rev. Mr. Bartow, on the 15th of January I confirmed 32 in Trinity church, in the city of Baltimore.

On the 18th day of January, in the year 1826, I consecrated to the service of Almighty God a new church near Vansville, in Zion parish, Prince George's county. The sentence of consecration was read by the Rev. Mr. Tyng, morning prayer by the Rev. Mr. Hawley, and the sermon by myself. The congregation was large and attentive. The church is a neat brick building, and well arranged in the inside for the purposes of religious worship

Here my visitations ended. The afflictions of my family assumed so distressing an aspect, that my feelings and my affections would not permit me to be absent one night from my own house, if I could possibly avoid it.

From the foregoing minutes it appears, that during last year I consecrated one church, visited eleven, and confirmed 158 persons. I have also ordained during the year, one deacon, four presbyters, and licensed one lay-reader. The Rev. Mr. Weller, formerly rector of St. Stephen's, Cecil county, has removed to the diocese of Pennsylvania. The Rev. Mr. Somers, rector of Somerset parish, Somerset county, has moved to Connecticut, and been succeeded by the Rev. Mr. Covell, from Vermont. The Rev. J. E. Jackson has gone to Virginia, and the Rev. Mr Cruse, of Washington College, to New-Jersey. The Rev. Dr Davis has moved from Annapolis to George-Town, Kent county; and the Rev. Mr. Reynolds has moved from Trinity parish, Charles county, to Havre-de-Grace, in Harford. The Rev. Mr. Prout, from the diocese of Virginia, has settled in Durham parish; and the Rev. Mr. Robertson, from Vermont, has moved to Baltimore.

Other changes of a more awful character have taken place during the year. It has pleased the Almighty, in his infinite wisdom, to withdraw from the bosom of an amiable family, and from the care of an affectionate flock, the Rev. Mr. Johnson. The Rev. Mr. Schaeffer too, just as prospects of usefulness were opening upon him more and more, was arrested in his course by a disease which ultimately terminated his existence. In the death of these gentlemen the church has sustained a great loss; but that Divine Being by whom she was originally established, and of whose protection she has the most complete assurance, will raise up more labourers and send them out into his vineyard.

The funds of our church, I am sorry to remark, are not in a state of prosperity. The fund intended to support the bishop independently of a cure, has received no accession last year but $27 28 from St. Peter's parish, in Talbot county, in addition to the interest. Were a collection made every year in all the parishes in the diocese, even if these collections were small, the effect would be considerable. Some other dioceses have left us far behind in this respect. In one, the interest of the fund is quite sufficient to support the bishop without any cure; and in several others, a few years will bring their funds to that state.

The annuitants upon the fund for the relief of the widows and orphans of deceased clergymen are unusually numerous. While in some dioceses such a fund is rapidly increasing, here it is only adequate to yield very limited assistance.

The fund to defray the expenses of the deputies to the General Convention, by an unfortunate arrangement made some years ago, is entirely annihilated.

The Missionary Society is only in its infancy; but, with prudent management and

the blessing of God, it is to be hoped that it may become highly beneficial.

It is evident, that to carry on the business of the church to advantage, one more fund is necessary, and that is a fund to aid well disposed and pious young men to prepare for the ministry. It is true, the defect in this respect has in a small degree been obviated by the application of the interest of a legacy placed at my disposal by the late Rev. Joseph Jackson. Still I would recommend it to the convention to turn their attention to this subject as soon as they can.

Far be it from me to attempt to oppress the members of our communion with pecuniary demands; but sure I am, that the portion of income which every conscientious Christian will feel himself bound to bestow on the sacred purposes of religion, when judiciously distributed, will be abundantly sufficient to maintain all the general and diocesan institutions of the church. According to the government of our church, for which we must feel indebted to the blessed influence of the Holy Spirit, her general and great concerns, such as the preservation of the faith, the maintenance of her worship, and the uniform education of her ministry, are placed under the direction of the General Convention, while interests and institutions of more limited influence are left to her dioceses: and to preserve this beautiful and wise system will surely claim the exertions and the prayers of all her faithful members.

With regard to the Tract Society, which continues its operations with great zeal, I would beg leave to throw out a suggestion, which appears to me, if received and acted upon, might greatly extend and enhance the benefits of this association. I would advise a repository to be fixed in every parish for the sale and distribution of tracts, under the direction of the clergyman of the parish—that, agreeably to the request of the several clergymen, tracts should be published suited to the peculiar state of the parish. Then, when any error, any new sect arose, he would be prepared to counteract their influence and exertions by tracts suited to the state of things; and while tracts of one description might suit one parish, those of another would suit another parish. This would extend the influence of an institution, simple in its character, but high in its object, through the whole diocese.

At my visitations I have adopted the practice of holding a private interview with the several vestries, after the religious services of the occasion were over. At these I have made such inquiries as would enable me to judge whether the concerns of the parish were managed with regularity, and what was its temporal as well as spiritual condition. To enable me to conduct this business with something like system, I have drawn up a few questions to direct my inquiries, which I have proposed to improve and enlarge from time to time. And that the vestries and clergymen may be apprised what inquiries will be made, I have thought it would not be amiss to insert the questions alluded to in this statement.

Questions to be asked the several Vestries and Clergymen in the parishes in Maryland, at the Visitations of the Bishop.

1. Is your church duly organized according to law?
2. Are your records of the proceedings of your vestry correctly kept?
3. Are the baptisms, marriages, and funerals regularly recorded?
4. Is your church in debt?
5. What property belongs to your parish or church?
6. In what manner is money raised to pay the salary of your minister, to keep your church in repair, and to defray the expenses incident to public worship?
7. How many places have you for public worship?
8. Is there a register of the adult members of your church, and also of the communicants kept?
9. Are the children of your parish duly catechised, and the catechism explained to them?
10. Are lectures delivered in explanation of the liturgy, at regular periods or occasionally?
11. Is the service performed in your churches with great solemnity and devotion, and the responses duly made?
12. Does your minister use the ante-communion service every Sunday?
13. Have you any Sunday schools attached to your church?
14. Have you prayers in your churches on Wednesdays?
15. Have you any lectures during the week, and is the service of the church performed at these lectures?
16. What in general is the religious condition of your parish—improving, stationary, or declining?

Irregularities have gained ground, which, if not checked, will for ever prevent the affairs of the diocese from attaining due order, and the character of the ministry from rising to its desirable point. I allude principally to the settlement of ministers. Our church, duly sensible how important it is to have a pure and unsuspected clergy, has guarded the door of the church with all possible caution. While St. Paul lays it down as an unchangeable rule, *to lay hands suddenly on no man*, the church requires a course of probation, and also a series of testimonials, to enable the bishop to carry into effect this rule in the best manner. Nor has she stopped here:

at every removal from one parish to another, or from one diocese to another, provisions are made to maintain the true characters of clergymen. And that no apology may be offered for the neglect of these rules, the constitutions and canons of the church are required to be studied by every candidate for holy orders. And yet I have been sometimes greatly pressed to dispense with canons which in my conscience I was bound to comply with, and even symptoms of discontent have been manifested because I would not yield. I now declare my solemn determination to require a most exact compliance with every rule that respects this business, well assured that I shall secure the hearty concurrence of every pious clergyman and every sound member.

Nothing else has occurred to me that could throw light upon the state of the diocese. I have only then to repeat my admonitions to the gentlemen of the laity, to promote with zeal the interests of our truly pure apostolic church, to manage the concerns of their different parishes with due attention, to preserve their churches in a comfortable condition, and to make adequate provision for the support of their ministers. Although we now possess the means of obtaining a well educated ministry, still, unless comfortable livings are provided for them in the different parishes, it will not avail.

Here it may not be amiss to mention, that we are now in a fair way to give a complete education to the young men of the Episcopal Church, without the hazard of having their religious principles affected. The Episcopal College in Connecticut is rising rapidly to eminence; and I have the pleasure to say, that some of the most distinguished scholars in that institution are from Maryland.

My reverend brethren, when our adorable Redeemer said, "I am the good Shepherd, and know my sheep, and am known of mine," he conveyed a most important piece of instruction to his ministers. A minister viewing himself in the interesting relation of a shepherd of his flock, ought to study their various spiritual conditions, and then prepare himself to suit his instructions to their state: and by frequent intercourse with them, he ought to become acquainted with every family, and, if possible, with every individual within his cure. And if, by an affectionate manner, by visiting them in affliction and consoling them in distress, he establish the character of a tender, a watchful, and an interested shepherd, they will resort to him in trouble, they will consult him in spiritual difficulties, and he will lead them into the rich pastures of evangelical enjoyments. Thus in *a degree inferior to the great* Shepherd, he *will know his sheep* and be known of them.

A resolution was passed, approving "of the association of neighbouring clergymen of this diocese, for the purpose of preaching the Gospel and administering the sacraments in their respective parishes."

A committee was appointed "to ascertain and report what number of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America this diocese is entitled to nominate to the General Convention;" which committee reported "that, as a diocese, we are entitled to one trustee; and on account of the number of the clergymen in the diocese, we are entitled to six trustees. That this diocese has subscribed and paid to the said seminary $4,969 24, on account of which we are entitled to two trustees. The additional sum of $2,520 has been subscribed by the diocese, but not paid. The committee therefore beg leave to report, that they are of the opinion that the diocese is entitled to nominate nine trustees. The committee have mentioned the additional sum of $2,520 as having been subscribed but not paid, for the purpose of submitting to the convention the question, whether the diocese is entitled to an additional trustee on account of the sum or not. The committee however are of the opinion, that we are not entitled to a trustee on account of the money which has been subscribed, but not paid."

Whereupon the following gentlemen were elected trustees:—The Rev. John Johns, the Rev. W. E. Wyatt, D. D., the Rev. J. P. K. Henshaw, Judge Brice, John B. Eccleston, Alexander Magruder, Francis S. Key, J. C. Herbert, and Tench Tilghman.

The committee on the state of the church reported, that,

"In reviewing the state of the church in this diocese, while we behold some things to depress our spirits and awaken our fears, we perceive others, which are calculated to elevate our hopes and encourage our hearts.

"Among the circumstances of a discouraging nature, one of the most prominent is the frequent dissolution of the pastoral connexion in our country parishes. It will appear evident, from even a slight examination of our ecclesiastical institu

tions and laws, that the relation between a rector and his church was designed to be permanent and sacred—never to be dissolved but in a case of necessity, or of peculiar expediency. And it must be evident to every enlightened observer, that the stability and growth of our church depend greatly, under God, on the zealous and devoted labours of a *settled*, as well as intelligent and pious ministry. But the melancholy fact is, that the condition of our country clergymen in general more nearly resembles that of missionaries or itinerants, than that of permanent parochial ministers. In many instances they have scarcely resided long enough in their respective parishes to have become acquainted with the character and wants of the people, before they remove to another sphere of labour. These removals have been and are so common, that it is believed that not more than four or five names can be found on the list of the clergy of the diocese, which are of more than twelve years' standing. The committee cannot believe that the evil of which they speak can be justly attributed to motives of avarice or ambition, or to the love of novelty and change, on the part of the clergy. On the contrary, it is believed that in many instances, constrained by the love of Christ and of souls, they have submitted to self-denial and privations till endurance was no longer possible, and necessity compelled them to seek for other scenes of labour, where the prospect of usefulness is not less, and that of temporal support and comfort far more encouraging. The committee are satisfied that no cause can be assigned for the evil alluded to, but the neglect of the parishes to make ample and regular provision for the support of their ministers; and that unless a change is speedily effected in this particular, much of the talent and piety now employed in promoting the interests of religion and the church in this diocese, will be transferred to other sections of the country, and the number of vacant parishes, which is now great, will be swelled to a yet larger amount.

"The following parishes are now vacant:—All Faith, St. Mary's county; Trinity, Charles county; St. John's, Addison chapel, Zion, Prince George's county; Christ Church, All Saints', Calvert county; St. Margaret's Westminster, Queen Caroline, Anne Arundel county; Emmanuel, Allegheny county; St. James, Baltimore county; St. Augustin, St. Stephen's, St. Mary Ann's, Cecil county; St. John's, St. Luke's, Queen Anne's county; St. Mary White Chapel, Caroline county. And there are *four places of* worship in Dorchester county, *which* have no supply of ministerial *services.*

"*When* we consider that the peace and *virtue of* men in this world, as well as their safety and happiness in the world to come, are in so great a measure dependent on the ministration of the ordinances of the Gospel, it must be a melancholy subject of reflection to every friend of the church and his fellow-men, that so many sections of our state, which were once favoured with the moralizing and sanctifying influence of the public devotions and instructions of the sanctuary, are now suffering a famine of the word of God. How powerfully does the bare statement of the fact enforce the precept of the great Head of the church, 'Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest!'

"As one important means of procuring a supply of ministers for the vacant parishes, the committee beg leave to call the attention of the convention to the Missionary Society, which was formed with such perfect unanimity in 1822, and the constitution of which was revised and altered at the last session of this body. Should that society be supported with a liberality in any measure proportioned to the magnitude of its objects, it would, in the course of a few years, not only furnish an adequate supply of the means of grace for the destitute portions of this diocese, but also enable the members of our communion to bear a part with their fellow Christians in the great and interesting work of sending the Gospel to 'every creature.'

"But while the committee, in taking this hasty view of the state of the church, perceive much to lament in the neglected and destitute state of many parishes, and the consequent profanation of the Lord's day, and increase of 'error in religion and viciousness of life;' they think that they also perceive other circumstances to encourage the cheering hope, that this section of Zion is still favoured with a portion of the divine presence and blessing, and in the labours of her ministers and the hearts of her members experiences a fulfilment of the promise of the ascending Saviour, 'Lo! I am with you alway, even unto the end of the world.'

"We might point to many a parish, once spiritually desolate and almost extinct, where there has been a strengthening of the things which remained and were ready to die—to many a neat and commodious edifice, consecrated to the service of God according to the pure, simple, and affecting ritual of our apostolic church, erected on sites where once stood churches established by the zeal of former generations, but which, by the apathy of succeeding ones, had been permitted to sink into disuse and ruins—and to others, erected in places which were unoccupied, and in the midst of a population whose spiritual wants were not pro-

vided for by the piety of our predecessors. We could point to many talented and devoted youth, who, within a few years past, have consecrated themselves to the service of God, in the Gospel of his Son, at the altars of our Zion—to many a Bible-class and Sunday school, in which the principles of our holy religion are instilled into the minds of the rising generation—and to many a parish, where the diminution of gross vices and worldly amusements, the growing attention to the duties of family religion, the zeal manifested in the support of Bible societies and other benevolent institutions, together with an increased attention upon the services of the sanctuary in general, and upon the sacrament of the eucharist in particular, afford pleasing evidence that the Lord has followed the labours of his ministering servants with a blessing, and caused his Gospel to produce its designed effects upon the hearts and lives of at least a portion of the people committed to their charge.

"The committee are fully persuaded that the *associations* of the *clergy*, recommended by a resolution of this convention, if generally adopted, and zealously and prudently conducted, would, under the blessing of Almighty God, powerfully contribute, not only to the revival of pure and undefiled religion among the people, but also to the promotion of the true spirit of their office among the ministers themselves; who, on these occasions of meeting together for an object so sacred and interesting, would 'provoke one another to love and good works,' while they endeavoured to 'keep the unity of the spirit in the bond of peace.'

"The committee cannot close this report without expressing the deliberate conviction, founded upon observation and experience no less than on the promises of Scripture, that nothing more is necessary to secure the divine blessing, and the consequent prosperity and extension of that portion of the church which is represented in this body, than a zeal and faithfulness and liberality on the part of both ministers and people, in some measure corresponding to the magnitude of the privileges we enjoy. They would not be unmindful of their own duty, while they affectionately exhort all their brethren to more harmonious co-operation, more fervent prayers, and more energetic efforts for the hastening on of that time, when our Zion shall more emphatically commend herself to the love of all who are within, and the respect and admiration of all who are without her pale, as 'a city which is at unity in itself,' a fruitful branch of that 'living vine' which the Lord's right hand hath planted."

A committee was appointed to "devise a plan for affording pecuniary aid to young men preparing for the ministry;" which committee is to report to the next convention.

The following gentlemen were elected the standing committee:—The Rev. William E. Wyatt, D. D., Rev. J. P. K. Henshaw, Rev. John Johns, Rev. Walter D. Addison, Rev. Thomas Bayne, Rev William Jackson, and Rev. S. C. Stratton.

The following gentlemen were elected delegates to the General Convention:—The Rev. W. E. Wyatt, D. D, Rev. J. P. K. Henshaw, Rev. William Jackson, Rev. Dr. Clowes, A. C. Magruder, Francis S. Key, John B. Eccleston, and Tench Tilghman.

The parochial reports present the following aggregate, viz. Marriages 237, baptisms 1077, communicants 2413, funerals 454.

Sunday schools are reported as in a prosperous condition in most of the parishes in this diocese.

At this convention were present the bishop, 35 presbyters, 6 deacons, and 34 lay delegates. The whole number of clergy in this diocese, as reported by the journal, is 50.

The next annual convention is to be held in Chestertown, on the eastern shore.

For the Christian Journal.

Convention of Connecticut.

This convention was held in Trinity church, Newtown, on the 7th and 8th of June, 1826: it was attended by the Right Rev. Bishop Brownell, and thirty-four clerical and thirty-eight lay delegates. Morning prayer was read by the Rev. Bethel Judd, rector of St. James's church, New-London; and the convention sermon preached by the Rev. Frederick Holcomb, rector of the churches in Watertown and Northfield. Messrs. E. M. P. Wells and T. W. Coit were then admitted to the holy order of deacons; after which the bishop administered the holy communion.

The Rev. Birdsey G. Noble was elected secretary, and Burrage Beach, Esq. assistant secretary.

The bishop then delivered the following address:—

My Brethren of the Clergy and of the Laity,

The kind providence of God having preserved and protected us, we have been once more permitted to meet together in annual convention. We have united in our supplications at the throne of grace, we have professed our common discipleship and our brotherly affection at the table of our Lord, and we are now proceeding to deliberate for the welfare of that portion of the church which has been committed to our more especial care. May the divine blessing rest upon us, and prosper our labours. May the Holy Spirit direct our minds and rule our hearts. May its salutary influences preserve us from all error, ignorance, pride, and prejudice; and so unite us together in unity of spirit and in the bond of peace, that with one heart we may seek the prosperity of our holy apostolic church, and set forth that faith once delivered to the saints.

Brethren, in laying before you a statement of the affairs of the diocese since the last meeting of the convention, I have no events of special moment to communicate. My visitations through the parishes of the diocese have been more extensive than in any former year. If I have witnessed but few circumstances *peculiarly propitious* to the interests of the church, I have nothing to record of an adverse nature. In general, I have found the clergy faithful to their duties; labouring with a steady but unostentatious zeal in their respective spheres—submitting to many privations—surmounting many discouragements—and carefully leading their flocks in those "old paths" consecrated by the footsteps of the primitive saints. In this course of duty and of usefulness we heartily bid them "God speed," and earnestly pray that the divine Spirit may quicken their zeal, and prosper and reward their labours.

In the course of my visitations I have officiated in several parishes where no duties peculiarly of an episcopal nature were required to be performed. The holy rite of confirmation has been administered in the following parishes, viz. In Middle-Haddam to 5 persons, Norwich 5, Paquetanuck 9, New-London 2, Saybrook (Essex) 10, North-Killingworth 10, East-Haddam 12, New-Haven 14, East-Haven 3, West-Haven 4, Derby 19, Oxford 9, Newtown 54, North-Haven 8, Northford 5, Woodbridge 8, Simsbury 16, Granby 19, Watertown 33, Roxbury 5, Woodbury 11, Meriden 23, Fairfield 10, Trumbull 8, Monroe 15, Humphreysville 19, Stratford 6, Bridgeport 6, Norwalk 27, Stamford 6, New-Canaan 5, Wilton 10, Ridgefield 6, Danbury 8, Brookfield 19, Newtown 3. In all to 436 persons.

The following ordinations have been held since the last convention, viz. On the 27th of June, in St. James's church at Pauquetanuck, I admitted the Rev. Ashbel Steele to the holy order of priests; and on the 20th of November, in St. Andrew's church, Meriden, I admitted the Rev. Edward J. Ives to the same grade in the ministry. Mr. Joseph T. Clark and Mr. John W. Cloud have been admitted to the holy order of deacons—the former in St. James's church, Derby, on the 7th day of September—and the latter in Christ church, Hartford, on the 4th day of January. On Wednesday, the 17th day of May, being one of the regular days appointed for ordinations, I admitted the Rev. William Shelton to the holy order of priests, in Trinity church, Fairfield; and this day, in your presence, I have admitted Mr. Eleazer M. P. Wells and Mr. Thomas W. Coit to the holy order of deacons.

These youthful labourers who are thus sent forth to the harvest, have been duly called, we trust, and sent forth by the "Lord of the harvest." Let us all devoutly pray that they may be found faithful in the great day of account—that the work of the Lord may prosper in their hands—and that they may be honoured instruments in extending and building up the Redeemer's kingdom.

The following persons are now candidates for holy orders in this diocese, viz. George Shelton, William Peet, William H. Lewis, and Harry Finch, (who are pursuing their studies at the General Theological Seminary of our church,) and Norman Pinney, Nathan Kingsbury, George C. Shepard, and William H. Judd.

In adverting to the changes which have taken place in the diocese since the last meeting of the convention, we have reason to be grateful to the great Head of the church, that he still continues to smile upon this portion of his heritage, and that none of the clergy have been removed by death.

The parish of Stamford has been endowed by a munificent bequest of the late Moses Rogers, Esq., amounting to about 500 dollars a-year, for a period of 21 years. One half of this sum is to be paid annually to the rector; and the other moiety, with the interest on the annual instalments till the 21 years are expired, is judiciously appropriated to the creation of a permanent fund. In visiting the several parishes of the diocese, I often hear it remarked as a subject of regret, that so many of their most enterprising and useful members emigrate to other states. But it is a gratifying reflection, that wherever they go, they are always found among the foremost in building up and supporting our apostolic church; and that their affections

still cling to the land of their nativity and the church of their fathers. The names of our Rogerses and our Warrens will long be cherished in remembrance—their praise is in the churches: but no one has erected a more lasting memorial to his name than the distinguished benefactor of the church of Stamford.

The parish of Roxbury is in a very depressed state, owing chiefly to the embarrassment of debts. The Rev. Mr. Gilbert has relinquished his charge of this parish, and has accepted that of Oxford. If we look to other decayed parishes in our diocese, we shall find that their decline may generally be ascribed to the neglect of their pecuniary affairs and the accumulation of debts. Nothing is more sure to prove fatal to the prosperity of a parish; and it is an aggravation of the evil, if the debts are due to their clergyman, or if they are to be extinguished while their house of worship is closed. I cannot, therefore, too strongly urge upon all the parishes of this diocese, the necessity of a full settlement of their accounts at least once a-year, and a prompt payment of all demands against them.

The Rev. William Shelton has exhibited to me letters dimissory from the diocese of New-York, and has been called to the charge of the parish of Fairfield. Few circumstances of my life have affected me with a stronger interest than his recent ordination in the church of this parish, and at the altar beneath which the bones of his late venerable father rest in peace. He now cultivates the field where the same pious father so often bore the heat and burden of the day, and where, for more than forty years, he faithfully laboured in the service of his divine Master.

The Rev. Edward Rutledge, who has been for some time established in the parish of Stratford, has recently presented to me his letters dimissory from the diocese of South-Carolina.

The Rev. Joseph T. Clark, who was admitted to holy orders in September last, was immediately settled in the parish of Woodbridge, which appears to prosper under his ministrations.

The Rev. John W. Cloud, ordained in January last, has removed to the state of Mississippi. The Rev. Ezra B. Kellogg, with letters dimissory from the diocese of Ohio, has officiated since November last in the parish of New-Preston and its vicinity, as assistant to the Rev. Mr. Andrews. The Rev. William T. Potter, a graduate of the General Theological Seminary, and last from the eastern diocese, having exhibited to me letters dimissory from that diocese, has taken charge of the parish of Hamden, and acts as occasional assistant to the Rev. Mr. Croswell, of New-Haven. The Rev. Orson V. Howell, from the diocese of New-York, is officiating as a professor in "the Literary, Scientific, and Military Academy" at Middletown, and has also the charge of the parish in Middle-Haddam.

The Rev. Isaac Jones has resigned his office as assistant minister of the church in Litchfield, where he has been faithfully employed for the last fifteen years, and that situation is now vacant.

Brethren, having thus stated to you the official acts which I have performed since the last meeting of convention, and adverted to the principal changes which have taken place in the diocese, the occasion on which we have met seems to require that we turn our attention to a consideration of the best means of promoting the welfare of that portion of the church which Providence has committed to our care.

Among the institutions conducive to the prosperity of our church, I regard the establishment of Sunday schools with peculiar satisfaction. These are now organized in nearly all the parishes of the diocese. The clergy could not direct their zeal to a more useful object. And the young people in the several parishes, who so kindly lend their assistance in the business of instruction, may be assured that their services are duly appreciated, and that their labours are not in vain in the Lord. The benefits they confer on others will be repaid to their own bosoms in reflected blessings; for the instructions which they impart to the youth committed to their care, can hardly fail to make them wiser and better themselves. I look to these young instructors, and to their more youthful pupils, with indescribable interest, as the future supporters of the church. They are in the best possible way to imbibe her doctrines, to acquire an attachment to her worship, and to catch the true spirit of her devotions.

The objects contemplated by "the Society for the Promotion of Christian Knowledge" have also a strong claim to our attention, as embracing the most efficient means of promoting the welfare of our church. This institution has already rendered important services, by the dissemination of Bibles, Prayer Books, and tracts, and in the promotion of missionary efforts. Within the last three years its limited resources have been applied almost exclusively to the latter object. It is deeply to be regretted that the society should not be furnished with more ample means of doing good, when the opportunities are so abundant, and when the calls for their assistance are so numerous and pressing. I earnestly hope that some measures may be taken by this convention for increasing the resources of this society. The friends of the church require to be aroused to a sense of the importance of the objects which it embraces, and of the great good which may be effected through its instru-

mentality. The recommendation of these objects from the pulpit when the annual collections are made, the extension of the collections to *all the parishes* in the diocese, and the formation of auxiliary societies, are among the best measures which I can suggest for promoting and extending the usefulness of the society.

The Rev Stephen Beach and the Rev. Ashbel Steele have been continued as missionaries during the past year. The former has confined his services chiefly to the parish of Salisbury, which has now become so well established, that it is trusted little further assistance will be required there. The Rev. Mr. Steele has been employed in the eastern part of the diocese, in sustaining the parishes of Pauquetanuck and Brooklyn, and in officiating among scattered families of Episcopalians in that vicinity. The reports of both these missionaries will be laid before you. The Rev. George B Andrews was also appointed to perform missionary labours in his vicinity, during such portion of his time as he might be able to withdraw from his regular parishes; but no appropriation has yet been made to compensate him for his services.

There are now several weak parishes that urgently require assistance. It is also very desirable to continue the mission in the eastern part of the state, and to support another in the county of Litchfield. I cannot but hope that the resources of the society, for the coming year, will be more commensurate with its wants than they have been during the year past.

Among the *general objects* of our church, there is none more calculated to promote her prosperity, or in which we have a greater interest, than the Theological Seminary established in the diocese of New-York. The chief obstacle to its more extensive usefulness, is the want of adequate funds. It is highly important that its trustees should be enabled so to diminish the expense of education in it, as to render it accessible to all our students of theology. I do trust that renewed exertions for its more complete endowment will be made in this diocese at no distant period, or at least that provision will be made for enabling our own candidates for holy orders to avail themselves of the distinguished advantages which it affords.

The General Missionary Society of our church is another object of great consequence to her interests and advancement; and I hope its claims upon us for support will always be met with a liberality proportioned to our ability, and to the importance of the objects for which it was instituted. I well know that the church in this diocese is far from being rich, yet, by a judicious charity, much good may be done without impoverishing her members. The wants of our own diocese are of course best known to us, and prefer the first claim upon our liberality. This sentiment is doubtless felt in every diocese, but it should not absorb every other consideration. Though composed of separate dioceses, we are *one church*, and have a common interest. I cannot but hope that we shall yet see a more united and vigorous effort put forth for the advancement of sacred learning and the encouragement of evangelical piety, in the liberal support of "the General Theological Seminary," as well as a more general zeal evinced for disseminating the religion of the Gospel, with its divinely constituted ministry, through the instrumentality of "the Domestic and Foreign Missionary Society" of our church.

Brethren, I will not detain you longer from the special business of the convention; let us proceed to it with a due sense of our responsibility to our divine Master, and may he graciously inspire our counsels with wisdom, and direct all our deliberations to the promotion of his own glory and the welfare of his church.

THOMAS C. BROWNELL.

Newtown, June 7th, 1826.

A letter was received from the Rev. Tillotson Bronson, stating, that he had been in the ministry for about forty years, the one half of which time he had been a member of the standing committee, a further continuance in which station he begged to decline, in consequence of increasing years and a bodily infirmity.

The following report was made by the Society for the Promotion of Christian Knowledge:—

The expenditures of the society have been limited, during the past year, to the partial support of two missions, the one in the eastern, and the other in the western part of the diocese. Though there are many feeble and decayed parishes, which, it is to be feared, cannot long exist without aid from this or some other source, it has never been in the power of the board, from the small income of the society, to afford such aid to any considerable extent. From the annual report of the treasurer it will be perceived, that, with very few exceptions, the contributions to the society consist of nothing more than the collections taken up in a portion of the churches in the diocese; that these collections are generally small; and that, in the aggregate, they do not amount to a sufficient sum to compensate a single missionary for the employment of his whole

time. It appears to the board, that it is only by making the annual collections more general, and by the organization of auxiliary societies throughout the diocese, that the great objects of the institution can be successfully prosecuted. From the few auxiliaries already established the most efficient assistance has been received. The friends of the church, therefore, both clergy and laity, in every parish, are earnestly urged to adopt a measure, on which alone the society can rely for increasing its income, and extending the sphere of its usefulness.

Whereupon the following resolution was passed:—"*Resolved*, that this convention recommend to every parish in this diocese, the establishment of a society auxiliary to the Society for the Promotion of Christian Knowledge; and that it be the duty of every minister to promote the same, by aiding the members of his congregation in such establishment without delay."

A report was made by the committee on the subject of the canons remaining on the table at the close of the last convention, and sundry canons were adopted.

Reports were received from the Rev. Stephen Beach and the Rev. Ashbel Steele, missionaries in the employ of the Society for the Promotion of Christian Knowledge, which, though highly interesting, are too long to be transferred to our pages.

The Rev. William Barlow, from the diocese of South-Carolina, having attended this convention, was permitted personally to lay before it his plan for a General Society; which being submitted to a committee, the following resolution was passed:—"*Resolved*, that this convention approve of the establishment of the American Society for the Promotion of Christian Knowledge, and recommend it to the patronage of the friends of the church in this diocese." And the Rev. N. S. Wheaton, the Rev. H. Croswell, the Rev. B G. Noble, the Rev. Bethel Judd, the Rev. William Shelton, the Rev. R. Sherwood, and Messrs. N. Smith, S. W. Johnson, and James M. Goodwin, were appointed a committee to carry the *same into effect.*

The following gentlemen were elected the standing committee for the ensuing year, viz. The Rev. Harry Croswell, the Rev Daniel Burhans, the Rev. Nathaniel S. Wheaton, and the Rev. Reuben Sherwood.

Delegates to the General Convention were elected, and are as follows:—The Rev. Harry Croswell, the Rev. Daniel Burhans, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, and Messrs. James M. Goodwin, William M'Crackan, S. W. Johnson, and Amos Scovel. And the bishop was authorized and empowered to fill the places of those delegates who shall decline attending.

Trustees of the General Seminary were also nominated, as follows:—The Rev. Daniel Burhans, the Rev. Truman Marsh, the Rev. Harry Croswell, the Rev. B. G. Noble, and Messrs. Nathan Smith, Burrage Beach, and S. W. Johnson.

The officers of the society for the Promotion of Christian Knowledge were also appointed, as follows:—The Right Rev. T. C. Brownell, D. D. LL. D. (ex officio) president; the Rev. Daniel Burhans, 1st vice president; the Hon. Samuel W. Johnson, 2d vice-president; John Beach, Esq., recording secretary; the Rev Harry Croswell, corresponding secretary; and Mr. William M'Crackan, treasurer. Directors—The Rev. Ashbel Baldwin, the Rev. Asa Cornwell, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, the Rev. Nathaniel S. Wheaton, and the Rev. George B. Andrews; Burrage Beach, John L. Lewis, Samuel Tudor, Seth P. Beers, Jirah Isham, John S. Peters, M. D., Daniel Putnam, William Moseley, Nathan Smith, Andrew Kidston, Joel Walter, Richard Adams, Jeremiah Hoadly, Calvin Butler, Lyman Bronson, James M. Goodwin, and Gilbert Totten.

The parochial reports present the following aggregate, viz. Marriages 196, baptisms 588, communicants 4086, funerals 491.

After prayers, and the benediction of the bishop, the convention adjourned.

The clergymen in this diocese, besides the bishop, are 53, and the number of congregations 74.

For the Christian Journal.

Convention of Vermont.

The convention of the Protestant Episcopal Church in Vermont was held at Middlebury, on the 28th and 29th of June, 1826. There were present the Right Rev. Bishop Griswold, and nine clerical and seventeen lay delegates. The Rev. Joel Clap was chosen secretary; by whom morning prayer was conducted. The sermon was preached by the Rev. S. B. Shaw; and the communion administered by the bishop. The parochial reports were presented and read, and furnish the following aggregate, viz. Marriages 27, baptisms 112, communicants 749, funerals 39.

The *standing committee* was appointed, and consists of the Rev. A. Bronson, the Rev. Carlton Chase, the Rev. Joel Clap, the Rev. S. B. Shaw, and the Rev. B. B. Smith.

The *prudential committee* — The Rev. B. B. Smith, Dudley Chase, and Horatio Seymour.

Delegates to the General Convention.—The Rev. Abraham Bronson, the Rev. B. B. Smith, the Rev. Charlton Chase, the Rev. Joel Clap, and Dudley Chase, Alexander Fleming, George Cleaveland, Royal Blake.

The prudential committee made a report, in which they give a statement of the amount of rents due on the leased lots, with the amount paid; and in which they say "that the records in the secretary's office furnish a clear and connected history of the proceedings in recovery of the lands, and a plain view of the tenure and circumstances under which they are holden, and the uses to which they are consecrated." They also suggest the "importance of procuring the perpetuation of the powers under which the present agents and attornies act, or rather such a modification of them as may render the conveyance irrevocable, and place the whole business more directly under the supervision of the convention."

The following resolutions were passed:—

Resolved, that in view of the report of the prudential committee respecting the proceedings of the general agents of the church lands in this state, this convention is fully satisfied of the wisdom and equity of the proceedings thus reported, and would express its thanks to the prudential committee for their laborious attention to the subject committed to them.

Resolved, that the agents of the "Society for the Propagation of the Gospel," &c. be, and they hereby are requested to require of parishes applying to them for assistance from their funds, a detailed account of the number of parishioners, the amount of their grand list, and also the amount of salary actually raised by said parishes for their rector or minister.

The following preamble and resolution were adopted:—

It being, in the opinion of this convention, important that the clergy and people of our respective parishes be furnished with the means of sound and useful instruction, and that without access to books such information cannot be obtained; and as in the infant state of our church the moderate salaries of our clergy will not enable them to purchase books—it is therefore

Resolved, that this convention recommend each parish in the state of Vermont to establish a parochial library for the use of the existing clergyman and members thereof; and that the minister or wardens of each parish be requested to return an annual report to this convention of the condition of its parochial library.

It was then "voted, that the next meeting of this convention be held in Christ church, Bethel."

On the 29th the convention met, and elected the Rev. Abraham Bronson president; and after passing a resolution respecting the Contingent Fund, and a vote for the publication of 600 copies of the journal of the convention, prayer was offered by the president, and the convention adjourned.

Massachusetts Convention.

The annual convention of the Protestant Episcopal Church of Massachusetts was held in St. Paul's church, Boston, on Wednesday the 21st June, 1826.—Prayers were read by Rev. Mr. Edson, of Lowell; sermon by Rev. B. C. Cutler, of Quincy; and the communion was administered by Rev. Dr. Gardiner, assisted by Rev. B. C. Cutler.

The Rev. Dr. Gardiner, Boston; Rev. Mr. Boyle, Dedham; Rev. Mr. Edson, Lowell; S. D. Parker, Esq.;

Thomas Clark, Esq.; Dr. John C. Warren, Boston; were then chosen the standing committee for the ensuing year.

It was *voted*, that the standing committee have power, at any time before the meeting of the General Convention, to fill up any vacancy which may happen from any cause in the number of delegates; and the person or persons thus elected to fill such vacancy, be considered as chosen by this convention.

Rev. Mr. Barlow, from the diocese of South-Carolina, was called upon by the president to lay before the convention his proposed plan: whereupon the following resolution was offered by Rev. Mr. Griswold, and past by vote:—*Resolved*, that this convention approve of the establishment of the American Society for Promoting Christian Knowledge, and recommend it to the friends of the church in this state. *Resolved*, that the following gentlemen be, and they hereby are a committee to further this object:—Rev. Mr. Eaton, Rev. Mr. Morss, Rev. Mr. Edson, Rev. Mr. Cutler, and Messrs. Merrill, Parker, and Snowdon.

Resolved, that this convention approve of the Massachusetts Episcopal Missionary Society, and recommend the friends of the church to attend its meetings.

Voted, that the next convention meet in Trinity church, Boston, at 9 o'clock A. M., the third Wednesday of June, 1827.

We have extracted the above account of this convention from the Gospel Advocate for July. From the same publication we collect the following aggregate of the state of the church in Massachusetts, as furnished to the convention by the parochial reports, viz. Families 748, communicants 1148, baptisms 180, burials 117, marriages 60, Sunday scholars 497. The parochial reports however are very incomplete, from many of the parishes none having been received.

Convention of Delaware.

This convention met at Dover on the 3d of June. We understand the journal has been printed, but as we are not favoured with a copy, we cannot avail ourselves of its contents, and are indebted for the following facts to the Church Register of the 16th July. It appears "there were present three clergymen entitled to seats, and one other; and six lay delegates. The Rev. Daniel Higbee, of Sussex, was elected president, and A. M. Schee, Esq. secretary. Morning prayer was conducted by the Rev. Mr. Williston, rector of Trinity church, Wilmington; and a sermon preached by the Rev. Dr. Davis, president of Wilmington college. The Rev. R. Williston, and the Rev. S. W. Prestman, of the clergy, and Kinsey Johns, and James Booth, jun. Esqrs. of the laity, were chosen the standing committee. The Rev. D. Higbee, and the Rev. S. W. Prestman, of the clergy, and Samuel Paynter, and Thomas Clayton, Esqrs. of the laity, were chosen delegates to the next General Convention. Samuel Paynter, Esq. governor of the state, was nominated to be a trustee of the General Theological Seminary. The parochial reports give the following aggregate:—Baptisms 18, marriages 25, funerals 60, communicants 29. No list of the churches or clergy is appended to the journal, but we believe there are about ten churches and five clergymen within the state."

For the Christian Journal.

St. Paul's Church, Augusta.

The following account of the parish of St. Paul's church, Augusta, Georgia, is copied from the printed journal of the last convention of that diocese, where it is added by way of note to the parochial report of the rector, the Rev. Hugh Smith. We respectfully suggest to the rectors and ministers of other churches in our communion, the utility of furnishing similar accounts, especially where any thing material occurs in their history. It will at all times give us pleasure to insert them, and we are sure they will be acceptable to our readers.

"The parish of St. Paul's, Augusta, was incorporated a considerable time prior to the revolution. By a report of

"the Society (in England) for Propagating the Gospel in Foreign Parts," it appears that the Rev. Mr. Trink was rector of the parish in 1764. He states to the society that there was then a good parsonage and a glebe of fifteen acres of land. In 1770, the Rev. Mr. Ellington wrote to the society, that in the three years then last past he had baptized 428, married 62 couples, and that his communicants amounted to about 40. After the revolution, the glebe was confiscated, and applied to the endowment of an *academy*. A church was subsequently erected on the site of the present St. Paul's, which was *open to all denominations*. The Rev. Mr. Boyd, however, an episcopal clergyman, generally officiated, and was regarded as the rector of the parish. He took charge of the parish some time previous to the year 1790, and removed from Augusta in 1798-9, to Natches or New-Orleans, where, it is believed, he died a few years afterwards. The members of this parish afterwards generally became attached to other denominations, and no attempts were made to re-organize it until the fall of 1818, or winter of 1819, when an act of incorporation was obtained from the legislature, which was altered and amended on an application to the next legislature. The corner-stone of the present church was laid in the spring of 1819, but the building was not in a state of sufficient forwardness to be occupied until March, 1820, and was not consecrated until March, 1821.

"St. Paul's is built of brick; its length is 94 feet, and its breadth 62; it contains 124 pews on the ground floor, and 14 in the organ gallery, there being no side galleries. The pitch of the ceiling is 28 feet. It is of the Grecian Doric order; and in point of chasteness, simplicity, and beauty, is scarcely exceeded by any church in our country. The design was furnished by Mr. John Lund, the architect by whom it was built. The cost of the building was upwards of 25,000 dollars. It has been furnished by subscription with an organ of superior tone and finish, built by Mr. Hall, of New-York, the cost of which was 2500 dollars. The female part of the congregation subscribed the sum of 400 dollars for a service of communion-plate; and a bell of 15 cwt. has also been procured by the liberal contributions of the congregation.

"The Rev. Hugh Smith, at that time rector of St. Ann's church, Brooklyn, Long-Island, was elected to the rectorship of St. Paul's in the spring of 1819, and entered upon his duties in the fall of the same year. There were at that time only four resident communicants; since that period the whole number registered is 70; but deaths and removals have reduced that number to 55."

From the London Literary Gazette.

Hebrew Tales. Selected and translated from the Writings of the ancient Hebrew Sages.

TERAH, the father of Abraham, says tradition, was not only an idolater, but a manufacturer of idols, which he used to expose for public sale. Being obliged one day to go out on particular business, he desired Abraham to superintend for him. Abraham obeyed reluctantly.—"What is the price of that god?" asked an old man who had just entered the place of fancy. "Old man," said Abraham, "may I be permitted to ask thine age?" "Threescore," said he. "Threescore years!" exclaimed Abraham, "and thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four-and-twenty hours!—Strange! that a man of sixty should be willing to bow down his grey head to a creature of a day!" The man was overwhelmed with shame, and went away. After this there came a sedate and grave matron, carrying in her hand a large dish with flour. "Here," said she, "I have brought an offering to the gods. Place it before them, Abraham, and bid them be propitious to me." "Place it thyself, foolish woman!" said Abraham; "thou wilt soon see how greedily they will devour it." She did so. In the mean time Abraham took a hammer, broke the idols in pieces, all excepting the largest, in whose hands he placed the ha-

strument of destruction. Terah returned, and with the utmost surprise and consternation beheld the havoc amongst his favourite gods. "What is all this, Abraham? What profane wretch has dared to use our gods in this manner?" exclaimed the indignant Terah. "Why should I conceal any thing from my father?" replied the pious son. "During thine absence, there came a woman with yonder offering for the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands and began to eat before the old god had given them permission. Enraged at their boldness, he rose, took the hammer, and punished them for their want of respect." "Dost thou mock me! Wilt thou deceive thy aged father?" exclaimed Terah, in a vehement rage. "Do I then not know that they can neither eat, nor stir, nor move?" "And yet," rejoined Abraham, "thou payest divine honours—adorest them—and wouldst have me worship them!" It was in vain Abraham thus reasoned with his idolatrous parent. Superstition is ever both deaf and blind. His unnatural father delivered him over to the cruel tribunal of the equally idolatrous Nimrod. But a more merciful Father, the gracious and blessed Father of us all, protected him against the threatened danger; and Abraham became the father of the faithful.

From the Ontario Repository.

THE SPRING OF YOUTH.

Extract from a Sermon recently delivered from the text, "We must needs die."

YOUTH is the season in which piety should be cultivated, and good habits formed. The future character and happiness of life depend on the discipline of this important period. Neglect not, then, the advantages you enjoy, nor allow your passions to mislead you from the path of duty The slightest observation will convince you that there is an essential difference between right and wrong, between virtue and vice. *Imprint this difference* on your memory, *and strengthen* the impression by observation on the conduct and fate of your acquaintance. You will find those who started in life with equal advantages experience very unequal success, and that whilst some by their vicious conduct have involved themselves in disgrace and ruin, others, by their good principles and by the regularity of their deportment, have obtained all the blessings which this world can afford, and have made the best preparation for the next.

Whatever may be your pursuit, whether commercial, professional, or scientific, be assured that good principles and good habits are indispensably necessary to your success. However profligate may be the manners of the world, yet piety and virtue are always sure to meet with respect; and even licentious men look with veneration on those religious principles and moral qualities which they have not firmness enough to cultivate themselves. They give vigour to the mind, and dignity to the character. They lead to respectability and distinction; and by the improvement of the mind and of the heart, form those dispositions which best qualify men for the kingdom of heaven.

Waste not the *season of youth* in levity and indolence, which you cannot long indulge without the sacrifice of innocence. The formation of your future character, and consequently of your happiness, depends on your conduct during this important period. As you now sow, so will you hereafter reap. Your minds are now pliant, and open to every impression; and by remembering your Creator in the days of your youth, and by industry and application and good conduct, you will lay a broad and deep foundation for future and eternal happiness.

Consider how many young men have entered upon life with the fairest prospects, all of which have been blasted by *bad conduct*, by *indolence* and *profligacy* and *extravagance*. By a kind of moral suicide, they have thrown away all their advantages, and degraded themselves from happiness and respectability, to misery and contempt.

The obligations which you owe your parents can be repaid only by you

good conduct, by following their advice and respecting their commands. Entertain due respect for those who are your superiors in knowledge and in years. Carefully avoid an overweening conceit of your own abilities, and a confident presumption in the rectitude of your own judgment. Your opinion both of men and things, be assured, will greatly alter as you advance in life, and many objects of your present admiration will appear to you hereafter in a very different point of view. Be careful then how you form opinions, which at some future period you may be compelled to retract, and which in the mean time may lead you into serious difficulties.

It must be acknowledged, at the same time, that many errors of the young *proceed from the misconduct of parents.* Their weak vanity, or criminal indulgence, conspire with the natural frowardness of their children to insure their ruin. Ere they leave the *boy*, they are permitted to assume the *vices* of the *man!* By a course of irregular pursuits, they anticipate old age and accelerate the approach of death, for which they have made no preparation. Guard then against these dangers. By a pious and virtuous life, be always prepared for death. You know not how soon he may approach. No season of life is secure from his attacks. No confidence can be placed in youth, strength, or beauty—for "we must needs die."

Extract from Chalmers's Sermon on the "Observance of the Sabbath."

We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the discipline of a well-ordered Sabbath is never forgotten amongst the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's work and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.

Spanish Discoveries.

The Journal des Debats gives the following notice of a work which has already been announced:—

"Don Fernandez de Navarrete, formerly an officer in the navy, a director of the Royal Historical Academy of Madrid, director of the Hydrographic Depot, and of maritime geography, &c. &c. has been employed by his catholic majesty to collect, classify, and publish, at the expense of the state, the narratives of the voyages and discoveries undertaken by the Spaniards since the end of the fifteenth century, that is to say, since the discovery of America. M. Navarrete has drawn from the secret archieves a number of documents, and among others, the inedited letters of the immortal Christopher Co-

lumbus. All the deposits have been accessible to him. The government considers this collection as an enterprise calculated to raise the honour of Spain, and to recall to mind the rights of the crown. Thus circumstances have brought about the publication of these documents, which the world has called for for so many ages. Desirous that his labours may be known in France, M. Navarrete has caused to be prepared, under his own direction, a French translation. This is making by the Chevalier Verneuil, an officer of the University of France, and member of the Royal Spanish Academy, and that of History, now residing at Madrid, and by M. Roquette, one of the editors of the New Annals of Voyages and Universal Biography. This translation is put to press, and will appear soon, with an itinerary map of the four voyages of Columbus."

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A new Island.

An inhabited island has been discovered in the Pacific Ocean. Its north point is in lat. 7 deg. 10 min. S., and the centre of it in lon. 177 deg. 33 min. 16 sec. E. from Greenwich. The island is said to resemble a horse-shoe, its extent about eight miles, and appeared to be numerously peopled. The natives are represented as being tall and well made, of a dark copper hue, and were naked, except some covering made of leaves. The land appeared fertile. The natives were quite wild, and they contrived to steal whatever they could from the boats sent ashore, and even attempted to take the oars from the hands of the crew. This island was discovered by two Dutch vessels, and has been named Netherlandish Island.

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Intense Light.

An experiment was lately made in the Armory of the Tower of London, in which the most intense light ever yet produced by art was exhibited. It was excited by directing a jet of alcohol, or the flame of a spirit-lamp, upon a piece of lime, by the action of a stream of oxygen gas. The light thus produced is calculated as being eighty times more intense than an equal area of light emitted by the combustion of an Argand lamp.

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New Kind of Stereotype.

The Gazette of Munich announces the invention of a new kind of stereotype by M. Lanefelder, to whom the art of lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (*terre pierreuse*) to the thickness of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste becomes impressed with the characters. The sheet is then dried on a stone flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ from those taken from moveable types. The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at one hundred florins, and the paper covered with the stony paste at six kreuss (2*d.* English) a sheet.

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Cedar Apple.

The discovery recently mentioned as having been made by a gentleman of Delaware county, Pennsylvania, of the efficacy of the cedar apple in expelling worms, has excited considerable interest in that neighbourhood, and is still strongly recommended. The editor of the Chester Union relates one or two instances that have come under his own observation, which demonstrate its powerful efficacy; and states further, that in no instance has the remedy failed of having its desired effect. The apple or knot which is used grows upon the *red* cedar: it is a sort of excrescence, found at all seasons of the year on the small boughs or twigs, and resembles a nitted potato. The apple may be eaten like any other fruit, and the gentleman who made the discovery recommends one for every year that the child is old; others think a less quantity would do; but it is perfectly innocent, and may be eaten in any quantity without bad effects. Apples of a former year's growth possess the same virtue as the green; but being dry, must be pounded or grated, and taken in molasses.

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Figurative Oratory.

We once heard a country clergyman reprove his congregation, and gravely assure them that "the *hand* of Providence would not *wink* at their transgressions." This was supremely ridiculous, but can be readily matched by specimens from the hall of our enlightened representatives. Mr. Pearce, of Rhode-Island, says, "My father and grandfather both saw the *darkness of night glitter* on the *blaze* of their dwellings!" Mr. Randolph talks of "*standing* in the *vacant* place which I now *occupy*;" but he was probably *absent* when he said it. The members from our own state and city are too much engaged in writing for the newspapers, to edify us with any very choice figures of rhetoric; but the following by Mr. Markwell is quite ingenious:—"If this bill passes, a small still voice will be heard in the west.

ern district, which will not *knock* in vain at the door of congress!"

Wealth of the Church of Spain.

The following article on this subject is furnished by an English paper, and although it has already appeared in many publications in this country, yet its insertion in our pages will no doubt be acceptable to most of our readers.

"The pope having *granted* to the king of Spain the *liberty* of conferring pensions amounting to a third part of the bishops' revenues for one year, the Spanish government demanded of them (long before the revolution) an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought that, with the exception of the archbishop of Toledo, they only valued them at half, or the third part of their real value. The following were the returns received, and on file:—

Archbishop of Toledo	L. 110,000	Archbishop of Fortosa	L. 6,000
Zaragoza	13,000	Coria	5,000
Santiago	32,000	Astorga	4,000
Seville	40,000	Almeria	3,100
Granada	11,500	Santander	3,450
Valencia	26,000	Palencia	4,300
Osma	11,500	Gerona	2,500
Placencia	8,000	Feruil	3,000

"The total revenue of the Spanish archbishops and bishops, according to their own estimates, amounted to 520,000*l.* sterling; the revenues of the canons of the 1st and 2d class amounted to 469,845*l.* Some of the canons whose incomes do not exceed 300*l.* are enabled to keep coaches. Many of the bishops live in a style of magnificence surpassing even that of the grandees.

Income of the Spanish Clergy.

Tithes	L. 10,000,000
Fees	110,000
Alms	1,950,000
Livings	1,000,000
Produce of church yards	600,000
	L. 13,660,000

"At first sight it will appear incredible that a nation whose annual expenditure does not amount to 7,000,000*l.*, should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavoured to make the clergy contribute a portion *of their immense* wealth to the support of *government. Long* before the revolution, *they had more* than once applied the *ecclesiastical* revenues to the public service; and when the cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand."

From the Church Register.

First Annual Report of the Female Society of Christ Church and St. James's, auxiliary to the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania.

In obedience to the constitution, which requires an annual report to be read at this time, the managers lay before their constituents the following account of their proceedings:—

The society was organized in June last, since which time, $ 333 33 have been paid to the treasurer of the parent society, $ 200 to constitute the Rev. Jackson Kemper a vice-president of that society, and $ 133 33 *towards* constituting the Rev. Mr. De Lancey a vice-president of the same, the remainder of the $ 200 having been contributed by our sister society of St. Peter's church. Part of this sum has been raised by the sale of fancy articles made by the ladies. We regret to report but 71 annual subscribers. From the two congregations many more had been expected; nor do we yet relinquish the hope of seeing the number greatly increased. The managers are aware that objections have been made to the designs of the institution, but they think they have arisen from error, and are confident, that were the objects of the society fully understood, it would be liberally supported by the members of our church. Some of the best of men have received from the beneficence of others, the aid which enabled them to obtain a liberal education. Almost every denomination of Christians lament the want of labourers in the Gospel vineyard; and we learn from sources upon which the fullest reliance may be placed, that our church has greatly suffered on this account. To the Gospel of the Redeemer we are deeply indebted for innumerable privileges, comforts, and hopes. Duty, interest, and gratitude lead us to afford our aid, however feeble, to the propagation of the sacred truths of our religion. And we believe, in no way can we more effectually promote the best of causes, than by contributing our mite towards training up a body of pious and learned clergy. Some of the ablest missionaries of the present day were supported by education societies while pursuing their studies. And how delightful would be the reflection, that *we* had been instrumental in aiding those who, under the divine blessing, are to turn many from the error of their ways, to purity and holiness.

Animated by such a hope, let us persevere in our designs, and endeavour to do good to the extent of our abilities.

Massachusetts Episcopal Missionary Society.

The annual meeting of this society was held in St. Paul's church, Boston, on Wednesday the 21st of June, 1826, when the officers were chosen for the ensuing year. —In the evening, the report of the directors was read, after which several resolutions were offered, and addresses made, the particulars of which will be given hereafter.—*Gospel Advocate for July.*

Missionary Society of St. Matthew's Church, Boston

Within the last month a missionary society has been formed in this parish, with the most pleasing prospects of usefulness. The plan is a little different from most, if not from all the parish missionary societies of our church. One half of the monies for annual expenditure, is for the aid of domestic missionaries, under the direction of the Massachusetts Episcopal Missionary Society; and the other half is for the support of foreign missionaries, under the direction of the General Missionary Society of the Protestant Episcopal Church in the United States.—*Ibid.*

Hartford Auxiliary Missionary Society.

A society has recently been formed in Hartford, Connecticut, under the title of "The Episcopal Missionary Society of Hartford, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The bishop of the diocese is the president, who, with two vice-presidents, the secretary, the treasurer, and three managers, constitute the board for the transaction of business. The annual subscription is one dollar. Upwards of one hundred and fifty members have already connected themselves with this society; and it is expected that from this source about 200 dollars will annually be paid over to the parent society.

Church Missionary Society.

The twenty-sixth anniversary was held May 2, at Freemasons' Hall, Lord Gambier in the chair. The chief points of interest in the report were, the improved state of native female education in India, and the active co-operation of the bishop of Calcutta, Dr Heber, with the plans of the society The funds of the society have increased above those of the last year by 1200*l.* The Mission Seminary at Islington prospers. Eleven missionaries have been ordained by the bishop of London, and sent to their respective stations.

EPISCOPAL ACTS.

In the Diocese of New-York.

The following article is taken from the *Oneida Observer* of the 25th of July. We regret that it did not reach us in time to copy in our present number the addresses referred to. They shall appear in the number for September.

"*Bishop Hobart's Visit to the Oneida Indians.*

"We have procured from a correspondent an account of the visit of the Right Rev. Bishop Hobart to the Indians at Oneida castle on the 18th instant; and the bishop, at the request of the clergy present, has furnished copies of the addresses which he delivered on that occasion. The Indians have for several years been under his spiritual superintendence, and he has several times visited them. His present visit was principally for the purpose of administering confirmation, and for admitting to the order of deacons Mr. Eleazar Williams, an Indian, who has received a good education, and who for a long time acted among the Oneidas as a catechist and lay-reader, but who at present resides at Green-Bay. The bishop, with the clergy who accompanied him, the Rev. Mr. Anthon, of Utica, the Rev. Mr. Bulkley, of Manlius, the Rev. Mr. Perry, of Rome, the Rev Mr. Hollister, of Paris, the Rev. Mr. Young, of Perryville, the Rev. Mr. Treadway, of New-Hartford, the Rev. Mr. Griffin, of New-York, and the Rev. Mr. Burgess, of Connecticut, were met at Vernon by a party of the Oneida chiefs and others, and escorted to the church, which was crowded by the Indians and others. After morning prayer in the Indian language by Mr. Solomon Davis, their present catechist and lay reader, in which the Indians united, the bishop delivered an address to the Indians, which was interpreted to them."

The *Observer* informs us, that at the conclusion of the address a memorial was read by Mr. Williams on behalf of the Indians, to which the bishop returned a short reply The bishop then addressed the Indians who were to be confirmed; and after confirmation he also addressed Mr. Williams, who was thereupon admitted to deacons' orders; the bishop administering "the holy communion to the clergy present, and to several of the Indians. The responses which they made in the service, its hymns of praise which they chanted or sung, and the deep humility and devotion which they in general, and particularly the Indian communicants, displayed, rendered the scene highly interesting, and sensibly affected all who witnessed it."

On Monday, July 10, at St. Philip's church, in this city, the Right Rev. B

shop Hobart admitted the Rev. Peter Williams, deacon, (a coloured man,) minister of the said church, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York, assisted by the Rev. Levi S. Ives, rector of Trinity church, Southwark, Philadelphia; the sermon preached by the Rev. Cornelius R. Duffie, rector of St. Thomas's church, New-York; and the candidate presented by the Rev. Thomas Lyell, D. D., rector of Christ church, New-York.

At an ordination held at Trinity church, Fishkill, on Wednesday the 12th of July, by the Right Rev. Bishop Hobart, the Rev. William B. Thomas, minister of said church, was admitted to the holy order of priests; and Messrs. Edmund D. Griffin, William Linn Keese, and Alexander H. Crosby, recently students in the General Theological Seminary of the Protestant Episcopal Church, to the order of deacons. On this occasion the bishop preached, and also administered the rite of confirmation to 17 persons. Morning prayer was read by the Rev. George Upfold, M. D. rector of St. Luke's church, New-York; and the lessons by the Rev. Samuel R. Johnson, minister of St. James's church, Hyde-Park. The candidates were presented by the Rev. John Reed, D. D. rector of Christ church, Poughkeepsie, and the Rev. John Brown, rector of St. George's church, Newburgh.

Utica, July 18.—On Saturday last, the Right Rev. Bishop Hobart, who is now on a tour of visitation to the different churches in this part of his diocese, visited the church in New-Hartford. It was his intention to have consecrated the new church erecting in that village, but as it was in an unfinished state, the ceremony was postponed for the present. On Sunday he preached in Trinity church in this village, and administered the rite of confirmation to 40 individuals. The morning service was read by the Rev. Edmund D. Griffin, and the candidates for confirmation presented by the Rev. Mr. Anthon, rector of the church. Yesterday morning the bishop proceeded to Rome, to visit the church lately established there; and is to-day to administer divine service at Oneida castle.

In the Diocese of North-Carolina.

By the Right Rev. Bishop Ravenscroft, in St. Paul's church, Edenton, on Sunday the 30th of April, 1826, Mr. Philip B. Wiley was admitted to the holy order of deacons.

In the Diocese of New-Jersey.

On Wednesday, May 21, 1826, at Salem, by the Right Rev. Bishop Croes, the Rev. *C. F. Cruse, deacon,* was admitted to the *holy order of priests.*

In the Diocese of Pennsylvania.

By the Right Rev. Bishop White, on Wednesday, May 10, 1826, Christ church, in the borough of Reading, was solemnly consecrated to the Christian worship of Almighty God.

In the Diocese of Virginia.

By the Right Rev. Bishop Moore, an ordination was held at Petersburg, Virginia, on Sunday the 16th July, 1826, when John Grammer, jun., Benjamin O. Piers, Henry Aisquith, and Leonard H. Johns, students of the Theological Seminary of Virginia, were admitted to the holy order of deacons.

National Jubilee.

It has not been the practice of this Journal, nor is it at all the intention of its conductors, to notice much of passing political events. And on the present occasion, when a nation has just celebrated the semi-centurial anniversary of its existence, it may be permitted to us, and it will be sufficient merely to state, that the preparations for observing this anniversary in various parts of the Union, gave promise of a higher character in the details than any before exhibited. The three surviving signers of the Declaration of Independence, Messrs John Adams, Thomas Jefferson, and Charles Carrol, all venerable in years, together with the two last presidents of the United States, James Madison and James Monroe, were invited by the municipalities of the city of Washington to meet each other, and be present at the celebration in that city. The same invitation had previously been transmitted to the three former by the municipalities of the city of New-York. For obvious reasons, both invitations were declined.—As usual, the corporation of this city gave a public dinner, at which were invited a larger number of guests than on any former occasion. Bishop Hobart was called upon by the mayor to ask a blessing, which was done by him as follows. It is copied from the New-York American.

"Almighty God, we adore thee as the Dispenser of all good, and the Ruler of the universe; and we magnify thy name for the exalted privileges with which thou hast distinguished us amongst the nations of the earth. At thy command, a stated revolution of time was consecrated as the *jubilee* of *liberty* by thy people of old. Accept, we beseech thee, the homage, which on this day that completes the fiftieth year of our independence as a nation, ascends from the hearts and the voices of the millions of freemen who enjoy this fair land and this goodly heritage which thou hast bestowed. Under thy guardian providence, thou Lord of Hosts, have we

advanced with unparalleled rapidity in the career of glory, prosperity, and happiness, fostered by those free institutions which were planned by the wisdom and won by the valour of our fathers, some of whom still linger among us, full of years and full of honours, blessed with our grateful recollections. Let the lively demonstrations of joy which mark this day as the *jubilee* of the *people*, be chastened with holy dignity and sobriety, and accompanied with submission to thy laws; so that thy favour may be continued, and the inestimable blessings of civil and religious freedom perpetuated, to the latest generations. Grant especially, we beseech thee, that by thy providence and grace we may all be fitted for uniting, when the revolutions of time have ceased, in that spiritual jubilee which, through the age of eternity, will be celebrated by the redeemed of mankind, restored by thy power from the bondage of error and sin, into the glorious liberty of the sons of God. On this day, when we commemorate the great event which proved to the world that a nation who *wills* it, guided and fortified by thee, *shall be free*, we forget not the oppressed of our race in other lands; and we implore thee, Father of all men, in thy good time to send them deliverance.

"Bless now to our moderate use and thankful enjoyment the bounties of thy hand, which filleth all things with good, and mercifully pardon and accept us, through the merits of Jesus Christ thy Son our Saviour."

Obituary Notices.

Died in this city, on Sunday, July 16, 1826, in the 26th year of his age, Mr. James Davidson Swords, son of Mr. James Swords, one of the publishers of this Journal. By a natural amiableness and sweetness of disposition, and tenderness of affection, he was peculiarly endeared to his parents, his family, and his friends. In the regularity of his attendance on public worship, while his health allowed it, and the Christian consistency of his character and deportment, he set a bright example to those of his own, and to those of a more advanced, period of life. In his endurance of the long and distressing illness, of nearly four years' continuance, which terminated in his dissolution, he excited the admiration of all who witnessed the calm, meek, and even cheerful, resignation, with which he bowed to the will of his heavenly Father; and the pious equanimity with which he anticipated his approaching death. Of the *sure foundation* on which his resignation and his hopes were built, evidence is afforded *in the following memorandum, kindly furnished by a venerable* and pious clergyman, for whom he cherished the highest respect, and with whom he was on terms of the most affectionate intercourse:—

"Several months ago, when in private conversation with Mr. James Davidson Swords, he freely disclosed to me the feeling of his mind under the pressure of his affliction. 'I know, Sir,' said he, 'my case is very hazardous; but I have indulged those reflections which convince me of my duty to submit with cheerfulness to the will of my heavenly Father; and try to curb every disposition to choose for myself.' Soliciting the favour of his stating the ground on which his submission was placed, he replied, 'Very cheerfully, Sir; I know and feel that I am a sinner, and need a divine Saviour. I have nothing to plead as my own merit. The perfect work of Christ's redemption, and his grace, form the ground of my hope; and this is the only true comfort I enjoy.' —I have no doubt but this confidence in his God and Saviour, not only cherished his prospects for future felicity, but diffused its sacred influence upon his heart, which produced such charming serenity and cheerfulness that accompanied him to the vale of death."

In such a death, there is no cause for grief for the departed; and much, surely much indeed, to mitigate that which the bereaved cannot but feel for themselves; much to minister resignation to the will of Heaven; and much to encourage them in that walk of faith, whose end is the rest, and the glory, and the joy, to which he has been called before them.

Death of Adams and Jefferson.

Our obituary notices are, for obvious reasons, confined almost exclusively to persons of our own communion. The remarkable coincidence in the decease, on the 4th of July, 1826, of John Adams and Thomas Jefferson, the joint authors, as we are informed, and two of the three surviving signers of the Declaration of American Independence, and both successively presidents of the United States, justifies a departure from that rule; and we accordingly make this record of events that will long be held in remembrance by the American public.—John Adams, in the 91st year of his age, died at his residence in Quincy, near Boston, at five o'clock in the afternoon of the 4th of July, 1826. A remarkable particular in the closing scene of his life is thus stated in a Boston paper:—"On the jubilee of independence his declining faculties were roused by the rejoicings in the metropolis. He inquired the cause of the salutes, and was told it was the 4th of July. He answered, 'It is a great and glorious day!' He never spoke more. Thus his last thoughts and his latest words were like those of his who

life—thoughts and words which evinced a soul replete with love of country and interest in her welfare."

THOMAS JEFFERSON, in the 84th year of his age, died at his seat at Monticello, Virginia, at 10 minutes before 1 o'clock on the 4th of July, 1826. The following notice of this event is copied from the *New-York American* of the 8th:—

"Another of the sons of our heroic age has passed to the tomb. By a coincidence marvellous and enviable, Thomas Jefferson, in like manner with his great compeer John Adams, breathed his last on the 4th of July. We remember nothing in the annals of man so striking, so beautiful, as the death of these two 'time-honoured' patriots, on the jubilee of that freedom which they devoted themselves, and all that was dear to them, to proclaim and establish.

"The Philadelphia National Gazette states that Mr. Jefferson 'expired at Monticello, at 10 minutes before 1 o'clock, on the *4th of July*, within the same hour at which the Declaration of Independence was promulgated in the hall of congress, FIFTY YEARS AGO. His demise was expected for three or four days before it took place: he was sensible of its approach, and prescribed the mode of his own interment.'

"The Philadelphia Gazette however says, in reference to the hour at which the 'Declaration of Independence was promulged,' that it was first read in the yard of the Philadelphia state-house, at about a quarter before 5 o'clock."

For the Christian Journal.

SOLITUDE,

The place for serious contemplation.

Hail, lonely hours! blest Solitude, in thee
A soothing balm for all my woes;
Absorb'd, I plunge into the boundless sea
Of heavenly contemplation, sweet repose.

Drawn off from things of time, I soar away—
Celestial scenes burst on my raptur'd sight;
My joyful soul anticipates that day,
When she shall climb those tow'ring hills of light;

Where she shall see her Saviour face to face,
His Gospel promises of pardon prove,
Join those blest spirits ransom'd by his grace,
And sing the mysteries of redeeming love.

The greatest sensual joys which earth can give,
Are trifling in the saint's devoted breast,
To those who in Almighty favour live,
Who on the great Redeemer's mercy rest.

Adieu, vain world! let me enjoy my God;
His love enjoy'd is the extreme of bliss—
Transporting views of heaven! Oh that I could
But live and die in such a frame as this.

For the Christian Journal.

A SONNET.

1 Tim. i. 1. "The Lord Jesus Christ, which is our hope."

Now dawning hope, and faith begin;
For me, whilst dead in guilt and sin,
My Saviour deign'd to bleed and die.
Will he not make me pure within,
And hear me, when for help I cry?
Oh! yes! My Saviour, heavenly King,
Thy mercies flow unbounded, free!
Then may my grateful soul to thee
In solemn numbers joyful sing,
And praises mount with eagle wing,
For that blest hope that smiles on me
Unbounded as eternity;
The blood of Christ its source and spring:—
On *that* I rest, to *that* I flee.

M A. W.

From Zion's Herald.

SINGULARITY.

If I would walk my God to please,
And glorify him here,
I must not covet wealth or ease,
But *singular* appear.

Be *singular* for doing good;
In saving souls from sin;
In running from the multitude
Of those who drink it in.*

Be *singular* for charity—
In loving all mankind:
Forgiving all who injure me
In body or in mind.

Be *singular* in praying much,
In watching unto prayer;
Believing too, that only such,
God's presence here can share.

Be *singular* for living well,
Not as the world would say;
But living with a view to dwell
In heaven, in endless day.

Be *singular* for peace in death,
And be resign'd to die;
Be praising God with every breath,
As heaven to me draws nigh.

A. B.

Calendar for September, 1826.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember-Day.
21. St. Matthew the Apostle.
22. } Ember-Days.
23. }
24. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

Ecclesiastical Meeting in September, 1826.

27. Convention of the Eastern Diocese meets.

* See Job xv. 16.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 9.] SEPTEMBER, 1826. [VOL. X.

For the Christian Journal.

Convention of Mississippi.

THE first convention of the Protestant Episcopal Church in the diocese of Mississippi, was held in Trinity church, in the city of Natchez, on the 17th and 18th days of May, 1826. This being an important circumstance in the history of the church in that infant diocese, we shall enlarge our abstract of the journal beyond the usual bounds, being fully aware that such a course will be both acceptable and useful to the friends of the church generally.—It is due to the respectable gentlemen who were instrumental in thus firmly establishing the church in that quarter, that their names should be recorded, and thus identified with institutions that, we hope and trust, will be of infinite good as well to the bodies as to the souls of countless numbers of the human race. For this reason we publish the names of the delegates, lay as well as clerical.

On the first day of the meeting,

Divine service was performed by the Rev. Albert A. Muller, rector of Trinity church; a sermon preached by the Rev. James Pilmore, and the sacrament of the Lord's supper administered; after which the convention was duly organized. The Rev. Albert A. Muller was appointed president *pro tem.*, and the Rev. James Pilmore secretary. The names of the clergy and lay delegates being called over, the following persons were present:—

Of the clergy—The Rev. Albert A. Muller, rector of Trinity church, Natchez; the Rev. James Pilmore, rector of Christ church, Jefferson county; the Rev. James A. Fox, minister of St. Paul's, Woodville; the Rev. John W. Cloud, minister of St. John's, Port-Gibson. The Rev. Adam Cloud, residing in Jefferson county, did not appear and take his seat.

Of the laity—John T. Griffith, Joseph Dunbar, Robert Moore, Esqrs. A. P. Merrill, M. D., Col. Henry W. Huntington, *delegates from Trinity* church, Natchez; *General John Joor from St. Paul's*, Woodville; Hon Joshua G. Clarke, chancellor of the state, J. W. Foote, from St. John's, Port-Gibson; Col. James G. Wood, Dr. S. G. Cloud, from Christ church, Jefferson county.

The convention adjourned until four o'clock, when having resumed its sitting, Levin R. Marshall, a delegate named in the certificate presented, appeared and took his seat. And the following resolution, offered by John T. Griffith, was adopted:—

Resolved, that the members of this convention do proceed to acknowledge and sign a declaration, by which they agree to accede to and adopt as their form and rules of church government, the constitution and canons of the Protestant Episcopal Church in the United States of America.

And, on motion of the Hon. Chancellor Clarke, it was further

Resolved, that a special committee be appointed to frame a constitution and canons for the government of the Protestant Episcopal Church in this state; and to report this evening, for the purpose of deliberating on and adopting the same. And that the committee consist of three clerical delegates, one of whom shall be the president of this convention, and two lay delegates.

The committee having reported a constitution, the same was unanimously adopted. The subject of the canons was deferred until the next day. And, on motion of the Rev. Mr. Fox, it was

Resolved, that a committee be appointed to inquire into the state of the Protestant Episcopal Church in this state, and to report to-morrow morning.

On the second day of the meeting the constitution was again read, and, with the canons, unanimously adopted: when the Rev. Albert A. Muller was elected president under the constitution, and the Rev. James Pilmore secretary and treasurer.

The committee on the state of the church reported—

That they have conferred with the ministers who have been labouring in the diocese, as the principal source of information on this subject: they have requested of them, individually, a report of what has come under their observation, and of what they have done towards the establishment and prosperity of the church; which reports they herewith present to the convention.

The said reports were ordered to be read, and are as follows:—

The Rev. Albert A. Muller, rector of Trinity church, Natchez, reports, that he came into this diocese in January last, and accepted the charge of the abovementioned church. Since that time the congregation has increased: there has been an addition of communicants, and there appears to be an increasing zeal for the prosperity of the church.—The rubrics of the church have been strictly adhered to, and the children regularly catechised.—Number of baptisms (2 adults and 6 infants) 8; communicants 35.

The Rev. Mr. Muller visited Port-Gibson, and officiated on the 9th of April. He also attended a meeting of the friends of the Protestant Episcopal Church assembled on the following day, delivered an address on the benefits arising to a community from the establishment of public worship and the apostolical ordinances of the church, and assisted in organizing a parish by the name of St. John's Church.

The Rev. James Pilmore, rector of Christ church, Jefferson county, and formerly of Trinity church, Natchez, reports, that he arrived in this state in March, 1822. On the Sunday subsequent to his arrival, he performed divine service and preached in the place of worship belonging to the Presbyterian congregation, through the kind permission of the Rev. Mr. Weir. It soon appeared that several families in Natchez and its vicinity were attached to the communion of the Episcopal Church. By the active exertions of a few individuals, a very liberal subscription was procured towards the erection of a church, which was commenced in May, upon a large and expensive scale. He was invited to take the pastoral charge of the Episcopal congregation in Natchez, which he accepted, and regularly performed divine service in the court-house until the spring of 1823, when the church, though unfinished, was judged to be suitable for the purposes of public worship. In the summer of the same year Mr. Pilmore went to Philadelphia, and was admitted to the order of priesthood by the Right Rev. Bishop White. In the autumn he returned to Natchez. During the spring of 1825, the church, which had received the appellation of Trinity Church, was nearly completed; about which time his pastoral connexion with the Episcopal congregation of Natchez terminated.

Mr. Pilmore has likewise performed divine service and preached, on different occasions, in Jefferson county, in Wilkinson, in the parish of Concordia, Louisiana, and once at Port-Gibson. The congregation of Christ church, Jefferson, of which he has lately been appointed rector, consists of eight families. The present place of worship is too small for the accommodation of the congregation. The friends of the church are now making the most zealous and laudable exertions to raise, by subscription, funds adequate to the building of a place of worship. Upwards of $ 2,400 have already been subscribed. It is hoped that the fruits of godliness will appear among them, through the blessing of Almighty God upon the public services of his church.

Since his arrival in Mississippi, Mr. Pilmore has baptized 45 children and 17 adults, besides three children at the Balize, near the mouth of the Mississippi. The greatest number of communicants in Trinity church, Natchez, was 35.

The Rev. James A. Fox, minister of St. Paul's church, Woodville, reports to the convention, that he commenced his ministerial duties in this state in August, 1823, at the village of Pinckneyville, in Wilkinson county. He found in that vicinity a few persons who had been accustomed to the use of the liturgy in the celebration of public worship—to many it was entirely new. Soon after the commencement of his labours at Pinckneyville, he visited Woodville in the same county, and held divine service. In both places respectable congregations assembled, and the service of the church was performed in a regular and becoming manner. In Woodville and its vicinity were found a considerable number of families professing themselves members of the Episcopal Church. These and others, who approved of the doctrines and worship of the church, immediately formed the design of uniting themselves into a society, and of erecting a house for public worship. This design they have put in execution; and a very neat building has been erected, in which this congregation has assembled for nearly a year past.

The Episcopal society at Woodville, though small, may be considered as in prosperous circumstances; and the zeal and liberality displayed by its members in erecting their church, and in contributing to the support of public worship, merit the highest commendation.

During nearly a year and a half, service was held at Pinckneyville and Woodville

alternately; but there being but little probability of a permanent Episcopal Church being established at the former place at present, service has been held there but twice during the past year. Much of Mr. Fox's time having been occupied by a school, and his family having experienced an uncommon share of sickness during the past year, these causes have prevented him from visiting many places beyond his immediate neighbourhood. He has performed the funeral service many times, and at several funerals has delivered discourses.

In May, 1825, Mr. Fox visited Port-Gibson, in Claiborne county, where he performed service and preached to an attentive audience. A number of Episcopal families residing in that neighbourhood expressed a desire to have a church established among them, and, by the blessing of God, there is a good prospect of their hopes being realized. At Port-Gibson Mr Fox baptized two children. He visited the same place again last winter, and was rejoiced to find that the zeal and ardour of the people to enjoy the services of the church were unabated. He visited also Jefferson county, for the purpose of inquiring into the state of a society of Episcopalians formerly established in the neighbourhood of Greenville He found their number much diminished by deaths, removals, and otherwise; and that for nearly two years they had ceased to assemble together for public worship on the Sabbath. The remaining members were, however, anxious to make exertions for the re-establishment of their church. The success which has attended the efforts made, both in Jefferson county and at Port-Gibson, since Mr. Fox visited those places, has been detailed to you by his brethren who have been labouring in that portion of the vineyard.—The Rev. Mr. Pilmore has visited Wilkinson county twice, and administered the holy communion, once at Pinckneyville and once at Woodville. On both occasions a considerable number partook of that holy ordinance; large audiences attended, and a becoming solemnity and reverence were manifested.—The number of baptisms performed in Woodville and Pinckneyville is 10, funerals 15, marriages 21. On the whole, the prospects of the church, both in Wilkinson county and in other parts of the state which Mr. Fox has visited, he considers are such as to induce us to persevere in our labours, and to inspire us with hopes that God will bless our efforts, and cause his church in this land to grow and flourish, and bring forth much fruit.

Rev. John W. Cloud, minister of St. John's church, Port-Gibson, begs leave to *report to the convention*, that having *lately arrived in this state*, and not having the charge of a parish, he has performed divine service only five times, and has initiated into the pale of the church by baptism, one adult person and nine children. Since his arrival in Natchez to attend the convention, he has been duly notified of his election as minister of St. John's church, in Port-Gibson. This charge he will immediately assume.

A committee of three was appointed to correspond "with the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, on subjects concerning the present state of the church in this diocese."

On motion of Joseph Dunbar, Esq., *Resolved*, that the several officiating ministers of the Protestant Episcopal churches throughout this state be earnestly and respectfully requested to visit from time to time, and as often as circumstances may admit, and hold divine service in such churches or congregations as may be destitute of ministers.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. James Pilmore, the Rev. Albert A. Muller, Joseph Dunbar, and A. P. Merrill.

The following gentlemen were elected delegates to the General Convention, viz. The Rev. Albert A. Muller, the Rev. James A. Fox, Levin Covington, and J. W. Foote.

The business being concluded, and the convention having resolved to hold their next annual meeting in Trinity church, Natchez, the president delivered the following address:—

Gentlemen of the convention,

In adverting to the circumstances under which we have assembled, I cannot but give vent to my feelings, and express to you my most ardent desire for the future prosperity and extension of this branch of our common church.

Pleasant must be to you the reflections connected with the meeting of this convention. But a few years have passed away since, in this place, the lawless savages of the forest held their feasts of revelry, and meditated their hostile plans of revenge and murder; and now a Christian people stand in their places, devising suitable means for the advancement of that Gospel which has brought "peace on earth and good will towards men." May we not then, in regard to this opening germ of our church, adopt the forcible and appropriate language of the psalmist, "Thou, O God, hast brought a vine out

of Egypt; thou hast cast out the heathen, and planted it?" And may we not hope that its faith may cover the hills, "and its boughs be like the goodly cedar, whose limbs shall extend to the sea, and its branches unto the river?"

Permit me to tender you my thanks, gentlemen of the laity, for the willingness with which you obeyed the call of this convention, for the patient investigation of those subjects connected with the interests of the church which have been brought to your view, and for the zeal and co-operation you have so cheerfully afforded on this important occasion. As the advocates and supporters of religion and virtue, you have here joined in those deliberations which are calculated to operate as public benefits; and your example in this respect will serve as future incitements to your fellow-citizens of this state, in imitating those benevolent exertions which you have here used for the church of God, and the faith of our Lord and Saviour Jesus Christ. For this, future generations may delight to recall the "good deeds which you here have done for the house of God," and even your children's children may rise up and call you blessed! "Verily, I say unto you," my friends, "you have your reward."

My brethren of the clergy, while we congratulate ourselves in the cheering prospects which present themselves in the future glory of that church, whose foundation rests upon the apostles and prophets, Jesus Christ himself being the chief corner-stone, let us remember that we are but the stewards of the household of this faith; and if, in our privileges and happiness, we are permitted to be the ministering servants of God, yet great is the responsibility attached to our station. If to us much has been given, much will also be required. Let us not, then, be unmindful of our awful and solemn engagements.

The day with us is far spent, and the night is at hand. That awful hour, when we can no longer employ our days in the services of our Lord and Master, will soon come upon us, and we must all appear before the tribunal of inexorable justice. Let us, as faithful soldiers of the cross, put on the whole armour of God; that being clothed in this panoply, we may be enabled to stand in the heavy hours of trial and misfortune. Let it be our duty to give no offence in any thing, that the ministry be not blamed; but to be gentle and courteous; apt to teach, swift to hear, slow to speak, and in all things adorning the doctrines of God our Saviour.

Brethren of the convention, I commend you to God and his blessing. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace now, and for ever.

Constitution and Canons for the Government of the Protestant Episcopal Church of the State of Mississippi.

Preamble. Whereas, in all Christian societies, the advancement of religion should demand their warmest support and exertions, as a true and acceptable service to Almighty God, and the only means of securing his blessing and favour; and whereas, by General Convention of the Protestant Episcopal Churches in the United States of America, a constitution and canons have been formed for the discipline and government of the same:

Be it therefore resolved, that the following constitution be agreed to, adopted, and observed, by the Protestant Episcopal Churches of this state, for the local government of the same:

Article 1. A stated convention, consisting of the bishop, presbyters, deacons, and lay delegates of the diocese of Mississippi, in communion with the Protestant Episcopal Church in the United States of America, shall be held annually on the first Wednesday in May, in such place as shall be determined upon by the preceding convention: but if a sufficient number of the churches of the diocese do not attend on the same day, the representatives, whether clergy or laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed, which shall consist of at least a majority of the churches of the diocese.

Art. 2. The several churches composing the diocese of Mississippi shall, in such manner and at such times as they may deem proper, elect a number of delegates, not exceeding five, to represent them in the convention of this diocese, and to serve for the term of one year; who, before they shall be permitted to take their seats in the convention, shall produce a certificate of their election.

Art. 3. The minister or ministers of every church who shall accede to this constitution, shall always be, *ex officio*, a member or members of the convention, with a right to vote on all matters requiring the suffrages thereof, so as they do not involve the temporal concerns of the churches; but the right to vote on matters which do involve the temporal concerns of the churches, shall nevertheless appertain to such clerical member or members, provided a certificate be produced by him or them to the convention, on its annual or other meetings, signed by a majority of the vestry of a church, or other authority of a congregation with which he or they may be connected, expressive of such their wish or assent that he or they shall, in their behalf, exercise

such right in the absence of their lay-delegate or delegates.

Art. 4. The bishop of the Protestant Episcopal Church of this diocese shall always be, *ex officio*, president of this convention; and in the case of his absence, one shall be elected *pro tem.* from among the clerical members attending.

Art. 5. A secretary, who shall be *ex officio* treasurer, shall be annually chosen; who shall keep a true and correct journal of the proceedings, and regular accounts of any money transactions, to be annually laid before the convention. It shall also be his duty to give notice to each minister and vestry, of the time and place appointed for any stated or special convention.

Art. 6. A standing committee, consisting of an equal number of clergymen and laymen, shall be appointed at every annual meeting of the convention, for purposes expressed in the constitution and canons of the General Convention. Vacancies in the committee (caused by death, resignation, or otherwise) shall be supplied by the suffrages of the remaining members.

Art. 7. In all matters of importance requiring the suffrages of the convention, the representatives of each church shall vote conjointly; each church having one vote, and a majority of votes shall be decisive.

Art. 8. The bishop shall have power to call special conventions, when, in his opinion, it is necessary for the good of the church, or when applied to for that purpose by the standing committee; and in case of a vacancy in the episcopate, the standing committee, on urgent reasons, may call a special convention.

Art. 9. To the intent that the church in this diocese may not be unrepresented in General Convention, the clerical and lay-delegate or delegates who may hereafter be nominated thereto, shall, on the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent delegate or delegates, any citizen or citizens of this diocese; provided that such citizen or citizens is, or are, a member or members of the Protestant Episcopal Church.

Art. 10. The Book of Common Prayer and Administration of the Sacrament, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, shall be used in the churches of this diocese.

Art. 11. A proposition to alter this constitution shall be inadmissible, unless made in writing and approved by two-thirds of the convention. If so made and so approved, it shall lie over to the next convention; and if again approved by the *next convention, by* a majority of the two *orders (of clergy* and laity) voting separately, the amendment shall take place, be valid, and obligatory.

Canons.

Canon 1. Each officiating settled minister in this diocese shall keep a book or register, in which he shall enter every baptism, marriage, and funeral within his cure; he shall also keep a register of the communicants of his church, and the number of families within his cure; and shall likewise, every year, deliver to the state convention a fair and correct statement of the number of each; to be published in the journals of the convention.

Canon 2. Wilful error in religion, or deviation from the rubrics of the church, charges of viciousness of life and disorderly behaviour, may be exhibited against a clergyman to the convention of the diocese; and on clear and sufficient proof thereof by *viva voce* evidence, on oath duly administered in the convention, or by a commission to take such evidence duly executed, such clergyman shall be excluded the convention; and the convention shall request of the vestry, or congregation of the church in which he officiates at the time, to dismiss him from the charge of their church for the reasons before mentioned; and also inform the bishop, (and if there be no bishop, the standing committee;) which bishop, or standing committee, shall inform the house of bishops of the Protestant Episcopal Church in the United States of America, that such clergyman is an improper person to officiate in the sacred order of priest or deacon in any Protestant Episcopal church.

Canon 3. It shall be the business of the standing committee, when informed by the vestry of either of the churches in this diocese, that such church is not provided with a minister, (in which information the means which the church has for supporting a minister shall be stated,) diligently to inquire for, and recommend to the vestry giving such information, a proper person to officiate in the said church; and they shall report to the convention, at each annual meeting, what information of vacancies they have received, and their proceedings thereon.

Canon 4. The approving or receiving any clergyman into a church in this diocese, shall be vested in the vestry of the church (or the vestry and churchwardens, as the case may be) having authority so to do; and where there is no vestry, or vestry and churchwardens, having such authority, in the congregation that supports him, and receives the benefit of his ministry: provided that no clergyman shall be admitted to the pastoral charge of any church of this diocese, unless he first produce to the vestry having such authority, (or to the vestry and church

wardens, as the case may be,) sufficient and approved testimonials of his having received full orders from a bishop of the Protestant Episcopal Church.

Canon 5. The delegates of the several churches to the convention shall, during the intervals of the convention, be corresponding committees, intrusted with the duty of informing the standing committee of the situation of their respective churches; and generally such other things as may relate to the temporal and spiritual interests of the Protestant Episcopal churches of this diocese.

Canon 6. In the election of a bishop, the clergy and laity shall vote separately, (the clergy individually and the laity by congregations;) and a concurrence of a majority of each order shall be necessary to constitute a decision.

Canon 7. The representatives of any parish hereafter organized within this diocese, shall be admitted to a seat in this convention by a vote of the same.

Declaration.

We whose names are hereunder written, members of the convention of the Protestant Episcopal Church in the state of Mississippi, do accede to and adopt, as our rules and form of church government, the constitution and canons of the Protestant Episcopal Church in the United States of America.

Done in convention of the Protestant Episcopal churches in the state of Mississippi, this seventeenth day of May, in the year of our Lord one thousand eight hundred and twenty-six. Witness our hands:

Clergy:

ALBERT A. MULLER, Rector of Trinity church, Natchez;
JAMES PILMORE, Rector of Christ church, Jefferson county;
JAMES A. FOX, Minister of St. Paul's church, Woodville;
JOHN WURTS CLOUD, Minister of St. John's church, Port-Gibson.

Laity:

H. W. HUNTINGTON,	L. R. MARSHALL,
JO. DUNBAR,	J. G. CLARKE,
ROBERT MOORE,	J. W. FOOTE,
AYERS P. MERRILL,	JAS. G. WOOD,
JNO. T. GRIFFITH,	SAML. G. CLOUD.
J. JOOR,	

For the Christian Journal.

Ohio Convention.

THE convention of the Protestant Episcopal Church for the diocese of *Ohio, was held* at Columbus, on the *7th and 8th of* June, 1826. We have *not been* favoured with a copy of the printed journal of this convention, but a friend has kindly loaned us one, from which we make this abstract. It was attended by the bishop of the diocese, four presbyters, two deacons, and twenty-seven lay-delegates, representing eighteen churches. After morning service by the Rev. Intrepid Morse, the communion was administered by the bishop, who then delivered the following address:—

Brethren,

The history of the Protestant Episcopal Church in Ohio, during the last year, exhibits little more than the deplorable effects of the want of clergymen. Except my own feeble endeavours, the parishes in the diocese have been blessed with the regular ministrations of but three clergymen: these are the Rev. Messrs. Morse, Johnston, and Hall. The Rev. Mr. Searle has been for the greater part of the year absent from the diocese, I am told for the recovery of his health. The Rev Mr. Armstrong, residing in Virginia, has been able to devote but a small part of his time to this diocese. The Rev. Mr. Lanston, coming into the diocese with letters dimissory from Bishop Kemp, officiated for a few Sundays in Zanesville and its vicinity, and moved to Troy, where, and at Piqua, I have heard he has preached a few times.

My own duties, during the past year, have been so weighty and difficult, and withall of such different natures, that I fear but few of them have been rightly discharged. They need the forbearance of man and the mercy of God. Some of these have related to the diocese; some to the institution of religion and learning committed to our care; and not a few of these to struggles for the means of living.

At the convention of last year in Zanesville, I confirmed seven persons, and admitted Mr. Gideon M'Millan a candidate for holy orders. Thence having returned to the place of my residence, I did the duties of a parochial clergyman in Worthington, Columbus, Delaware, and Berkshire, as well as my manifold avocations would permit. Not a Sunday is recollected, except two, in which I did not perform divine service morning and evening; and I often preached on week days in these parishes, when not engaged in distant journeys. For the most part, their attendance with me on the duties of public worship has been punctual, and their conduct uniformly devout. In Columbus the zeal of the parish has been enkindled by the piety of their excellent lay-reader Mr. M. Matthews; and their number is increased and their union strengthened.

The parish of St. Peter's, Delaware, deserves the commendation of all who lament the great want of churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wild wood, is now adorned with a neat Gothic church, 50 feet by 40, exclusive of the steeple. It will soon be finished for consecration.

From Radnor, a Welch settlement west of Delaware, several persons attend St. Peter's church. I mention it here, because of the in-

terest of late excited by the hopes of educating a young Welch minister, who can preach the Gospel to them in their own language. Such a youth is now in our school, fitting for the Theological Seminary.

Before I quit the mention of these parishes of which I have in part taken the parochial charge, I cannot but feel it my duty to advert to the laudable exertions of the "Female Tract Society of Worthington and its vicinity." Others have done well in *circulating* tracts, but this society is the only one of our communion in the state, which has been engaged extensively in the *printing* of them. Since last their name was mentioned to the convention in 1819, these excellent and faithful members of our communion have been constantly and zealously, though silently, doing good. In proof of which, I state that they have, though with only such means as they could raise within their very limited and humble circle, printed 9,500 tracts, all of a character, approved by authority, and selected with Christian taste. "These," say they, in their report, "have been circulated in all parts of the state, through our missionaries and other pious persons, and have always been thankfully received. There is every reason to believe that they have been the means of doing good, by instructing, comforting, and encouraging the Christian, whose privileges are so few in many parts of our state." "The object of the society in making this report, is to induce their sisters in the different parishes throughout the diocese, to form similar associations, to aid the spread of religious knowledge—that the solitary mother in our infant settlements may have the means of impressing on the minds of her little family those important precepts which will make them wise unto salvation."

The statistical account of these four parishes will be seen on the schedule of the diocese.

July 3d, 1825. Having set off on a tour through the middle of the diocese, I officiated at Granville, in Licking county, both morning and afternoon, and preached to a large and attentive congregation. Thence I passed to the parish of St. Matthew's, in Coshocton county, where I visited a sick person, Mr. Edwards. Same day I visited that pious and venerable member of the church of Christ, Mr. William Wilson; and preached a sermon at his house in the evening.

7th. I preached and performed divine service at the house of Mr. Charles Elliott, in Knox county. Same day, in the evening, I did the same duty at Mr. Trimble's, in Coshocton county.

8th. Friday, I did the like duty at the church, and same day rode to Mr. Wilson's, and to him and other pious neighbours I administered the sacrament of the Lord's supper.—This was a time and an occasion much to be remembered, on account of the confessions made by a good old man exceeding ninety years of age, concerning the vanity of all human enjoyments. Though his days had been lengthened, like those of Jacob, far beyond the ordinary age of man, yet he saw their brevity and emptiness. He did not say, as the thoughtless fain would always say, to the great detriment of their souls, *many* and *happy*; but, with Jacob, he said, "*few* and *evil have the days of thy servant been.*" He saw and felt himself a pilgrim. Through the cloud and sea of baptism he had entered on his journey to the heavenly Canaan, and has since most triumphantly, under the banners of Jesus, passed the Jordan of death. God has given him rest.

9th. Was spent in the teaching and exhortation of several families.

10th. Sunday, I visited a family before church, and endeavoured to prepare them for baptism. The morning service was performed, the holy communion administered to 14 persons, and confirmation to two. One adult and three children were baptized. The congregation was very large. I think it was more than a year since this congregation had been visited, or received the ministrations of any clergyman. What would be their joy, could the word and sacraments be extended to them even once a quarter!—Their little building, called St. Matthew's Church, Perry township, will be finished this summer; and for their exertions and encouragement I have promised them a portion of Lady Rosse's bounty.

11th. Went to St. Mark's parish, Mill-creek township, in the northern part of Coshocton county. Twice this day, in endeavouring to shorten my journey, I deviated from the right path, and suffered through great fatigue of body. But God was with me through the untrodden forest, and never suffered my heart for a moment to despond. The good of his church, in the salvation of immortal souls, was an object like a star in the midst of a dark and angry sky—it guided to the Saviour, the source of our consolation.

12th I visited several families some miles distant from each other, and exhorted them to Christian godliness; and the same day performed public service and preached at Mr. Elliott's

13th. Sought out and prayed with several families in the woods; and in the evening performed service, preached a sermon, and baptized two children, at Mr. Mitchell's.

14th. Rode nine miles to Mr. James Elliott's, in Holmes county; performed divine service and preached; and in the evening visited a sick man.

15th. Rode about 13 miles to Mr. Elliott's, where divine service was performed and a sermon preached preparatory to the administration of the ordinances on Sunday.

16th. Visited Mrs. Fanny Elliott; preached and performed divine service at her house.

17th. Sunday morning; prayers and a sermon. Baptized one adult and nine children, and confirmed 10 persons. The congregation very large.

18th. Same day, half past six, went to White-eyes township, and baptized six children. I attended the funeral of Mr. John Stonehocker, and preached a sermon. Same day, at Mr. Elliott's, baptized three children, on my road to Coshocton, where I arrived the same evening, and officiated in the court-house. The congregation, though collected at short notice, was respectable and very attentive.

19th. Rode again to Perry township.

20th. Again visited the good Mr Wilson: and same day rode to Mr. C. Elliott's, in Clay township, Knox county, where I performed divine service and preached a sermon.

21st. Went to Mount Vernon, where evening service was performed and a sermon preached, and a child baptized. Congregation large and attentive.

22*d*. This day, for the first time, in company with a number of gentlemen, I explored the lands now rendered so interesting to us on account of their many advantages for the location of the seminary and college.—From Mount Vernon I passed immediately to my place of residence.

24*th*. I officiated in Worthington.

31*st*. Did the same duty in Columbus.

August 2*d*. Returning to my home, I was summoned to attend the funeral of a man struck suddenly dead by a flash of lightning. Awful and impressive was the scene. The fatal fluid had entered at his temple, passed unseen through his frame, and left his body lifeless. Let those who are unprepared to die, hence learn their danger.

6*th*. Having remained at Worthington for a few days, I set off on a tour to the northern part of the diocese; and on

7*th*. Held morning and evening service at Berkshire, and preached twice. Same evening rode to Kingston, visited two sick persons, administered the holy communion, and baptized one adult.

8*th*. At Mount Vernon, in the evening, I preached and performed divine service in the court-house.

9*th*. Rode to Loudonville; performed divine service and preached.

10*th*. At Mansfield did the like duty.

11*th*. I proceeded to New-Haven, Huron county.

12*th*. Preached, performed divine service, and confirmed one person.

14*th*. Sunday, Norwalk; morning and evening prayers; I preached twice, and in the evening catechised and exhorted the young.

15*th*. At the same place I performed the funeral service and preached.

16*th*. Rode to Portland; preached and performed the burial service.

17*th*. Went to Mr. Woodward's, where I read prayers and preached. And though brevity in my narrative is indispensable, I cannot refrain from stopping to record some things which have touched my heart's best feelings, and given a new and most interesting direction to our endeavours to benefit the human family. These things concern the natives of our land.

Some time ago I had heard of the scattered remnants of the Oneida and Mohawk tribes who still retained the use of our liturgy, once taught them by the British missionaries when they resided under that government. And it was my most anxious wish to see and converse with them. This wish it pleased God most graciously to gratify. I paid them a visit, setting off from Mr. Woodward's after divine service and a sermon. We lodged at Mr. Coles', the last house in the white settlements.

18*th*. The morning of the 18th of August, 1825, gave some hopes of a fair and pleasant day; but it proved otherwise. The sky was soon overcast, and a dark gloom hung over the forest, already dark and gloomy by the thickness of the deep green foliage. Our way was nearly west, towards the Sandusky river, and lay through a pathless desert, with hardly a trace to guide our steps; but, confident in the goodness of our cause and the protection and blessing of the common Father of men and nations, we set forward. The beauty of an open oakland scenery for a time cheered us; but it soon changed to a thick, dark, underleafed forest, in which having missed our path, we travelled in the rain, it was judged, five-and-twenty miles, before we reached the huts of the Indians we were seeking. To us, wet, hungry, and waysore, these little shelters from the storm appeared like the abodes of comfort. Some aged men and women of the Mohawks, fit emblems of their tribe, once vigorous, now in decay, met us at their lowly cabin doors. My worthy friend and guide, the Rev. Mr. Coe, who had seen and known these interesting people before, now told them my name and errand. I passed around their little settlement, and the evening and the morning were spent in trying to do them good. I found them not, like heathens. They had known Jesus, their Creator and Saviour, from their youth; and the liturgy and formularies of the Church of England, with part of the book of Genesis, and the Gospel of St. Mark, translated into their language, A. D. 1787, had been the blessed means by which this faith had been taught and handed down from their forefathers. What a comment this, on the great utility of accompanying the translation of the Scriptures with the formularies of primitive devotion! And what an overpowering refutation is this of the ungodly objections made to the christianizing of the heathen, by diffusing the light of the Holy Bible among them! From this instance of God's blessing on the means, let Christians take courage. Their bread being cast by faith on the waters of God's providence, shall return blessed after many days; and though now, through much persecution from the hosts of infidelity, they go on their way weeping; yet, if they persevere, the whole world will, like a ripe field of corn, come to the Christian faith with joy, and bring their sheaves of holy fruits with them.

19*th*. Divine service was performed with these Indians on the morning of this day; though it rained incessantly, they came in goodly numbers, and seemed with one heart and voice to join in the responses, as the prayers were read by myself, and repeated by an elderly person in their language. By their apparent simplicity and godly sincerity, I was reminded of the accounts given us of the apostolic worship.

I could not part from these most engaging people, without giving them some hopes of being benefited by the school, which had been committed to our care through the bounty of their former benefactors. I promised to take several of their young men and boys, board and educate them, looking to God for means and ability to support me in so great expense. And here I cannot resist the desire to connect the sequel with the beginning of their history, though it destroy the order of my narrative.

Soon after my visit to the Mohawks on Sandusky river, I mentioned the subject casually in a letter to the secretary of state, and he most kindly mentioned it to the secretary at war, at whose judicious disposal is committed a small fund for benefiting the natives. Through these means God was pleased to bless the object I had in view. After performing my tour, I went again from my home, in the month of November, in my own carriage, for the promised Indian lads. The distance from my residence to their dwellings in the woods is 100 miles. The weather was cold, and the road, a

part of the way, very bad. Yet God enabled me to bear the fatigue, and crowned my errand with success. Six of the Mohawks came with me, four of whom I have seen proper to retain at the school as lads of great promise. Since that, one of another tribe has, by a private gentleman, been placed at the school.

The goodness of God appeared especially, when, on my arrival at my dwelling with my interesting charge, I found on my table assurances from the secretary at war, that I should be indemnified for their maintenance and education. Government will allow me $100 per annum a-piece for six—Before quitting this subject I cannot but add, for the benefit of the friends of this part of the human family, that the youths above mentioned, viz. *John Heron, John Buckingham, Joseph Heron,* and *John White,* have behaved themselves with great propriety, have improved much in their learning, and attended to every duty with great cheerfulness; particularly have they seemed to take delight in reading and committing to memory the words of holy Scripture, and to join with great devotion in the exercises of daily worship. How they will bear temptation, when once more thrown into the corrupting company of the baser part of our own colour, who prowl around our frontiers to destroy them, I know not. They need the prayers of all, that God would convert their hearts, and cause their morality to grow on the only legitimate stock, true faith in the Lord Jesus Christ. In a direct line, it is 15 miles from the Mohawk dwellings to Mr. Woodward's, to whose house I rode after preaching to the Indians, and by whom I was most hospitably entertained.

20th. Rode by way of Norwalk to Milan, where I preached and performed divine service.

21st. Sunday morning, five o'clock, I visited a sick family, read prayers, and baptized one child, on my way to Norwalk, where I preached twice, performed the morning and evening prayer, confirmed 13, and administered the holy sacrament to 14 persons.

22d. Monday, five o'clock, baptized one child, and proceeded by the way of the Lake Erie road to Cleaveland, and was most hospitably entertained at Judge Brown's, in Brownhelm.

23d. Rode to Brooklyn.

24th. Preached and performed divine service in Cleaveland.

25th Went to Liverpool; and same evening preached and read prayers at Mr. Worden's.

26th. Same duty at the same place: also administered the holy supper of the Lord to a few. This parish has been much neglected. Some, despairing of godly ministrations, have left the communion of the Episcopal Church, to feed in strange pastures. Of the pain it gave me to see the prostration of the church in this place, I can give no adequate account. Same evening rode to Mr. Warner's.

27th. Proceeded to Medina court-house, where I read prayers and preached; and the same evening rode to the centre of the township.

28th. Sunday. In the parish of St Paul's church, Medina, I performed divine service, *preached a sermon, and administered the rite of confirmation to 14,* and the supper of the Lord to 16 persons. The connexion between the Rev. Mr. Searle and his parish is dissolved: and it is our most earnest prayer, that God will raise up some pious and faithful minister to supply the spiritual needs of those who depend on his grace, and to be the means of converting those who have no adequate sense of their sins. Same evening I rode to Brunswick.

29th. Returned to Brooklyn, where same day I preached and performed divine service, administered confirmation to five persons, and performed the office of the visitation to the sick.

30th. Again visited the sick man, the son of Colonel Barber, and administered the Lord's supper to 13 persons. Same day rode 15 miles to Mr. John Clark's, and in the evening performed service and preached in the school-house.

31st. Rode to Unionville, Ashtabula county.

September 1st. Performed divine service, and preached, and confirmed two persons. Here I was met by the Rev. Mr. Hall.

2d. Rode to Ashtabula, and preached same evening at the school-house.

3d. Went to the southern part of the township, performed divine service and preached, and same day returned to the village.

4th. Sunday. I preached twice, confirmed 11 persons, and administered the holy communion to 38 persons. God's blessing, evident upon the ministrations of the pious and zealous pastor of his flock in Ashtabula, leaves no room for human commendation. If such were multiplied, the church would flourish even in the woods.

5th. This day I rode to Mr. Crowel's, in Rome, and performed divine service and preached in the evening.

6th. Proceeded to Windsor, where I administered the holy communion to 27, and confirmed four persons. The Rev. Mr. Hall preached, and thence returned to his parish.

7th. I rode to Batavia; preached and performed divine service, confirmed five persons, and administered the holy communion to 12.

8th. Rode to Warren; and in the evening preached and performed divine service in the court-house. The audience was very large and attentive.

9th. Proceeded to Youngstown. Here also, in the midst of a respectable congregation, the same duties were performed.

10th. At Poland, in addition to the evening service and a sermon, I baptized two children.

11th. Sunday. Rode to Boardman, where I officiated morning and evening, administered the communion to 26, and confirmed three persons; baptized four adults and four children. The congregation, though so crowded as scarcely to admit of the administration of the ordinances, was most attentive and reverential during the great length of the services and two sermons. In the intermission I administered the communion to a sick woman.

12th. Monday. Rode to Canfield, performed divine service and preached, and baptized one child, and visited a sick person.

13th. At New-Lisbon, my horse being injured, a friend, Mr. Blocksome, kindly provided me with a waggon, in which I rode with great comparative ease to Steubenville—

15th. Where I preached and performed divine service.

16*th*. Rev. Mr. Morse read prayers, and myself preached.

17*th*. The same duties were performed. The Rev. Mr. Morse having prepared all things for the presentation of the persons for confirmation and the administration of the holy communion in Steubenville, went to Cross creek, and there officiated on the 18th; while on the same day, in Steubenville, I performed morning and evening prayer, preached twice, administered the communion to about 60, confirmed 32 persons, and baptized one adult.

19*th*. Rev. J. Armstrong joined me at Steubenville, and accompanied me to Cross creek. Here, assisted by my two reverend brethren, I performed the holy office of consecrating St. James's church. It is a neat wood building, environed entirely by a deep oaken forest: and when I saw it crowded and surrounded by some hundreds of immortal souls anxious to benefit by the approaching solemnities, the pleasure I felt seemed a full reward for many of my past troubles. I blessed God, and took courage. The prayers were read by the Rev. Mr. Armstrong, and the sermon delivered by myself. Fifty persons were confirmed, and 73 received the communion. The day is worthy of fond remembrance, for it was a day of much joy and comfort in the Holy Ghost. The Rev. Mr. Morse and myself returned the same day to Steubenville.

20*th*. The Rev. Mr. Morse agreeing to fulfil my appointments in Ohio till the next Sunday, I thought it my duty to pay a visit to the owner of the lands in Knox county, which had struck my mind so forcibly on account of their healthy and central situation, and other excellencies. This gentleman residing in Brownsville, Pennsylvania, the whole of four days was necessarily consumed in going and coming (about 100 miles) and in transacting the intended business. This was getting from Mr. Hogg, the owner of the lands alluded to, a proposition to sell them at a reduced price, as a site for our seminary and college. This was accomplished in company with Bezaleel Wells, Esq. of Steubenville, whose kind advice and assistance in this business I hereby most gratefully acknowledge.

23*d*. I preached and performed service in Wheeling, Virginia, on my return.

24*th*. I was again in Ohio. At St. Clairsville I again met the Rev. Mr. Armstrong, who performed the evening service in the church, and myself preached.

25*th*. I preached and performed service both morning and evening, and administered the communion to 30. No confirmations. The Rev. Mr. Armstrong assisted at the communion, and preached in the evening. Mr. Armstrong having ceased the regular performance of his duties in this parish, they are left in a most destitute state, and I fear, if not soon supplied, will lose entirely their once-flourishing condition. But this remark is so common to most of our parishes, that to apply it here seems to need an apology.

26*th* Rode to Morristown, where I performed the morning service, administered the communion to four persons, confirmed two, and baptized one adult and one child, and then *rode to Barnsville*, eight miles.

27*th*. Proceeded to Little Beaver, and the same evening performed service and preached.

28*th*, Wednesday. The congregation assembled in the woods. The morning prayer was read, a sermon preached, one adult baptized, 17 confirmed, and 18 received the sacrament of the Lord's supper; after which I rode to Mr. Bryan's.

29*th*. Rode to Lexington, in Monroe county; preached and performed service at Mr. Orsborne's. Same evening rode three miles, and baptized three children.

30*th*. Went back to Mr. Orsborne's, where morning service was again performed, and the communion administered to nine persons. Here measures were duly taken to organize a parish of Episcopalians, which has since been completed according to law. The same day I rode to Duck creek, and the next day,

October 1*st*. I arrived at Zanesville.

2*d*. Sunday. Morning and evening prayers, and a sermon. The sacrament was administered to 18 persons

3*d*. Proceeded 31 miles, and next day,

4*th*, was again in the parish of St. Matthew's, Coshocton county. Here I again visited the good Mr. Wilson, and with him performed holy offices, and baptized his grandchild.

Being now about 11 miles from the lands proposed by Mr. Hogg as the site of our future seminary, according to a previous appointment with a friend, I went again to see them; and on a re-examination, found them to exceed my former estimation of them. This was done on

5*th* and 6*th*, in company with Messrs. Trimble, Rawden, and Melick.

7*th* and 8*th*. I returned to my residence in Worthington, where, and at Delaware, Columbus, and Berkshire, I continued to officiate, till returning from the latter place, after performing divine service on Sunday, December 4th, my horse stumbled, and threw me on the frozen ground with great violence. By the effects of this injury on my hip joint I was confined till Christmas-day, when I officiated, though on crutches, in Worthington, and administered the holy communion to about 50.

An account of the remainder of my clerical duties will be here deferred, till I shall have said something of our seminary, and of my endeavours to fulfil my duties in relation to it.

Having obtained the means to complete the education of young men for the reception of degrees in the arts and sciences, it seemed no more than reasonable and just that the president and professors by whom they were educated, should have the power of *conferring* these degrees. Accordingly I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this convention, that the prayer was granted with unusual unanimity and cheerfulness. The name and style under which they are empowered to confer degrees, is that of "The President and Professors of Kenyon College, in the State of Ohio;" thus expressing our respect, and perpetuating our gratitude to one of our principal benefactors in England, and through him to all in that country who have done us good, or taken an interest in our welfare.

Soon after the commencement of the session of congress, I preferred a petition to our national legislature for the remission of duties on donations made by our friends in England to our Theological Seminary; but hearing that it was likely to meet with some difficulty, and greatly desirous of obtaining the grant of some

lands to aid our endeavours to cherish a college for general learning, I thought it my duty to proceed immediately to Washington city. I had other motives also for leaving the diocese: they were those arising from an anxious desire to obtain a few faithful ministers to keep our church alive in Ohio. I had *written* much and often: I wished to see if a *personal interview* with some of the Atlantic clergy would not effect something. In trying to accomplish these several objects, I have to acknowledge the kindness of all with whom I had intercourse in our national district, and to bless God that I have become so extensively acquainted with the worthies of our nation. I had assurances from the committee of the senate to whom my petition was referred, that the duties on our presents from England would be remitted. The petition for a donation of lands to our college is deferred till another year.

Our hopes of obtaining the assistance of some faithful ministers to aid in the great work of sustaining the church in Ohio are not lost. God grant that the sympathetic expressions which every where met my ear from our dear brethren at the east, end not in the cold comfort of words only!

But the great and crowning blessing which, by God's mercy, resulted from my late journey to the east, was the reduction made by Mr. William Hogg in the price of his lands in Knox county, and the favourable and additional extent in the time of payment. The price agreed on last summer was the original cost and charges, nearly $24,000 for 8,000 acres. From this Mr. Hogg, considering the magnitude and usefulness of the object to which the lands were to be applied, most munificently agreed to deduct $6,000, putting the lands at $2 25 per acre, though they are of the finest quality, and rising of 700 acres are under cultivation. This quantity is from actual survey and measurement. In my circular I stated, from the assurances of those deemed well informed judges, that it was 1000 acres.

This placed Mr. Hogg's proposition in such a favourable point of view, that I thought it my duty to make it public by a circular notice, which, with the advice of some of the standing committee, I issued at Portsmouth on the 23d March last. The object of this circular was, to give all an opportunity of examining the land, and of coming, as I trust you have done to this convention, with minds prepared to give a righteous judgment. Such has been the general approbation of the plan, and such the just, liberal support with which it has met, that we all have great reason to be fervently grateful for the divine blessing which has attended our feeble endeavours for his glory. Mr. Hogg's proposition, together with the subscriptions in aid of the plan it embraces, will be laid before you.

On my way to the eastward, I preached once in Granville and Newark, twice in Zanesville, and once at St. Clairsville, in Ohio. Out of the diocese, four times in Washington city, thrice in Georgetown, thrice in Alexandria, in the district of Columbia, and twice in Wheeling; on my return I again visited Steubenville, and preached twice. Passing down the Ohio river, at Marietta I officiated four times, at Portsmouth *thrice, baptized five children*, confirmed *five persons, and administered*, both in public and to a sick person in private, the supper of the Lord.

Hearing here of the sickness of my family, I hastened home, where I arrived on the last day of March, 1826, having travelled since I left home rising of 1000 miles.

Since this time, God has enabled me to do duty a number of Sundays in the neighbouring parishes, and to perform a journey of 310 miles through the counties of Delaware, Licking, Coshocton, Holmes, Wayne, Richland, and Knox; in all which I preached and performed divine service 24 times, and baptized 12 children. In the town of Newark, Licking county, I organized, according to the usages of the church and the statutes of the state, a new parish, by the name of the "Parish of Trinity Church, Newark." And while I mention this, it may not be irrelevant to state, that three other parishes have been organized during the past year: St. Luke's church, in Marietta; St. John's, in Springfield township, Jefferson county; and St. Mark's, in Columbia, Lorain county—St. John's effected entirely through the instrumentality of the Rev. Mr. Morse, St. Luke's through that of our pious and excellent lay-brother, A. Nye, Esq., and St. Mark's by the zealous exertions of Mr. C. P. Bronson, a candidate for orders.

Concerning the distribution of Lady Rosse's bounty for encouraging the immediate erection of churches in small parishes, I state that I have promised to St. Peter's, Delaware, nearly completed, $100; St. Matthew's, Perry, roofed and floored, $100; St. Mark's, Mill creek, to be roofed and floored the present summer, $100; Christ church, Beaver, commencing, $100; St. Peter's, Morristown, $44 44—Total $444 44.

Of the 52 Sundays in a year, 19 have been spent in the parishes nearest my residence, viz. Two in ministrations in Berkshire, four in Columbus, five in Delaware, eight in Worthington; four were spent out of the diocese, two on a bed of suffering, and 27 in visiting the scattered parishes, though as yet they have not all been visited, particularly those in the north-west and western parts of the state.

In Worthington I have done all the extra duty in my power, though often I have lamented that the great benefit of parochial visits could not, under the great pressure of my extensive correspondence, be rendered to them. If the few moments which I have enjoyed at home have been dedicated to writing by night and by day, to the cares of a family of 40 in number, and to overseeing the destinies of our seminary and college, my deficiencies in the pleasing work of parochial and social visitations must and will be pardoned. Let those who make complaints of this nature, spend their breath rather in prayer that God would, into his almost deserted field, send forth labourers able as well as willing to do their duty.

During the last year I have baptized 63; confirmed 177 (and omitted in last year's report 30) 207; administered the holy communion 22 times; held service and preached (within the diocese 144 times, without the diocese 12 times) 156 times; the number of miles I have travelled, including my journey to Washington, 2,403. I have consecrated one church, and solemnized several funerals and marriages. In the discharge of all which duties I do hereby acknowledge and confess my own unworthi-

ness; and would proclaim, if I had language, the deep sense I have of the directing and supporting hand of our almighty and most merciful Saviour Jesus Christ.

To this crowded summary of public duty, and dry account of the state of our poor church in the state of Ohio, I have room to add but little concerning our infant seminary. This continues to increase in friends, both at home and abroad. Having been placed, as it was designed from the beginning, under the ultimate control of the House of Bishops and General Convention, no danger is apprehended. So long as the fathers of our church walk in the ways of truth and godliness, so long must this seminary follow in their steps. In this light our institution is viewed, I am most happy to state, by the father of our present house of bishops, the venerable bishop of Philadelphia. In his letter to me of May the 6th, he is pleased to speak in these most friendly terms:—

"It gratifies me to find, from various publications, that your college is in successful progress. Unquestionably our source of supply of ministers for the western states must be the education of natives of those regions. That under the blessing of heaven your exertions towards this work may be effectual, is the wish and prayer of your affectionate brother,

"Wm. White."

I have thought it my duty to make the above quotation verbatim, to vindicate the character of this venerable prelate from the slander which some have sought to cast upon it, by representing him as opposed to our plans for the establishment of a Theological Seminary and College in Ohio.

The kindest accounts continue to reach us from our benefactors in England. Though the late commercial embarrassments had greatly depressed the funds held for us in the English stocks, yet it is hoped they will soon recover their former price. At the last advices, an organ for our chapel was completed, and ready to send to us. A friend in New-York has advertised me of the arrival in that city of a box of books, in addition to the noble presents of that kind which we had before received from our most generous friends in England. The number of volumes already received is 546, which, joined to my own library, to be given at my decease to the institution, and now incorporated with the catalogue, makes the whole number in possession amount to 1,257 volumes of the choicest kind.

During the continuance of a great weight of care heaped on us through the past year, and the uncertainty where the seminary would be finally "located," I have not found it in my power, nor consistent with prudence, to set up the printing-press. The press, the plates for our Prayer Book, and the paper, are on the spot. The types are still in New-York: the duties being high, I have not found funds to pay them. It will be remembered, that this complete and ample set of type, together with 100*l.* sterling to purchase a printing-press in this country, is the avails of a most munificent subscription, separate from that of the fund; which subscription was originated and circulated among the ladies of the nobility and gentry of England, by that most excellent person, *Lady Acland*, of Devonshire. No one subscriber, by her ladyship's plan, being allowed to contribute more than one guinea, the interest excited in favour of our endeavours to build up Christianity and learning here in the west of America, was thereby more generally diffused; and most happy am I to add, that by a letter received yesterday from my very worthy and most esteemed friend, G. W. Marrcott, Esq. of London, it appears that this fountain of benevolence is not yet dried up. In his letter, dated March the 5th, he observes, "there is a surplus of perhaps 50*l.* from the printing-press subscription. This Sir Thomas Ackland begs me to dispose of. I had intended it for Lord Gambier's subscription towards purchasing the land adjoining Mrs. Reed's gift. Do you wish it for that in Knox county?"

Authorized by the board of trustees, which met, immediately after the convention of last year, in Zanesville, I appointed Mr. William Sparrow, late professor in the Miami university, professor of the languages in this institution, and also to the duty, for the present, of a professor of mathematics; and Mr. Gideon M'Millan a teacher of the grammar school. Two small buildings (very temporary in their nature) were erected at my own expense, which, together with my own dwelling and farm house, we thought would accommodate all the students that would offer this year. But we have found it otherwise. Our present number is 30, and had we buildings and other means to enlarge our establishment, that number would soon be doubled many times. Our prices have been for each year, or 40 weeks' term—For boarding and contingent expenses of candidates for orders $ 50; for ditto of collegians $ 70; for ditto of grammar school pupils $ 60. The above includes all expenses, except stationary, books, and clothing. Candidates for orders pay no tuition. We glory in these reduced prices; and though it is evidently necessary that the boarding department be made to defray its own expenses, yet conscientiously looking to the good of the public, especially of those worthy young men who are destitute of the means of obtaining advanced learning, the very nature of our plan, of having our institution in the country, surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled and almost incredibly reduced rate.

You will be aware, from the above statement, that we have hitherto proceeded on the ground that a College for general learning would be annexed to the Theological Seminary; not that the latter would take from the privileges of the former; on the contrary, it is believed that they can be of most important *mutual assistance.*

Much of the field of art and science is open alike to the physician, civilian, and the divine. What one studies, the others must not neglect. The knowledge of the languages, philosophy, and belles lettres, is necessary to all; and in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the libraries, and the usefulness and value of an astronomical and philosophical apparatus, may be greatly enlarged for the benefit of each, by a junction of the funds of both.

It was therefore to promote, not to impede the original design of our institution, that I have endeavoured to annex a college of general

science to our seminary, and to open our doors to students designed eventually for all the learned professions. That I have been actuated by a wish to be of service to my country, without regard to denomination in religion, I will not deny. Where no principle or rule of conscience is compromised, I deem it my duty, and I hope I may find it my pleasure, to be as extensively useful to all denominations of Christians as possible.

But here it must be noted, that in joining a college to the seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our institution to the public without an equivalent, I mean an estate or property equal at least to the fund collected in England, would be as unreasonable as unjust. That this estate, this additional fund, worthy of the high destination of our seminary, might be at your acceptance and disposal in the very act of fixing the site of this interesting institution, has formed a principal feature of my last year's duty. It is presented to you in the proposition of Mr. William Hogg, of Brownsville, to sell us at a reduced price 8,000 acres of land in Knox county, on which to fix both the seminary and college. The sale of one half of this tract, joined with the subscriptions already attained and yet expected, will more than pay for the whole. The remaining 4000 acres, with the seminary thereon, valuable as it is in *itself*, must and will constitute an equivalent, if not far exceed in value the whole collections from abroad.

Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathizing world—on this we can build, and justly expect the patronage of our civil government. And here I think it my duty to add, that any thing less than this would be to degrade, not to improve our present blessings. To establish our seminary in a village, with no more accession to her fund than a village can give, and yet expect that she will open her doors to students in general learning, and in all respects maintain the dignified character of a college, is an attempt to reconcile inconsistencies and accomplish that which is impossible. On the truth of this remark it is that I have refused to consent that our institution be established in the village of Worthington. For though in so doing, my own estate and lots in that village would be enhanced in usefulness to myself twice two fold, compared with the benefit to be derived from it at a distance, yet the good of the institution, I trust, will ever prevail over all considerations of private interest.

But two courses are before us—either to confine our seminary to theological candidates only, or, if we receive students in general science, to lay a foundation sufficiently strong and large to sustain the magnitude of the college which must be reared to do those students justice. In the former case, nothing more is necessary than to turn your attention to the deed of gift of my own estate, executed in London, November 27, 1823, as the basis of all donations. This both myself and family are willing to execute and carry into full effect. In the latter case, the only thing presented worthy of your attention, is the proposed platform in Knox county. *Should this be preferred, I leave my peaceful retreat, and the trees planted and engrafted by* my own hand, and unite my destiny with that of our seminary and college. With this institution of religion and learning I am willing to rise or fall, to suffer or prosper. If God vouchsafe to bless, who shall let it? if he shall frown, who shall not acquiesce that knows his wisdom?

PHILANDER CHASE.

June 7, 1826.

The Rev. William Sparrow was chosen secretary; also to act as treasurer.

A committee was "appointed to take into consideration that part of the bishop's address which relates to propositions for the location of the seminary;" which committee on the next day made the following report:—

The committee to whom was referred that part of the bishop's address which respects the site of the Theological Seminary and Kenyon College, beg leave to report, that they have had the subject under consideration, and satisfactorily ascertained, from the information received from others, and from the actual knowledge of the committee, that the lands in Knox county, conditionally purchased by the bishop from William Hogg, of Brownsville, Pennsylvania, afford an eligible site for the seminary and college, and combine advantages of greater magnitude than any offer that has been made, being situated near the centre of the diocese, in a healthy part of the country, which is rapidly improving—the land watered with good springs and permanent streams, affording valuable mill-seats, well timbered, very fertile, abounding in stone and all the materials necessary for building. The committee further ascertain, that the contract with Mr. Hogg is made on very favourable terms, particularly as to price; leaving it possible to save the lands wanted for the site, from the proceeds of the sale of the remainder. The committee further report, that a very considerable amount in money, lands, materials for building, and labour, has been subscribed, to be applied to the payment of the land and in erecting the necessary buildings, on condition that the seminary and college be erected thereon. Therefore, in full view of all these advantages, with gratitude to God that he has so signally helped us thus far, and with ardent prayers for the continuance of his blessing, the committee recommend that the following resolutions be adopted:—

Resolved, that this convention do approve of the conditional contract made by the Right Rev. P. Chase, bishop of the diocese of Ohio, with William Hogg, of Brownsville, Pennsylvania, for section 1, in township 6, and section 4, in township 7, and the twelfth range of United States military land, containing each 4000 acres; and be it further

Resolved, that the Theological Seminary of the diocese of Ohio, and Kenyon College, be, and the same hereby is for ever established on such part of section 1, in township 6, in range 12 of the United States military land, as may be selected by the trustees of said seminary and college.

The two resolutions appended to this report were *unanimously* adopted by the convention. Whereupon the president rose and read the following paper, which was ordered to be inserted upon the journal:

"Whereas Mrs. Betsey Reed, of Putnam, near Zanesville, county of Muskingum, state of Ohio, did, in the month of March, 1825, most munificently give, for the use of the church, 1000 acres of land, lying on Alum creek, Delaware county, leaving it to the bishop to determine to what specific object the gift should be applied:

"I do therefore, in the sight of God, and according to the best of my judgment, come to the following determination touching these premises:—One half of the said lands shall be the property of the Theological Seminary of the Protestant Episcopal Church in the state of Ohio, and the other half shall be the property of St. James's church, in the town of Zanesville, in Muskingum county. And, under a deep sense of gratitude to God for having raised up such a benefactress to his church, I do, as speaking in the stead of the whole diocese, and of the trustees of the seminary, and the parish of St. James's church, Zanesville, in particular, hereby tender most sincere thanks to Mrs. Reed for this her very liberal gift.

"P. CHASE, *Bishop of the Prot. Epis. Church in the state of Ohio.*"

The following articles were *unanimously* adopted as substitutes for the fifth and tenth articles of the constitution* of the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio, viz.—

Article 5. The seminary shall be under the immediate charge and superintendence of the bishop of the diocese for the time being, as president of the institution.

Article 10 This constitution may be amended by the concurrent vote of the bishop, a majority of the board of the trustees of the seminary, and a majority of the convention of the diocese, with the concurrence of a majority of the bishops of the Protestant Episcopal Church in the United States.

Provided, that no alteration or amendment whatever be made in this constitution, whereby the funds of the seminary, raised in England, be appropriated to any other use than the education and theological instruction of students for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a college to the seminary, and making provision, so far as is practicable, for the admission of other students, at their own expense, to the benefit of a college education.

Parochial reports were received from five parishes, and present the following aggregate, viz. Families 222, marriages 10, baptisms 107, communicants 293, funerals 33.

The Rev. J. Hall, and Josiah Barber, Esq. were elected trustees of the seminary, in place of the Rev. E. B. Kellogg, removed from the diocese, and Charles Hammond, Esq. resigned.

The Rev. Messrs. Morse, Johnston, and Hall, and Messrs. Wells, Boardman, and Little, were elected the standing committee.

The 12th canon of the diocese was amended by the following addition:—"Every person, in order to be eligible to a seat in the convention, must be a communicant."

The Rev. Messrs. Morse and Hall, and Messrs. Little and Boardman, were elected additional delegates to the General Convention.

The following resolutions were passed:—

Resolved, that it be considered the duty of every clergyman, on or about the first Sunday after Easter, to preach a sermon, in the parish or parishes in which he officiates, on the importance of supporting the episcopate; after which there shall be a collection made and forwarded to this convention. And it shall be the duty of the wardens of any parish having no clergyman, to make said collections, and dispose of the avails in the same way.

Resolved unanimously, that it is the duty of every delegate, and every member of the church, as he values our holy religion, and of every liberal minded citizen, as he regards the interests of science, to promote, by all means in his power, subscriptions for the payment of the seminary lands in Knox county.

A resolution was also passed, fixing the next meeting of the convention on the first Wednesday in September, 1827, in Mount Vernon, Knox county. And after the episcopal blessing, the convention adjourned.

* *See our vol. ix. p. 77.—Edit. Ch. Jour.*

For the Christian Journal.

Convention of Virginia.

THE convention of the Protestant Episcopal Church for the diocese of Virginia, held its annual meeting in St. Paul's church, Lynchburg, opened then for the first time, on the 18th, 19th, and 20th days of May, 1826. It was attended by the Right Rev. Bishop Moore, twenty-two clerical and fourteen lay-delegates, the latter representing so many churches. Divine service was performed by the Rev Dr. Wilmer, rector of St. Paul's church, Alexandria, and the sermon delivered by the bishop.—The Rev. Reuel Keith, rector of Christ church, Alexandria, was elected a trustee of the Theological School, in the place of the Rev. Mr. Norris, deceased.—A committee of nine was appointed "to take into consideration the state of the church in this diocese," and to whom also was referred a letter from William Leigh, Esq. "upon the subject of the devise to the church by Evan Ragland, deceased;" which committee reported particularly on the subject of the fund for the bishop's assistant, and recommended that 300 dollars be appropriated to the bishop for his episcopal services. On the subject of the letter from Mr. Leigh, the committee, by their chairman, the Rev. Dr. Wilmer, reported the following resolution:—

Resolved, that John Nelson and William Leigh, Esqrs., who were appointed by the last convention, trustees in behalf of the Protestant Episcopal convention to settle and adjust the claim accruing to the church under the will of Evan Ragland, deceased, be, and they are hereby authorized to receive and to recover all such property as may be assigned to them as trustees aforesaid; and they are further authorized to sell at public sale, or otherwise, as in their discretion may seem best, whatever property, real or personal, may be recovered and received by them; and they are authorized to retain in their hands all bonds or money which may arise from any sale made as aforesaid as trustees, subject to the directions of the convention of the Protestant Episcopal Church, which shall be made in conformity to the will of the said testator, and for the purpose of fulfilling the same. And the aforesaid trustees are authorized to make and execute all deeds and conveyances which may be necessary to carry into effect any sale of real property made in pursuance of the authority vested in them.

A committee was appointed to examine the parochial reports; which committee, by their chairman, the Rev. Mr. Keith, presented a condensed statement of the said reports, which furnishes not an ungratifying view of the situation of the church in this diocese. Some new churches are erecting, and many of the old ones that had long been suffered to fall into decay, are repairing and fitting up for the purpose of divine worship. In several of the parishes Sunday schools are established—some of them in a flourishing condition. The reports, however, do not appear to have been complete, and their returns furnish only the following aggregate, viz. Marriages 82, baptisms 285, communicants 713, funerals 147.

Committees were appointed to examine the accounts of the fund for the support of the episcopate—to examine the treasurer's accounts—and to examine the state of the fund for the support of widows and orphans of deceased clergymen; all which committees made their reports.

The trustees of the Theological School, by the Rev. William Meade, reported as follows:—

In performing this annual duty, the trustees have first to record a dispensation of Providence, which has created a vacancy in the board by the death of a beloved brother, who departed this life in August last. In the decease of the Rev. Mr. Norris, the diocese of Virginia has lost one of the earliest and best of those ministers whom Providence raised up to bear the heat and burden of reviving our fast expiring church, and our seminary is called to part with an old and constant friend.

Just as he was preparing to perform some further duty assigned him by the board at its last meeting, it pleased the great Head of the church to call him to a higher service and greater honour in the church above. Instead, however, of complaining against the ways of him who does all things well, we have great cause for thankfulness that his place has been supplied in such a manner as to give perfect satisfaction to the bereaved congregation, and to gratify all the friends of our school; who rejoice in the circumstance, that the Rev. Mr. Keith has succeeded to the pastoral charge of our be

loved brother, without relinquishing those special attentions to our young candidates for the ministry which we have cause to prize so highly.

The board has also to report the successful execution of a duty assigned it at the last convention, viz. The appointment of another professor, to aid in those various and important labours required of such as undertake the preparation of pious youths for the Gospel ministry. They are rejoiced to assure the convention, that in selecting the Rev. Mr. Lippitt, who was known to them by a former residence of some years in this diocese, and recommended by others well qualified to judge of his fitness, they have secured to the school the entire services of one who is alike acceptable to the students under his care, and to the professors with whom he is associated in this important work. The board cannot refrain from an expression of their high delight in the assurance that a gracious Providence has guided and directed them in every arrangement which has been made, so as to deepen the conviction that the undertaking is acceptable to the great Head of the church, and that as good a prospect of usefulness is held out to the diocese from this its favourite institution, as its most sanguine friends could reasonably hope. But they forbear all further congratulations of this kind, until they have presented a brief history of its internal operations since their last report. Referring to that report for all past proceedings, and taking up the subject from the beginning of the present session, they now report, that the class attending the professor of ecclesiastical history has, during this session, gone through Mosheim's Ecclesiastical History, with reference to the collateral authors—has commenced Potter on Church Government, and expects to complete that work, together with Hooker's Ecclesiastical Polity, during the present session. This class, in addition to recitations in the above mentioned text books, has also been exercised in writing original dissertations on the prominent points of their course of study; and the members in rotation, one day in each week, have read the service and an original sermon, when their performance has been subjected to the criticism of all the students; and on the following week the professors, by turns, have analyzed and criticised the discourses. The second class has, during this period, been engaged, under the professor of sacred literature, in the critical study of the Epistles, and to the professor of systematic divinity has recited twice in each week, on such subjects as *have been* previously appointed, *references being* made to the authors who have *written* with most ability on the several *subjects*, the preference being given to those recommended by the house of bishops. This class also has been engaged in writing dissertations on theological subjects. The third class has been engaged in the critical study of the Old and New Testament in the original languages, and of the Jewish antiquities. The members of this class have read sixteen chapters of Genesis and ten psalms in Hebrew, and the four Gospels in Greek. They have also gone through the first volume of Horne's Introduction to the Sacred Scriptures, have read the principal part of Prideaux' Connexions, and will complete Butler's Analogy and Paley's Evidences by the close of the session. They have also been engaged in writing essays on the most important arguments for revealed religion. Let it not however be imagined, that the students of this seminary are only exercised in furnishing their minds with the knowledge which shall qualify them to explain and defend the sacred writings. Besides those devotional exercises which, on the part of the professors, daily precede the theological recitations, the students are required each morning, at the rising of the sun, to assemble together, and by turns, in the presence of one of the professors, invoke the blessing of Almighty God. They have also divided the town and suburbs into districts, and in humble imitation of those first disciples who preached the Gospel to the poor, and of him "who went about doing good," have resolved to visit the needy and afflicted at their own homes, to inquire into their spiritual condition, to establish prayer-meetings at the most suitable places, to exhort all to attendance on public worship, and especially to beseech parents to send their children to the Sunday schools which are established in the town. The students themselves are diligent and faithful in applying a part of each Sabbath to the useful and sacred labours of the Sunday school. By such exercises have they, during the past year, been preparing themselves for those more perfect and extensive duties in which they hope soon to be engaged. A goodly number have already entered upon their labours, and we feel a pleasing assurance that those who have witnessed their first public essays in the ministry, and especially those congregations who have eagerly embraced the offered opportunity of securing their permanent services, will require no further evidences of the value of an institution which has now for three years only had its existence in our diocese. Within this period twelve young men, who received either in whole or in part their education at this school, have entered upon the ministry of the word, eight of whom are now within the bounds of our diocese, the remaining four having chosen other portions of our land as the

scene of their first labours of love. Of the twenty students who, during the present session, have been engaged in these preparatory exercises, seven will probably offer themselves for ordination in the course of the present year. Others, however, are ready to supply their places; giving exercise to the charity and encouragement to the hopes of the church. An increasing demand on the part of the church, will produce an increasing supply of ministers from the great Head thereof. He who has put it into the hearts of those already mentioned to enter upon this work, will put it into the hearts of more, and thrust them forth into the service, so that there be no famine of the word. The Holy Ghost, whose office it is, will never be weary with moving and calling to the ministry of the word, and making that word effectual to the conversion of sinners; nor need we ever fear that the Lord of the harvest will fail to send forth more labourers into it, if we fail not to supplicate his grace by importunate prayers. Our beginning, it is true, is small, when compared with the great need of our church and country; but let us not forget him who makes the latter end of good designs greatly to increase, and has promised to those who weary not in their welldoing, that in due season they shall reap. We expect not a rapid extension of our church, nor an immediate victory over those many obstacles which rise up against us: we shall be satisfied to make a gradual and sure advance in the esteem of the wise and pious, by means of the good sense, good conduct, and undoubted zeal and piety of those who serve at the altar. We must labour by increasing the literary qualifications of our young ministers, to keep pace with the literary progress of our country, and thus recommend religion and the church of our fathers to the understandings as well as to the hearts of men. Such a slow but sure advance in the affection and confidence of the pious, in the esteem of the wise and sober-minded, and in the respect of the educated portion of the community, we feel happily assured our church is already making, and partly by means of the institution over which this board is appointed to preside. It is therefore that we rejoice over it, and call upon the friends of religion and our church to render thanks to God for that degree of prosperity which it has pleased him to grant to it. We should never contemplate this school without the liveliest emotions of gratitude to the great Head of the church, who hath raised it up in our time of need. To what quarter can we look for a supply of preachers to repair our desolations but to this? Whither can our vacant parishes turn their eyes *with the assured hope* of a certain and *suitable supply but to this?* Here it is that our pious youths may equip themselves with the whole armour of God, and being thoroughly furnished unto every good work, become workmen who need not be ashamed. Here it is that, by mutual prayer and holy intercourse and sacred studies, they may grow up in Christian love, and form a bond of union never to be broken. To this institution will the hearts of our people be drawn—over it will the prayers of the pious be offered—to it will the alms of the generous be given, as to that which, under God, seems likely to prove such a blessing to his church. But while we thus rejoice in the pleasing prospect which appears before us, it becomes our duty to mention one circumstance, which must be a source of serious apprehension, and should excite to the most diligent exertion on the part of its friends, lest that apprehension be realized. The amount of our funds is still small, when compared with the demands of such an institution. By the report of our treasurer, which is annexed, it will be perceived that our funded capital is yet something less than ten thousand dollars, the annual interest of which is insufficient for the support of one professor, while we need and actually possess the services of three. The generosity of individuals, and the untiring zeal of our Female Auxiliary Education Societies, have thus far enabled us to supply this deficiency in some small degree; but it must be evident that the institution can never be considered as standing on a sure and permanent foundation until we have a much larger capital on which to rely. Although it has pleased Providence to direct so many pious youths to our school, and to enable us thus far not to disappoint their hopes of suitable instruction, yet are we far behind other institutions of the kind in our own and other denominations, as to those pecuniary resources which are necessary to command the permanent services of duly qualified professors. The General Seminary located in New-York, which has thus far scarcely exceeded our own in the number of its pupils, has received more than one hundred thousand dollars. The diocese of Ohio is enabled to commence the operations of its seminary with the sum of thirty thousand dollars, almost entirely bestowed by pious individuals in England. And can it be expected, without further donations from those to whom our seminary naturally looks for aid, that we shall always be able to insure these services and those advantages which it now possesses? Would it not be a most sinful tempting of God, and a most ungrateful return for those signal favours granted to our first efforts, not to put forth all our strength for the completion of a work thus happily begun, and not to call upon the pious and wealthy

our communion to help on so interesting a cause by those means which Providence has so richly supplied to them? Surely we may now confidently call upon all to witness the truth of those arguments with which we first addressed them, and to behold the fruits and profits of their first contributions. We feel a pleasing assurance that there is an increasing interest in this cause arising from the good already done, and we record with much satisfaction the generosity of two individuals during the last year, who, on coming to pay their promised contributions, begged to be permitted to double the sum, in consideration of the importance of the object and the benefit already arising from it. And are there none among our original subscribers who are able and willing to renew their first works, seeing such fruit from them already? Are there none others among the many friends of our church scattered through the state, who have never yet ventured any thing in this enterprise of piety, but who are willing and able to assist so good a work? We feel well assured that there are many such, who only require to be properly informed of our need, to afford a generous contribution to objects we recommend. We call therefore upon all the ministers of our church to do their duty, and present this subject in all the magnitude of its importance to every member of their charge.

While our sisters and mothers are so zealously and effectually subserving the cause, by raising funds for the education of poor and pious youths in our seminary —while they have never yet suffered a worthy object to go unaided—while they have thus far actually contributed to the support of the teachers also,—surely it is within the power of the wealthy gentlemen of our church to raise a permanent fund which shall place our school on a sure foundation, and enable us always to command the services of the ablest ministers in the church, and remunerate them with a suitable support.

The following gentlemen were elected the standing committee for the ensuing year:—The Rev. William H. Wilmer, D. D., the Rev. John Dunn, the Rev. Reuel Keith, the Honourable Bushrod Washington, Edmund J. Lee, Esq., and Mr. John Hooff.

The following gentlemen were elected delegates to the General Convention:—Rev. William H. Wilmer, D. D., Rev. William Meade, Rev. Edward C. M'Guire, Rev. Frederick W. Hatch, Doctor Carter Berkeley, Mr. Philip Nelson, Mr. James M. Garnett, and Mr. William Mayo.

The following resolution was passed:—

Resolved, that if it be ratified by the next convention, the second article of the constitution be amended, by striking out, after the word "the" in the first line, all that follows to the word "within" in the third line; and substituting the words, "the regularly officiating ministers and the clerical professors of the Theological School of Virginia, residents."

The following gentlemen were nominated trustees of the General Theological Seminary:—The Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. Edward C. M'Guire, Dr. Carter Berkeley, and Mr. Philip Nelson.

The convention then adjourned, to meet in Fredericksburg on the third Thursday in May next.

For the Christian Journal.

Convention of New-Jersey.

The forty-third annual convention of the Protestant Episcopal Church in the state of New-Jersey, was held in St. John's church, Salem, on Wednesday the 31st of May, and Thursday the 1st of June, 1826.—There were present the bishop of the diocese, nine clerical members, and twenty-three lay-delegates, representing eleven parishes. Morning prayer was read by the Rev. Matthew Matthews, minister of Christ chapel, Belleville; and the sermon preached by the Rev. John Croes, jun. rector of St. Paul's church, Paterson. The Rev. Christian F. Cruse, deacon, was then admitted to the holy order of priests; after which the Rev. John Croes, jun. was chosen secretary; and the Right Rev Bishop Croes delivered the following address:—

With lively emotions of pleasure, and with deep gratitude to the Father of mercies, that I am permitted once more to meet you, my brethren of the clergy and laity, in convention; I address you on the state of the church in the diocese, its progress, the particular churches which I have visited, and the changes that have taken place since last we assembled to consult on the best means of promoting its prosperity.

During the residue of the month of May, subsequent to the last convention, I administered confirmation in St. Peter's church

at Perth-Amboy, when nine persons ratified their baptismal vows. I also visited St. Paul's church at Paterson, and Christ chapel at Belleville, and officiated in both.

In the month of June I visited St. Peter's church at Morristown, St. James's church at Knowlton, Christ church at Newton, and Trinity church at Woodbridge, and officiated. At St. James's, Knowlton, nine persons were confirmed; and at that church and the church at Newton I heard the children examined in the catechism.

In the month of July I consecrated, at the request of the rector, wardens, and vestrymen of St. Ann's Church, Brooklyn, in the diocese of New-York—during the absence in Europe of the Right Rev. Dr. Hobart, bishop of that diocese—a new church erected for the use of that congregation. The Right Rev. Dr. White, the Right Rev. Dr. Kemp, and many presbyters and deacons, were present. The right reverend gentleman first named preached on the occasion. On the next day (the ninth Sunday after Trinity) I preached in the same church, and administered confirmation to 72 persons.

In August I again visited St. Paul's church at Paterson, and, at the request of the rector, wardens, and vestrymen, laid, with appropriate solemnities, the corner-stone of a church to be erected for that congregation. I visited also Christ church at Shrewsbury, instituted the Rev. Eli Wheeler into the rectorship of that church, and preached on the occasion. I likewise administered confirmation to nine persons. In the same month I visited St. John's church at Elizabethtown, and preached twice.

In September I visited St. James's church at Piscataway, & officiated; Trinity church at Newark, preached twice, and confirmed 10 persons; the Episcopalians at Orange, and officiated; St. Thomas's church at Alexandria, preached, and administered baptism and the Lord's supper; and the Episcopalians at Amwell, and officiated.

I also visited again in the same month, Christ chapel at Belleville, and admitted to the order of priests the Rev. Matthew Matthews, minister of the congregation of said chapel. The day following I preached twice, and administered confirmation to 32 persons.

In the month of October I again visited St. Paul's church at Paterson, and preached. I also visited St. Matthew's church, city of Jersey, and officiated twice; St. John's church, Elizabethtown, preached, and heard the Rev. Dr. Rudd, the rector, examine the children in the catechism; and St. Peter's church, Spotswood, and officiated.

On Sunday the 7th of May, 1826, I administered confirmation in Christ church, *New-Brunswick; on which occasion 22 persons assumed the vows made for them* at their baptism, or ratified those made by themselves at that holy ordinance.

On Wednesday the 17th of May I visited St. Michael's church at Trenton, and preached in the evening.

On the next day I attended as a member, at St. James's church in Philadelphia, the annual meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

On Sunday the 21st, I visited St. Mary's church at Burlington, and preached in the morning. In the afternoon I visited St. Andrew's church, Mount Holly, preached, confirmed, and examined the children in the catechism.

On Tuesday the 23d of the same month, I visited St. Mary's church, Colestown, and St. John's church, Chew's Landing, and officiated in both places.

On Wednesday the 24th, I visited St. Peter's church, Berkeley, and officiated in the afternoon.

On Thursday the 25th, I visited St. Stephen's church, Mullica Hill, and preached in the forenoon. In the afternoon I also visited St. Thomas's church, Glassborough, preached, and examined the children in the catechism. The apparent improvement in the spiritual condition of that congregation, and the good attendance of its members on divine service, so different from what had occurred in some of my former visits, gave me great satisfaction, and induced the hope that, under divine grace, it may become permanent, and continue progressive.

On Friday the 26th, I visited Trinity church, Swedesborough, preached twice, confirmed, and examined the catechumens.

On Sunday the 28th, I visited St. George's church, Pennsneck, preached, confirmed, and examined the children in the catechism. In the afternoon of the same day I visited St. John's church, Salem, preached, and examined the catechumens. In both churches, large, attentive, and apparently devout congregations were assembled. In the church at Salem I was much pleased in seeing a gallery erected since my last visit, as it is an evidence of the increase of the congregation.

In that church also I closed my visits for the year just elapsed, in the admission, which you have this day witnessed, of the Rev. Christian Frederick Crusè, its rector elect, to the holy order of priests.

The number of persons confirmed in the diocese since the last convention is 102, besides 72 confirmed in the diocese of New-York.

Two persons only have been ordained, the Rev. Mr. Matthews and the Rev. Mr. Crusè, both to the order of priests.

Only one clergyman has been instituted rector of a church.

The Rev. Charles Smith has resigned

his charge as missionary to the vacant churches, and has removed to the diocese of Pennsylvania.

The Rev. Benjamin Holmes, late a deacon in the diocese of New-York, has, by a letter dimissory from the Right Rev. Dr. Hobart, been transferred to this diocese, and has been appointed a missionary.

The Rev. Christian F. Crusé, late a deacon in the diocese of Pennsylvania, has, by a letter dimissory from the Right Rev. Dr White, been received into this diocese, and has been chosen rector of St. John's church, Salem, and minister of St. George's church, Pennsneck.

The Rev. Richard D. Hall, late rector of St. Peter's church, Berkeley, and minister of St. Mary's church, Colestown, St. Stephen's, Mullica-Hill, and St. John's, Chew's Landing, has resigned those charges, and removed into the diocese of Pennsylvania.

The Rev. Dr. Rudd, for twenty years the respectable rector of St. John's church, Elizabethtown, has communicated to me that he has resigned the rectorship of that church, and is about to remove into the diocese of New-York.

While recounting the changes that have taken place in the diocese, I ought not to omit mentioning, with grateful recollections of the goodness of God, that death has not been permitted to make inroads among our number, my clerical brethren, for several years. But, while I make this pleasing statement, an event of an opposite kind naturally presents itself to my notice, and it is with pain and regret I call your attention to it. I mean the lamented decease of our late worthy treasurer, William P. Deare, Esq., which has taken place since we last assembled. The loss to the church of this gentleman cannot but be deplored by its members, as from a very early age to the time of his death, he almost constantly held, and faithfully discharged various offices in the congregation of Christ church, New-Brunswick, of which he was a member; and, as you well know, in the convention of the diocese, the office of treasurer of which he held for nearly ten years, and strictly performed all its duties without the least expense to the convention.

I need not suggest to you the propriety, indeed necessity, of the convention's proceeding early to the appointment of a successor to Mr. Deare in that office.

In making this statement of the affairs of the church in the diocese, I cannot help reverting again to the fact, that though it is yet comparatively but a small body—though it has had to contend with almost insuperable difficulties and discouragements, humanly speaking, to preserve even its existence, after the low state to which it was reduced by the events growing out of the revolution—yet, blessed be its divine Head, it not only still lives, but is continually making progress to a more vigorous, enlarged, and permanent state.

This ancient and respectable town, and these hallowed walls, in which we have now for the first time assembled, constitute one among many proofs not only of its revival, but of its increasing prosperity. Not fourteen years ago this temple was in absolute ruins, and had been so for a long time previously. The sparrow had literally found here a house, and the swallow an undisturbed nest. The parish had been destitute of a minister for at least 60 years, with the exception of one short period about 33 years since, and the congregation was on the point of expiring. Yet, in this apparently hopeless state, God was pleased to put it into the hearts of a few zealous Episcopalians to attempt its recovery. They happily succeeded. The church was enlarged and completely repaired, a regular congregation organized, and within the last six years they have almost uninterruptedly enjoyed the services of a minister.

Other instances of its progress have heretofore been mentioned. It will be sufficient to advert now to those that have occurred during the past year.

The congregation at Paterson, which was organized in May last, supplied with a minister, and admitted into the convention, has, since that period, by the zeal of the rector and vestry, commenced and nearly completed a church of considerable size, neatness, and taste; and bids fair to become one of the most respectable in the diocese.

The church at Johnsonburgh, in Warren county—formerly Sussex—which has frequently been reported as in a very decayed state and without a congregation, has, by the laudable and zealous instrumentality of the Rev. Mr. Dunn, of Newton, been put into a state of good repair, and a small congregation now attends divine service. Of 27 churches belonging to our communion, (including the church erecting at Paterson,) all are in a state of preservation, and in decent repair. There is a prospect that two other churches will shortly be erected.

During the year just terminated, twenty-five congregations have enjoyed stated divine service and the ministration of the word. Five others have frequently been visited by missionaries; and no congregation has been left destitute of the services of the sanctuary.

The fund for the relief of the widows and children of deceased clergymen in this diocese, which is constantly increasing, amounts now to upwards of $ 10,000.

The missionary fund and the Episcopal fund are also in progress.

The fund of the Society for Promoting Christian Knowledge and Piety, instituted

some years since, continues to increase. The permanent part of it is upwards of $1200; and the society annually distributes Bibles, Prayer Books, and religious tracts, and, when expedient, makes donations to the missionary fund.

With this external prosperity of the affairs of the church, there is good reason to believe that it is improving in its spiritual condition; that its members not only pay greater attention to the duties of public worship and the ordinances of the Gospel, but, through divine grace, live more under the influence of Christian principles. May this, which is the end of the institution of the church, so increase, that God may be glorified, and the eternal interests of men be promoted.

In speaking of the affairs of this particular diocese, it occurs to me that I ought not to omit mentioning, that, in the month of July last, I again—in my capacity as a member—attended a meeting of the board of trustees of the General Theological Seminary of our Church at New-York, and also the examination of the students of that institution before the board. Every time I have attended on these examinations, I have returned with renewed and increased conviction of the utility, and indeed necessity of such institutions, to form able and competent clergymen; and of the excellency and propriety of the *general* one, which the church has wisely established and endowed. Diocesan seminaries could be supported only in a very few instances, perhaps in not more than two or three dioceses, and in these very imperfectly. How much better was it then to combine all our means in one efficient institution, in which every diocese has its due proportion of influence, than to have placed the smaller ones in a situation in which they would be under the necessity of sending their candidates, if they wished them taught in a regular school, to a neighbouring diocesan seminary, where they would have neither control nor influence?

At that meeting also, the corner-stone of the edifice to be erected for the accommodation of the seminary, was laid by the venerable and Right Rev. Dr. White, the president of the board, assisted by the other bishops present.

While I am on this subject, my brethren, permit me to call your attention to the state of the fund, which, by your resolution at the convention of 1822, you made provision to raise, for the purpose of endowing a scholarship in the General Theological Seminary. At the last report of the treasurer, the subscriptions, and the interest paid and due on them, amounted to $1337. To this, if there be added the interest which has accrued since, and a *subscription or two*, the whole amount *will be about $1400*; which is $600 short of the sum requisite. As little or no progress is making, nor likely to be made, in procuring new subscribers for the fund, in consequence of the difficulty of finding persons willing to undertake the office of solicitors, I would suggest the expediency of the convention's directing that one collection should be made in each church in the diocese in aid of the fund; and that the clergyman of the church be particularly requested to deliver a discourse on the occasion, stating the nature, object, and utility of the scholarship to be established, and soliciting the liberality of the congregation in its favour. This perhaps would increase the fund so much, that in the course of two or three years the interest constantly accruing would bring it to the requisite sum.

I now offer the parochial reports of the several churches which have been presented to me, that they may be read and inserted in the journal.

JOHN CROES.

Salem, May 31, 1826.

Parochial reports were presented from 23 churches, and afford the following aggregate, viz. Marriages 54, baptisms 229, communicants 699, funerals 146.

In the greater number of parishes Sunday schools are established, many of them in a prosperous state; and, on the whole, the church seems generally increasing throughout the diocese.

The office of treasurer having become vacant by the death of William P. Deare, Esq, Dr. Edward Carroll, of New-Brunswick, was chosen to fill the same.

The proposition offered by the Rev. John Croes, jun. at the late convention, in the following words, viz. "That the first article of the constitution be altered, by the insertion of the word *Paterson* between the words Salem and Burlington," was now called up by the proposer, and adopted.

The following gentlemen were chosen the standing committee for the ensuing year:—The Rev. James Chapman, Rev. John Croes, jun., Rev. John M. Ward, Rev. William L. Johnson; Robert Boggs, Esq., James Parker, Esq., Dr. Edward Carroll, Joseph Marsh, Esq

The following gentlemen were chosen deputies to the General Convention:—The Rev. Dr. Wharton, Rev. J. Croes, jun., Rev. G. Y. Morehouse,

Rev. C. Dunn; the Hon. Daniel Garrison, James Parker, Esq., Joseph V. Clark, Esq., Joseph Marsh, Esq.

The following gentlemen were nominated trustees of the Theological Seminary, viz. The Rev. John Croes, jun. the Rev. William L. Johnson, and Peter Kean, Esq.

The clergy in this diocese are, the Right Rev. Bishop Croes, fourteen presbyters, and two deacons; besides whom, the Rev. Dr. Barry, of the diocese of New-York, officiates as minister of St. Matthew's church, city of Jersey.

The next annual convention is to be held at Paterson, on the last Wednesday in May, 1827.

For the Christian Journal.

Thoughts on the Establishment of a "Free Church in the City of New-York," humbly offered by a Stranger.

EVERY lover of our pure and apostolic church must be interested in measures that have a tendency to increase the number of its members, and to secure among them facilities for enjoying its delightful worship. Within a few years, a most cheering prospect has gladdened the hearts of churchmen, in the large addition made to the ranks of our clergy, in the growing prosperity of our Theological Seminary, and in the erection of many beautiful temples to the Lord Jehovah in various parts of our land. No where has this been more clearly the fact than in the city of New-York. Especially has the zeal of her Episcopalians been constantly alive, and their wealth readily offered, to furnish such additional accommodations for the worship of God, as the rapid increase of her population demanded.

The monuments of piety and taste which have lately risen up in the more modern sections of the city, warrant, it is presumed, the assertion, that no one who can afford to purchase a pew, can long be at a loss to obtain one, either in a church already completed, or in one whose walls are rearing.*

That this is a most pleasing circumstance all must allow; but the condition alluded to in the preceding sentence causes us to remember, that the pleasure derived from this consideration is by no means unalloyed.

In a city, the expense of purchasing, or procuring in any manner seats in places of worship, must necessarily be greater than they who are in the humbler classes of society can afford; and as a consequence of *this*, many of our poor members, and particularly those who remove from other parts of the country to this city, are excluded from our churches.

I am aware that (if not in all) in many of the city congregations free seats are provided; but they are not sufficiently numerous to accomplish any thing like the object of accommodating all who would gladly attend, and numbers are wandering away. This desertion of their church is not the result of choice; the individuals of whom it may be affirmed, are often driven to it from what they deem a dire necessity. They love that liturgy which has,

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* *Our respected correspondent has here formed rather too favourable an idea of the state of things as it respects our church in this city. We cannot say too much of the zeal and* enterprise which, within a few years, have gone far towards redeeming the character of Episcopalians for pious liberality; but we know of no church the walls of which are now rearing. The parish of All-Saints, having increased beyond the means of accommodation afforded by their temporary chapel, will, it is sincerely to be hoped, soon present that interesting and encouraging spectacle. But even this will be far from justifying our correspondent's idea, "that no one who can afford to purchase a pew, can long be at a loss to obtain one." We have no hesitation in believing, that several new churches, judiciously located in different parts of the city, and served by duly qualified pastors, would find ready applicants for pews. The population of the city is about 170,000, and is daily and rapidly increasing. The whole number of places of worship, of all denominations, and many of them quite small, cannot much exceed 100. It is a large calculation to suppose that, taken altogether, they can accommodate 75,000 persons. There are consequently 95,000 who cannot be accommodated in any of the present places of worship. Make every reasonable deduction for those who are too young, sick, or infirm, or otherwise unable, to attend public worship, and there still remains a large population to be gathered into congregations. Ought not their advantages and means to rank Episcopalians among the foremost of those who should make a pious and vigorous effort to remedy this deficiency? And does not past experience justify the confidence, that if a few enterprising individuals will consent to embark in the truly laudable undertaking, they will soon find their hands amply strengthened!—Ed. C. J.

in days that are gone, aided their devotions, and they fain would unite with some congregation in which this inestimable manual is employed; they venerate that primitive order which is so perfectly preserved among us; they feel that in no other communion can their children be so well trained up and instructed; but they find it difficult, if not impossible, to provide for their regular and comfortable attendance on the worship of our Zion. The members of other denominations are ready to encourage any dissatisfaction they may express at such embarrassment, and to complete their abduction, by mentioning the freedom with which *they* extend the hand of welcome.

Ideas like these must have occurred to many who have witnessed the progress of things in this place, and many a plan more effectual than the one which has suggested itself to my mind, may have been contemplated to remedy this evil, of which all must complain. My plan however seems to me a good one, and such as it is I now offer it, in hopes of turning to this subject the attention of some one who knows better than I do the feelings and wants of the people, and of drawing forth upon it enlarged observations. The object I would propose, is "the establishment of a free church," to which all might come, without money and without price, to enjoy the delightful privileges of our worship. Surely there can be no difficulty in the way of such an institution. All that is requisite to cause its immediate existence, is an union of heart and hand among all our brethren in providing for it pecuniary means: and when the advantages to accrue from it are considered, it seems that despondency itself could scarcely fear a failure of such united liberality.

In the city of Charleston, where the demand for a church of this nature cannot be nearly as great as in New-York, there has been one for several years, affording the greatest satisfaction to those who contributed to its erection, and the most glorious benefits to those who enter its holy courts. A benevolent lady presented the lot on which *the church is built, and* the three Episcopal congregations of the city, by a voluntary contribution, provided the funds by which it was neatly finished.

Is there not one—nay, are there not many in the commercial metropolis of our Union, distinguished alike for its wealth and the public spirit of its inhabitants, who would gladly afford a site for such a valuable institution? and are there not individuals in each of the numerous churches, who would promptly act as committees to raise funds sufficient to place on that site a plain but commodious temple to the honour of the Lord Jehovah, over whose portals is to be inscribed, "To the poor the Gospel is preached?" Never is an appeal made to the benevolence of New-Yorkers in behalf of their indigent fellow-citizens, in regard to temporal wants, without being readily met, and why should spiritual necessities receive less immediate compassion and relief?

This church erected, and a pastor of piety and learning supported in it by the aid of some domestic Missionary Society, together with such voluntary offerings as its members can afford to present, (and if he is faithful, many a free gift, many a widow's mite will be cast into the treasury,) a large congregation may soon be organized, consisting of numbers who, for want of such an opportunity, have long been sighing for the amiable dwellings of the Lord of hosts.

The experiment here proposed, it is thought, must be worthy of trial. No evil can result from it: and if well managed, of which there can be no doubt, while under the inspection of New-York's diocesan, it would gladden many a heart, it would train up in the good old paths many individuals who may otherwise be lost, and form them into valuable members of the church on earth, and of the church triumphant in heaven. May the great Head of the church prosper this design; so that "when the Lord shall build up Zion and cause his glory to appear, when he turneth him to the prayer of the poor destitute and despiseth not their desire, this shall be written for the people that come after, and those which shall be born shall praise the Lord."

Ed. R.

For the Christian Journal.

Church in Mississippi.

Messrs. PUBLISHERS,

IN common, I trust, with the members generally of our church, I have heard with much satisfaction of the recent organization of the diocese of Mississippi,* fully convinced, as I am, of the propriety and policy of forming conventions in all the new states and territories, whenever a few parishes are so established, with settled clergymen, as to justify the reasonable expectation of their permanency. The measure is favourable to good order, unity, and the due administration of discipline. It draws the ministers and members of the church into a nearer and more endeared connexion with each other. It facilitates the interchange of religious intelligence, which exerts a most powerful influence on the welfare of religion. It strengthens the hands, and enlarges the spiritual efficiency, of our general church. All good members of that church will surely welcome these brethren on the measures which they have adopted for sharing with them the privileges of union with so distinguished a portion of the catholic body of the Redeemer. They will wish them good luck in the name of the Lord; and humbly ask his direction and blessing in all their efforts to advance the interests of his holy church.

I hope, Messrs. Editors, that I shall not be thought presumptuous, if I take the liberty of submitting a few remarks on the constitution and canons of this new and interesting diocese,† which have occurred to me in the perusal of them.

In article 7 of the constitution, prescribing the mode of voting in convention, no mention is made of the clergy, as distinguished from "the representatives." It appears from article 3, that the clergy are *ex officio* members; and therefore ought not to be included, as they here appear to be, among the representatives. Is it not fair in itself, and more consistent with the genius of our church, as shown in her general constitution, and indeed with ecclesiastical usage in all ages, that the clergy should have a vote by themselves, distinct from that of the laity, although inefficient without the concurrence of the latter? The votes of the clergy, however, by this article, are not only neutralized, but entirely taken from them. No ministers but those having charge of parishes have seats in the convention; and for every one of these, there may be five laymen—(art. 2.) Of course, the clergyman is but one of six who are to make up the vote of the parish. Perhaps this may not have been designed; but I see nothing in the constitution, except on the single point of altering that instrument, (art. 11,) which either prescribes, or distinctly recognizes, the voting by orders. The provision in article 3 does not necessarily suppose any thing more than an *ex officio* vote, on the part of the clergyman, *in connexion with the lay-delegates of his parish.*

With regard to the second canon, is it not a very unnecessary and improper departure from uniform ecclesiastical usage, to submit a clergyman to trial for ecclesiastical offences, to any tribunal not purely clerical; and therefore, to a convention? Besides, is not a smaller body, constituted and meeting for the express object, much fitter for judicial purposes? Ought not, also, gradations of punishment to be recognized? And are any better calculated to answer the ends of discipline, than the usual ones of admonition, limited or conditional suspension, and final degradation or deposition?

The fourth canon appears to me to be inconsistent with the thirty-first of the General Convention of 1808. The latter requires, that before any parish shall receive a clergyman removing from another diocese, the vestry thereof must have a certificate from the ecclesiastical authority of the diocese into which the said clergyman contemplates removing, that he has produced satisfactory testimonials of religious and moral character from the diocese or dioceses in which he has resided for the three years last past. This is certainly a much better security than merely requiring letters of orders, and

* *See first page of this number.—Ed. C. J.*

† *These will be found in pages 260, 261, and 262 of our present number.—Ed. C. J.*

then leaving each vestry or congregation to judge for themselves of other qualifications. The allowance, indeed, of the latter, according to this canon of the church in Mississippi, is inconsistent with the requisitions of the General Convention. What, too, is the meaning of the expression "full orders?" Is it meant to exclude deacons from the "pastoral charge?"

Ought not the vastly important provisions for the election of a bishop, contained in the sixth canon, to be incorporated into the *constitution*; and thus guarded against hasty and ill-advised alteration?

It is to be regretted that this diocese did not choose a person to be nominated to the General Convention as a trustee of the General Theological Seminary.

CANDIDUS.

Bishop Hobart's Address to the Oneida Indians.

At page 253 of our number for August, we noticed the visit of Bishop Hobart to the Oneidas, but were compelled to omit, for the want of room, the addresses then delivered. The following is his address to the Indians, which was interpreted to them:—

My children—I rejoice again to see you after so long an absence. I could not come to you on account of sickness, with which it pleased God to visit me, and which rendered it necessary that I should go, for the recovery of my health, to foreign parts.

My children—Though absent from you, I thought much and anxiously of you; for I did not forget that God, in his providence, had set me over you as your spiritual father, and that it is my duty to watch for your souls, as one who is to give an account.

My children—I rejoice to see you once more, especially in this holy place, where I hope you often meet to worship your God and Saviour, and to hear the words of eternal life, and to listen to your duty, that you may practise it.

My children—To do our duty to God, to our fellow-men, and to ourselves, is the purpose for which that great and good Being who made us, has sent us into the world; and he has promised to make those happy for ever who thus serve him, by doing their duty to him, to their fellow-men, and to themselves.

My children—We have not done our duty; for, as the church teaches you to say in the Prayer Book, "We have done *those things which we ought not to have* done, and have left undone those things that we ought to have done; and there is no health in us."

My children—The great God of heaven, whom we have thus offended, is angry with us, and he has threatened, on account of what we have thus done amiss, to punish us for ever. There is great guilt in sinning against him who made and rules all things; and terrible must be the punishment which awaits us for so doing. But,

My children—Our heavenly Father, though angry with us, is ready to forgive us. Though we have been disobedient children, he is desirous that we should come to him and ask his forgiveness, and then he will pardon us and restore us to his favour.

My children—God so loved us, as to give his only-begotten Son to become man for us, to suffer in our stead the punishment which we deserved, and thus to render it possible that God, who is just and holy, could yet pardon us sinners.

My children—God will pardon us, if we truly confess our sins, if we trust in Christ our Saviour, and ask for pardon only on account of what he has mercifully done for us; and sin no more, and faithfully do our duty. But, alas!

My children—We cannot do any thing good of ourselves. Our hearts are bad; we cannot of ourselves make them good. Our lives are bad; we cannot of ourselves make them good. And yet God will be angry with us if we do not. What then shall we do?

My children—God will enable us to do what he requires us to do. If we ask him, he will give us strength to make our hearts and our lives good and holy.

My children—We know not, we cannot know what God is, except as he has told us in the Bible. He there tells us that he is God the Father, who made us; God the Son, who redeemed us; and God the Holy Ghost, who sanctifies us; that is, makes us good. We must then beseech God the Holy Ghost to make our hearts clean within us, and to give us grace to shun every thing which is sinful, and to do every thing which is good. And we must ask him to do so when we pray to him alone or with our families; and we must come here to his holy church, and pray to him for all we need; for he has commanded us so to do. And we must be baptized by his minister, and we must be confirmed by the bishop, and we must partake of the Lord's supper; for God has commanded us so to do, and has promised, if we do so sincerely and humbly, he will pardon our sins, give us grace to love and serve him, and finally make us happy in heaven for ever.

My children—Let it be our chief desire thus to be happy for ever with our heavenly Father, and with our blessed Re-

deemer, and with saints and angels in heaven. We must soon leave this world; let us remember that if we are wicked, we cannot be happy with God in heaven —we shall be miserable for ever with the devil and his angels in hell.

My children—Serve then God as he has commanded. Remember, wherever you are, he sees you. Take not his name in vain. Avoid all gluttony and drunkenness; for drunkards are worse than the beasts, they drink until they know not what they do. Be not idle, but labour with your hands to get your own living; and you will thus please God, who has commanded you "not to be slothful in business," and you will be prosperous and happy in the world. Especially, be at peace among yourselves; for if you are divided and contentious, you will become weak and despised; and God loves only those who live in peace and amity.

My children—I exhort you especially to send your little ones to school, that they may learn how to get their living, and be happy here—and to know and serve their God and Saviour, that they may be happy when they die. Bring them to be baptized as Christ has commanded; that thus they may become members of his holy church, children of their heavenly Father, and heirs of the kingdom of heaven. Tell them they must reverence and obey their instructor; and set them yourselves an example of so doing. He is labouring among you for your temporal and spiritual good.

My children—May God bless you; may you, through his grace, be kept from sin, and faithfully serve him. Wherever you may be, may God preserve you; may he comfort you with his favour in this life, and in the world to come make you for ever happy, through the merits of his only Son Jesus Christ our Lord.

Several of the chiefs then advanced, and each one placing his right hand on the right shoulder of the chief before him, and the foremost chief placing his right hand on the right shoulder of Mr. Williams, as a token of concord, the following memorial was read by him on their behalf:—

To the Right Rev. Father, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York.

Right Reverend Father—The memorial of the undersigned chiefs of the first Christian party of the Oneida nation of Indians, and part of the second Christian party of the same nation, in the name of our warriors, and in our own name, being interested in the late purchases at Green Bay, *humbly showeth*—That we have for many years enjoyed the blessings of your watchful superintendence, and been highly favoured of God, in our connexion with the Protestant Episcopal Church. The ties by which we are bound to you, and which, we hope, may never be broken, must, of necessity, soon be severed by our removal to a distant country, unless, by some special act, we may be permitted to enjoy the favours of your superintending care. Some of our people have already removed to Green-Bay, others are about to remove the present year; all of us will sooner or later leave our present abode, and take up a residence there; and we shall part with none of our present blessings with greater reluctance than those which arise from your paternal charge. We therefore cheerfully hope, and solicit you, right reverend father, to permit us to remain under your charge, by extending your ecclesiastical jurisdiction over the country to which we are going. In this humble but sincere request we beg that we may not be denied. God grant you great peace and prosperity, and continue your life many years yet to come; this is all your children have to say.

Dated Oneida Castleton, July 18, 1826.

Signed,

Daniel Bread,
Jacob Cornelius,
Thomas Christian,
Henry x *Baulis,*
John x *Anthony,*
Anthony x *John,*
Peter x *Neilson,*
John x *House,*
Cornelius x *Beard.*

To this the bishop answered—

My children—I thank you for your kind wishes and prayers. I am too much interested for you to deny your request. I will continue my spiritual charge over you; and if God give me health and opportunity, I will visit you. I shall hope to find you prosperous and happy, orderly and industrious, living like good Christians; and then, my children, I trust we shall meet in the kingdom of our Lord and Saviour above.

The Indians who were to be confirmed, 25 in number, then assembled before the bishop, and he addressed them as follows:—

My children—I rejoice to see you stand up in the presence of God, and of the congregation, to take upon you your baptismal vows.

My children—You promised, or it was promised for you, in your baptism, to renounce all sin, to believe in all that God has revealed to you in the Bible, and to serve him truly all the days of your life.

My children—Unless you take upon you these promises and fulfil them, you will lose all the benefits of your baptism, you will not be faithful members of Christ's church, you will not be true children of God, you will not obtain your inheritance in heaven.

My children—Now then take these promises upon you. Pray to God to pardon, for your blessed Saviour's sake, all that you have hitherto done contrary to them.

Resolve, by the help of the grace of his Holy Spirit, to do all that you now promise, to live righteously, soberly, and godly in the world. After the example of holy apostles, as I have been commissioned, I will then lay my hands upon you, praying that God will send his Spirit upon you, and thus assuring to you the favour and gracious goodness of your heavenly Father.

My children—When you go away from this house, forget not what you have done. Remember, God has heard your promises; God will see you when you violate them; God will punish you, if not here, when you come to die. Oh then, fear to offend him; strive always to please him, by keeping his commandments.

My children—Your blessed Saviour, who suffered, and died, and rose again for us and our salvation, has gone before, to prepare a place in heaven for all the faithful servants of God. Let us then faithfully serve our God and Saviour, and he will guide, and protect, and bless us while we live, and after death will exalt us to the glorious place where he now is, and we shall be happy with him for ever. God grant this, for Jesus Christ's sake our Lord.

After confirmation, the bishop delivered the following address to Mr. Eleazar Williams:—

My son in Christ Jesus,

I have a few words to say to you; I have known you long; I have thought, and do still think, that you desire to do your duty in the fear of God, and above all, to promote the temporal and spiritual welfare of your countrymen. Believing this, I now intend to carry into effect a design long contemplated, and to admit you into the holy ministry, that you may become the spiritual guide and instructor of those your people who are or will be settled to the west. You are now to make very solemn vows. You are to make them in the presence of him who cannot be deceived, and who will not be mocked. You are to seal the sincerity with which you make them, and the fidelity with which you mean to fulfil them, by partaking of the symbols of the body and blood of your Lord. Need I say to you, (and what I say to you, I say to my brethren and myself,) how tremendous the guilt, how horrible the punishment, if those vows be not made in sincerity—if those vows, as far as human infirmity will admit, be not faithfully fulfilled.

In the office to which you will be admitted, that of deacon, the lowest order of the ministry which "God by his divine providence and Holy Spirit constituted," you will be authorized to admit into the Christian church by baptism; to instruct *the people, and especially* the young, in *Christian faith* and duty; to conduct the worship of the church. And I shall license you to preach the Gospel, not only by reading Holy Scriptures and homilies, but by delivering your own exhortations and admonitions in the form of sermons. In the discharge of these high and responsible duties, God strengthening you, you may become the instrument of making those over whom you may be placed in the Lord, wise unto salvation; and will deserve, and I trust receive, their confidence, their reverence, and their affection. And we hope that you will so behave yourself in this inferior office, that you may be found worthy to be admitted to that higher grade of the priesthood, in which you will be empowered in all things to exercise the ministry of reconciliation.

Objects of the most important nature invite your attention and your labours; duties most arduous and responsible will demand the exertion of all the powers of nature and of grace with which you may be endowed. In an extensive region to the west, it is probable the greater portion of your countrymen will, sooner or later, be gathered. The circumstances under which they will be placed, will, it is thought, be calculated to raise them in personal and social importance and dignity. Advancing in all the arts of civilization and social life, under the guidance of that religion which best perfects and secures every human blessing, the time may come, when the descendants of those who once roamed scattered bands, wild as the wilderness around them, which they now behold bright with the fruitful fields, the populous villages, the busy cities, of the more powerful, because civilized race, who possess the soil of which they were once the lords, may take their stand, a compact, honoured, independent body of enlightened freemen, in the highest ranks of their white brethren, and participate in all the inestimable blessings of those civil and religious institutions which are the just pride of our happy country.

You go forth to aid in this great, this glorious, this most benevolent design. You go forth, the first Indian vested by our church with that commission, without which no man can minister in sacred things. God grant that I may have cause to thank him, for making me the instrument of commissioning you to his service. A portion of your countrymen have long been under my spiritual charge: they and you desire that, in the region in which you will hereafter be placed, that spiritual charge should yet be exercised over you. My heart responds to your and their wishes: and, great as is the distance* from the more appropriate sphere of my

* The distance from New-York to Green-Bay is about 1100 miles; from Buffalo the journey may be made by water through the lakes and the connecting waters.

labours, if God give me health, I will visit you as your spiritual father, under him who is the great Shepherd and Bishop of souls. May I see that the work of the Lord has prospered in your hands; that the temporal and spiritual welfare of your countrymen has, under God, been advanced by your wise, and zealous, and faithful labours. Duties and difficulties indeed you will have, of no ordinary kind. To discharge those duties, to overcome those difficulties, exert all your powers, and call forth that grace of God's Spirit which you must constantly implore. It was all-sufficient for the first heralds of the cross —it will be all-sufficient for you. Great your labours and difficulties, but great also may be your reward. How great the reward in the view of your scattered, and in too many respects degraded countrymen, rising to that rank in civil and social life for which God and nature has designed them. What a transcendent reward in the prospect of the fulfilment to you, in reference to these your brethren and kindred in the flesh, of that gracious promise, "They who turn many to righteousness shall shine as the stars for ever and ever."

Columbia College.

On Tuesday, the 1st of August, 1826, this highly respectable institution held its annual commencement at St. John's chapel. Notwithstanding the weather was somewhat unfavourable, one of the most brilliant and numerous audiences was assembled which such an occasion ever brought together, and that spacious building was filled almost to overflowing. The exercises of the day were of a very high degree of merit, and are thought to have surpassed those of several previous commencements. The English salutatory and valedictory orations, in particular, were written with uncommon talent, and received with marked approbation by the audience. Altogether it was an occasion which must have warmed the heart of every citizen of New-York, and increased his pride in that city and its institutions.

The procession was formed at the college green in the morning, at 9 o'clock, and passed through Church and Chamber streets, Broadway, Walker, Beach, and Varick streets, to St. John's chapel, where the exercises of the day were opened with prayer by the president. After which the young gentlemen of the senior class delivered their orations in the following order:—

A salutatory address in Latin, with an oration, *De vero Romanorum primordio*, by Robert Kelly.—English salutatory address, with an oration on public patronage, as directed to the fine arts, by Charles E. Anderson.—An oration on the character of the Waldenses, by William H. Milnor.—An oration on the comparative excellence of the works of nature and art, by Beverly Robinson, jun.—An oration on social intercourse, by Abraham A. Slover, jun.—An oration on the moral sublime, by John M. Guion.—An oration on the policy of governments, and their general influence upon national character, by Daniel Phœnix Riker.—An oration on the influence of early impressions, by Henry Morris.—An oration on the ruins of time, by Francis M. Kip.—An oration on the ravages of war, by Richard L. Morris.—An oration on genius, by John W. Hamersley.—An oration on the works of fiction, by William A. Clark.—An oration on college experience, by William H. Roosevelt.—An oration on the pleasures of life, by Gabriel F. Irving.—An oration on truth, by John N. M'Leod.—An oration on the moral influence of history, by Joshua S. March.—An oration on estimate of character, by Harris Wilson.

The first honorary testimonial in the senior class, at the late concluding examination, was then adjudged to Robert Kelly, the second to Daniel Seymour, the third to Charles E. Anderson.

In the junior class, the first to Hamilton Fish, the second to Laughton Osborn, the third to John M. Forbes.

In the sophomore class, the first to William Walton, the second to William Bailey, the third to Joel B. Post.

In the freshman class, the first to George Allen, the second to Richard Lawrense, the third to John Van Beuren.

The degree of bachelor of arts was then conferred on the following young gentlemen, viz. Robert Kelly, Daniel Seymour, Charles E. Anderson, Hewlett R. Peters, John M. Guion, William H. Milnor, Joshua S. March, Thomas R. Minturn, John W. Hamersley, Henry Morris, Harris Wilson, William A. Clark, Thomas H. Merry, jun., John N. M'Leod, Gabriel F. Irving, Francis M. Kip, Gerrit H. Van Wagenen, Nathaniel Pendleton Hosack, Richard L. Morris, William H. Roosevelt, John B. Norsworthy, Daniel Phœnix Riker, Beverly Robinson, jun., Abraham A. Slover, jun.

The degree of master of arts was then conferred on the following gentlemen, alumni of the college, viz. Alfred A. Weeks, Rev. Edmund D. Griffin, John T. Ferguson, Elisha S. King, William D. Henderson, Thomas W. Tucker, William H. Boyd, M. D., John B. Foulke, Noel Robertson, Rev. William L. Keese, James H. Titus.

The honorary degree of bachelor of arts was conferred on Edwin Holt.

The degree of doctor of divinity was conferred on the following gentlemen:—The Rev. Benjamin T. Onderdonk, the Rev. William W. Phillips.

The degree of doctor of laws was also conferred on the following gentlemen:—His Excellency De Witt Clinton, governor of the state of New-York; Hon. Samuel Jones, chancellor of the state; Hon. Peter Van Shaack, of Columbia county.

Valedictory address, with an oration on the Swiss history and character, by Daniel Seymour.

The exercises of the day were concluded with prayer by the president.

Commencement of Geneva College.

The first *commencement* of Geneva College was held at Trinity church, in this village, on Wednesday, the 2d of August, 1826. The friends of the college regarded this commencement with great interest, knowing that public opinion would determine the literary character

of the institution by the proficiency which its students might then exhibit. The examinations in all the branches which had engaged the students for the last year, were commenced and continued during eight days previous to the commencement, and were conducted with strictness, in presence, at times, of several literary gentlemen. The progress of the students, and their acquisitions in every department, were such as to afford the highest gratification to such strangers as witnessed the examinations, but particularly to the board of trustees, under whose care and by whose exertions this institution has been reared. In fact, the whole exhibition furnished gratifying proofs that the professors and tutors of the college are faithful and competent, that the students have devoted themselves with industry to their pursuits, and that the institution cannot fail to receive due honour and respect where its true character is known.

In the morning the students, officers, and trustees of the college, with several gentlemen from the adjacent towns, collected at the college, and from thence repaired in procession to the church, where the exercises were conducted in the manner following:—

1. Prayer.—2. Music.—3. Oration on association, by A. Stevens.—4. Oration on glory, by J. F. Ernst.—5. Music.—6. On the influence of principle, by H. S. Atwater.—7. Oration on biography, by S. Davis.

Afternoon.—8. Music.—9. Oration on the characteristics of the age, by U. M. Wheeler.—10. Oration on individual influence, by H. Gregory.—11. Music.—12. Degrees conferred.—13. Dismission.

The degree of bachelor of arts was conferred on the following gentlemen, who had completed the regular course of studies in the college, or at the academy previous to the grant of a charter:—Ulysses M. Wheeler, Henry Gregory, Richard Salmon, William W. Bostwick, and Burton H. Hickox.

The whole was conducted with strict order, and the deep attention of a fashionable and enlightened audience gave evidence of the pleasure which the exercises afforded. The orations of Messrs. Wheeler and Gregory were admired for style of writing as well as depth of thought, and convinced the hearer that the speakers were conversant with the taste and opinions of the living age, as well as the pages of abstract science. The orations of all the young gentlemen were highly respectable, and those of the juniors gave promise that when they shall have passed another year of study, their instructors may be justly proud to recommend them for the honours of the college. We were highly pleased to see several gentlemen and ladies from the neighbouring villages and towns, and have no doubt but they returned home with favourable impressions of the institution. We hope, and confidently believe, that in a few years the annual commencement of this college will afford an interesting day to a liberal and enlightened public; and we only regret that on this day, when the very first fruits of the institution were gathered, more of those who have generously aided in its endowment had not been present: for we predict, that had some attended who now regret their liberality, they would rejoice in the prospect *of those blessings which this college so certainly will yield to the youth of our country.*

But it is not merely to express our gratification at the exhibition of talent afforded by the students that we pen this article, but also to communicate to the public other information relative to the doings of the trustees. The board held their annual session on the day previous to, and on the morning and evening of the commencement, at which much that relates to the well ordering of the college was done, and also many other things, in which the public are interested, were accomplished. Among other acts, the Rev. Jasper Adams, now president of Charleston college, South-Carolina, was elected president of this college, in the room of Mr. Potter, who declined his appointment, to take charge of a congregation in Boston. Mr. Adams' reputation as a man of science is established, as he has been a professor in Brown university, Rhode Island, and was elected a professor in Dartmouth college, which he declined. It is expected that he will soon repair to his place in this college, when its faculty will be completed.—James Wadsworth, Esq. of Livingston county, was unanimously elected a trustee of the college. We rejoice in this selection, and consider it a pledge that the trustees are determined to fill all vacancies in the board from that class of citizens who are distinguished for liberality of opinion, as well as just conception of the true nature and value of education.

Measures were also taken to engage a professor of the French language.—*Geneva Gaz.*

Literary and Philosophical Intelligence.

Cambridge.—Captain Coe has presented to the university of Cambridge an alabaster statue of a Burmese idol, taken from the sacred grove near Ava; and two religious books, beautifully executed on the Palmyra leaf, to which none but the Burmese priests are permitted to have access. —*Christian Observer for June.*

At a late meeting of the Society of Antiquaries, Mr. Ellis exhibited a gold medal which the son or grandson of Herne, one of the counsel for Archbishop Laud at his trial, caused to be struck from some gold coin which the archbishop gave him, with his blessing, just before his decapitation. Mr. Herne had the medal struck, in order that the remembrance of the way in which the gold came into his family might not be lost, or the money expended.—*Ib.*

A rain guage has been invented by Mr. Donovan, which registers the number of inches of rain during a given period, the day and hour when they fell, the commencement and cessation of showers, and various other particulars. While it rains, a bell rings, the intervals between the strokes of which are shorter in proportion as the rain is quicker.—*Ib.*

Germany.—M. Olbers, of Bremen, who has been particularly occupied with the theory of comets, and has been endeavouring to subject to calculation the possibility of the interference of one of these

bodies with the destiny of the earth, gives posterity warning, that in 83,000 years a comet will approach to within the same distance from the earth as the moon is at present; that in four millions of years it will come within 7,700 geographical miles, and then, if its attraction equal that of the earth, the waters of the ocean will rise 13,000 feet, that is, above the summit of every European mountain, with the exception of Mont Blanc. The inhabitants of the Andes and those of the Himalayah chain alone can escape this deluge; but their safety, it seems, will last only for 216 millions of years more.—*Ib.*

France.—M. Bory de St. Vincent has published a new nomenclature of the species of the human race, under fifteen heads; namely, Japetic, Arabic, Hindoo, Scythian, Chinese, Hyperborean, Neptunian, Australasian, Columbian, American, Patagonian, Ethiopian, Caffre, Black, Hottentot.—*Ib.*

Italy.—M. Champollion, jun. edited a catalogue of the Egyptian manuscripts in the Vatican. His work, translated into Italian by M. Angelo Maï, has been printed by order of the pope.—*Ib.*

India.—A work is passing through the press of Bishop's College, entitled, The Banquet, or the History of Armenia, by Father Chamich; translated from the original Armenian by Johannes Avdall. This work is an abridgment of the History of Armenia, from the year of the world 1757, according to the Jewish chronology, or 2663 by the computation of the Septuagint, to the year of Christ 1780, or to the year 1229 of the Armenian era.—*Ib.*

The fourth public examination of the girls educated by the Ladies' Society for Female Education was lately held in Calcutta, in the presence of Lady Amherst, the Hon. Miss Amherst, the bishop of Calcutta, Mrs. Heber, Mrs. Harington, the archdeacons of Calcutta and Bombay, several of the clergy, and various other European ladies and gentlemen, together with the Rajahs Bidenauth Roy and Shibkishen, and a large body of native gentlemen. The children were examined in suitable schoolbooks, which give an account of the fall of man and his redemption, with the commandments and the Lord's Prayer. Several of them repeated Bengalee hymns; others read part of the New Testament, and gave the meaning of the passages: afterwards they read and repeated a portion of geography, with which they appeared familiar. The bishop questioned them in Hindoostanee respecting the different parts of the world, several of which places they could point out to his lordship on the Bengalee map. Afterwards, specimens of their needle-work were exhibited. During the examination, Rajah Bidenauth gave a donation of twenty thousand sicca rupees, to forward the cause of native female education, by the erection of a central school.—*Ib.*

Thibet.—An intrepid Hungarian traveller, of the name of De Koros, who has been passing some time in Thibet, has discovered a collection of writings in the language of that country, filling 320 volumes. All these works, he was informed, were translated from the Sanscrit; the titles of the originals, and the names of the authors and of the translators, are carefully marked in them. M. de Koros has copied the tables of contents of all these works, and transcribed the most ample of them, which occupies 154 pages.

EPISCOPAL ACTS.

In the Diocese of Massachusetts.

On Wednesday, August 16, 1826, the Right Rev. Bishop Griswold held an ordination in Christ church, Boston, and admitted the Rev. George Otis, and the Rev. George Griswold, deacons, to the holy order of priests.

In the Diocese of Connecticut.

On Monday the 17th of July, 1826, in Christ church, Hartford, the Right Rev. Bishop Brownell admitted to the holy order of priests the Rev. Joseph T. Clark, deacon, minister of the church in Woodbridge. And at a special ordination held by the same right reverend prelate in the same church, on the 3d of August, George A. Shelton, A. B., of Bridgeport, Connecticut, a graduate of the General Theological Seminary, and George C. Shepard, of Amherst, Massachusetts, were admitted to the holy order of deacons; and the Rev. James A. Fox, deacon, of Woodville, Mississippi, was admitted to the holy order of priests.

In the Diocese of New-York.

The Right Rev. Bishop Hobart officiated at Morris-town, in this county, on the morning of Thursday the 28th July, and in the afternoon at Brockville, Upper Canada, at the invitation of the Rev. Mr. Wenham, the clergyman of that place. On the following day he consecrated St. John's church in this town (Ogdensburgh); and was assisted in the solemnities of the service by the Rev. Mr. Anthon, the Rev. Mr. Carter, the Rev. Mr. Beardsley, the Rev. Mr. Todd, the Rev. Mr. Wenham, of Brockville, and the Rev. Mr. Blakey, of Prescott, Upper-Canada. The Rev Mr. Wenham read morning prayer, and the bishop preached. On the next day (Saturday) he preached, and administered the ordinance of confirmation. On Sunday he

officiated at Waddington and Norfolk in this county, and it is understood proceeded thence to Plattsburgh.—*St. Lawrence Gaz.*

On Monday, August 21, the Right Rev. Bishop Hobart held an ordination in Grace church, Jamaica, Queen's county, New-York, and admitted John A. Hicks, A. B., an alumnus of the General Theological Seminary, to the holy order of deacons. Morning prayer was read by the Rev. William A. Muhlenberg, rector of St. George's church, Flushing, in the same county; the sermon preached by the bishop; and the candidate presented by the Rev. Gilbert H. Sayres, the rector of the church. At the same time the bishop administered confirmation, as he had done the day previous, in St. George's church, Hempstead, and Christ church, North-Hempstead; and as he did, also, on the afternoon of Monday, in St. James's church, Newtown, in the same county.

In the Diocese of Virginia.

On Monday the 22d of May, the Right Rev. Bishop Moore consecrated to the service of Almighty God, St. Stephen's church, Russel parish, Bedford county, Virginia; and on the next day he also consecrated to the same service, Trinity church, in the same parish and county. These churches are neat and commodious, and have been built, says the Church Register, "through the indefatigable exertions of the Rev. Nicholas H. Cobbs, whose disinterested zeal, in the midst of difficulties and prejudices, is worthy of great commendation." And on Sunday the 28th of the same month, Bishop Moore also consecrated a new church erected in Charlotteville, Frederick parish, but by what name we are not informed. He also administered the holy rite of confirmation at the same time to 20 persons.

In the Diocese of Ohio.

On Wednesday the 7th of June, during the meeting of the convention of the diocese of Ohio in Columbus, the Right Rev. Bishop Chase admitted to the holy order of deacons, Messrs. C. P. Bronson and William Sparrow. The candidates were presented by the Rev. Samuel Johnston, minister of Christ church, Cincinnati.—And on the following Sunday, June 11, at Worthington, the same right reverend prelate admitted to the holy order of deacons, Mr. Gideon M'Millan, and to the holy order of priests, Mr. William Sparrow. The former was presented by the Rev. J. Hall, and the latter by the Rev. Intrepid Morse.

From the Brockville Recorder of July 31.

The Right Rev. John Henry Hobart, D. D. bishop of the state of New-York, has been at Morristown and Ogdensburgh during the past week, in the progress of his visitation through that part of his diocese.—On Thursday, after preaching at Morristown, the bishop was induced, at the respectful solicitation of our missionary and some other gentlemen, to come over to Brockville and deliver a sermon; the evening service being first read as usual. His impressive discourse afforded a fine specimen of pulpit eloquence; much more distinguished, however, by the importance of the truths which it enforced. His text was Matt. xxii. 3.—The bishop left this place for Ogdensburgh the same evening, and on Friday proceeded to consecrate the new Episcopal church at that place. The ceremony, which is imposing, was very numerously attended. The sermon by the bishop was from these words: "Surely the Lord is in this place," Gen. xxviii. 16. After the service, an address on confirmation was delivered; and in both these, the doctrines and discipline of the Protestant Episcopal Church of America, which derives its origin from the established Church of England and Ireland, were upheld with great strength of argument, as well as clearness and precision.

The present bishop of New-York is very deservedly held in high estimation, not only in the extensive circle of his own diocese and throughout the United States, but also among the Protestant churches in Europe which he has recently visited, and where he received many distinguished tokens of regard.

Assistant Bishop for Pennsylvania.

The increasing and widely spread state of the church in the diocese of Pennsylvania, combined with the advanced period of life to which their amiable and highly respected diocesan has arrived, has led the standing committee of that state to recommend the calling of a special convention, for the purpose of "taking into consideration the expediency of electing an assistant bishop." The convention is to assemble in St. Peter's church, in the city of Philadelphia, on Wednesday the 25th of October next, at four o'clock in the afternoon.

Obituary Notices.

Died in Geneva, Ontario county, on the 21st of July, 1826, in the thirty-eighth year of her age, Mrs. Susan R. Clark, wife of the Rev. Orin Clark, rector of Trinity church, and daughter of the late Hon. John Nicholas.

In the sudden death of this estimable woman and humble Christian, a helpless infant, an affectionate husband, an extensive circle of highly respectable connexions, and the members of the church and parish to which she was attached, have sustained a loss of no ordinary magnitude. In the various private relation

of life she attached most firmly those who knew her most perfectly; and seldom have stronger ties between parent and child, brother and sister, husband and wife, friend and friend, been burst asunder, than those which her death has dissolved. But, highly as the deceased deserves remembrance from those with whom God had immediately connected her being, and long and deeply as they will cherish that remembrance; yet, as a subject of obituary notice, she stands before us in a higher relation, and claims from us, if not a more affectionate, at least a more extensive recollection. It is as a mother in Israel that she has spoken to us by her example, and now speaks to us from her ashes. It is therefore by the household of Israel that she ought to be held particularly in remembrance.

By nature the deceased seemed peculiarly formed and fitted for the usefulness and endearments of private domestic life. Delicate to an extreme in her sensibilities, and consequently unobtrusive to the highest degree in her manners, she seemed to shrink instinctively from the gaze of public observation. Yet, when called by divine Providence to a high and responsible station in connexion with his church, though distrustful of herself, she shrunk not from her duties: in God she trusted, and from God derived her courage and her strength. In the church she was deeply beloved rather than publicly admired, and religiously useful rather than openly known. Though she strove not to hide her light from the world, yet she never sought for its notice or its flattery. Her charities were *felt* rather than *seen*, and her praises written on the heart oftener than published to the world. In her religious views she was peculiarly *Christian*—*Christ* was emphatically her sufficiency in life, and her hope in death. Free from narrow views of prejudice towards her fellow Christians of other denominations, she still maintained a rational and enlightened attachment to the church of her fathers. Christianity, with her, was a principle of *action* more than of *pretence*; its effects on her life were those of comfortable conviction, more than of joyful ecstacy; and its support in death was an assurance of faith and of hope, more than of certainty and possession. She lived a life of humble trust in Jesus, and of calm resignation to God: and she died as she had lived—a lowly and peaceful spirit.

These remarks are communicated to your journal, with the hope that the subject of them may become more extensively known by her death, than her humility would allow her to be in her life; and that those modest virtues which have been so deeply felt here, may exert their proper influence in other places, and at other times "Let me die the death of the righteous, and let my last end be like his."

Death of the Bishop of Calcutta.

By an arrival at Philadelphia from Madras, says the Church Register of August 5th, we learn with deep regret, that the Almighty in his inscrutable wisdom has seen fit, in the very midst of his usefulness, to remove by death the pious, learned, and highly gifted Dr. Reginald Heber, bishop of Calcutta. He died suddenly at Trichinopoly, on the 4th of April last. Deeply will this loss be felt by the English Protestants, and by the whole Christian world. His spirit was deeply engaged in the missionary enterprise. His plans were laid with care, and all due respect for the opinions and feelings of others. He had acquired a commanding influence, and we had hoped was to prove a favoured instrument in the hand of Providence for the religious regeneration of India. May his place soon be filled with as apostolic a spirit as his.

Calendar for October, 1826.

1 Nineteenth Sunday after Trinity.
8 Twentieth Sunday after Trinity.
15 Twenty-first Sunday after Trinity.
18 St. Luke the Evangelist.
22 Twenty-second Sunday after Trinity.
28 St. Simon and St. Jude.
29 Twenty-third Sunday after Trinity.

Ecclesiastical Meetings in October, 1826.

4 Maine Convention meets.
17 New-York Convention meets.
25 Pennsylvania special Convention meets.

To our Readers and Correspondents.

Our present number, as well as that for August, contains more than an ordinary portion of the journals of the conventions of the different dioceses. These documents are always important, inasmuch as they exhibit in detail the rise and growth of the church throughout the country; and our desire to furnish them to our readers as early after their appearance in print as possible, has crowded out many articles which we had prepared for this and the preceding number, as well as several favours from our respected correspondents: among the latter are, *Gleanings*, No. 5—*Clerical Responsibilities*, No. 2—*Paulus* on the subject of poor and decayed clergymen; all which *we shall endeavour* to insert in our number for October.—The journal of the *convention of* the new diocese of Mississippi, contained in our present number, will be *read with* deep interest by every friend of the church.—The acknowledgment of the *librarian of* the General Theological Seminary has also been necessarily omitted.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 10.] OCTOBER, 1826. [Vol. X.

For the Christian Journal.

Notice of an English Review of Bishop Hobart's Sermon, entitled, "The United States of America compared with some European Countries, and particularly England."

The June number of the (London) Quarterly Theological Review contains a most amusing article on Bishop Hobart's sermon preached immediately after his return. Amusing we say as controversialists; for in that character we have ever laughed at abuse and venom, esteeming them an easy escape from the perils of sound argument: as Napoleon would unquestionably have willingly endured the commutation of sand for the bullets, and of mud for the cannon-balls of Lord Wellington. Yet in another view, we regard the above article as any thing but amusing: it is afflictive, it is humiliating, to read such an effusion, from the pen we must presume, certainly with the *imprimatur*, of the respectable clergyman who edits that Review.—We cannot, in this our brief notice, present the entire article to our readers; but we assure them it is the very counterpart of that famous (infamous) tirade against America in the Quarterly, some years ago—how many we care not to recollect—that tirade which was unluckily ascribed to the excellent Mr. Southey, and which was so abominable that he indignantly disclaimed its authorship. Such is the miserable review of Bishop Hobart's sermon, which has been given to the public under the sanction of an editor who is a clergyman of the Church of England:

"Who would not weep if ——— were he?"

We cannot fill the blank with *Atticus*, for this worthy editor, judged even by his best articles, is far from Attic. *Usually he is a solid* writer, but so *much so as to be almost always heavy*. This is a venial, perhaps a mere constitutional fault. His bitter denunciation however of an American bishop, and of *all America and all Americans*, is a sin with his eyes open, that is, if they were ever opened on any region beyond the four seas of Britain.

Before introducing this editor *in propriis literis*, we must assure the reader that we introduce him merely as an individual, not as a representative of the English clergy. We have too high an opinion of that body to believe that they will approve of such virulence. No one ever expected them to coincide with all the opinions which an American bishop travelling through their country would express; but they are men of two much conscience and candour to deny that many of those opinions are true, and of too much elevation of character to shelter themselves from any strictures by clamour and abuse. And as to the *influential* clergy—we dare not, we do not believe ourselves mistaken in our estimate of their soundness and their purity—they see, they feel, they regret most of the evils which struck Bishop Hobart so forcibly; but they deem it almost useless to avow their sentiments, because very great difficulties obstruct the application of any remedy. Of neither the influential English clergy, nor of the great body of that profession, (we are persuaded) is the editor of the Quarterly Theological Review the representative. We introduce him to the reader as an individual, who has chosen to make himself conspicuous as the reviler of Bishop Hobart, as also of every American person and thing.

He chooses to think that Bishop Hobart's sermon was a mere bait for popularity,—he chooses to think that American popularity is (did he argue from the analogy of English affairs?) the approbation of the mob;—he

chooses to follow up his misrepresentations with a sweeping sentence against democracy, confounding it with the anarchy of revolutionary France,—and lastly (though, by the way, there is no sort of order in the article, and no *lastly*, but the last type,—no "method in his madness") he reaches his acmé by denouncing America *in toto*, and attempting to give new currency to the long-exploded Fearon and his *suite*.

"We can account for this extraordinary proceeding on no other principle, than that of some of those stern public necessities to which all the minor morals must now and then give way. If Dr. Hobart has been unhappily placed in the formidable alternative of sacrificing the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob; we must lament that he should have been so tried. But still more repugnantly should we believe, that Dr. Hobart had *volunteered* this offensive publication; that he had been thinking only of a vulgar flourish to announce his arrival in America; and that any unfortunate eagerness to grasp the contemptible popularity attached to libelling England, should have betrayed him into a flimsy and fantastic declamation, stiffened out with charges, which, if he had not examined, it was rashness and presumption in him to mention; and which, if he had examined, and even found to be true, he should have been the last man to mention."

"To have sold a few more copies of a sinking journal, or even to have been carried on the necks of a rabble from the hustings into the congress, to have had thenceforth the license to make a three days' harangue against every other nation of the civilized world, and dream of such immortality as awaits the civic virtues of a Jefferson or a Monroe, may be potent temptations to the New-York soul. But we are not aware that those temptations, resistless as they are, lie exactly in the way of a Protestant Episcopal divine. Visions of political glory may flit before his eye, but the vista of possession is too remote to be reached in the present generation; for sale he has nothing but his sermons; and as for the immortality of such men as Jefferson and Monroe, their bankruptcy and obscurity in this age must be felt by a man of Dr. Hobart's sagacity but ominous evidences of their heirship of *honour in* any age to come."

"What we may think of the preacher *who could* thus employ himself, we need *not say*; but we are intitled to draw from *it a higher moral*, and thank heaven that we are not yet the slaves of democracy.—Democracy is, all over the world, the most jealous of masters; the despotism of the mob differs from the despotism of the individual only in its being more intense and inevitable, in its deeper ignorance and its more remorseless execution. What it is in its day of angry power we have seen, and possibly must be prepared to see again. We are no panegyrists of the offences of thrones, yet we cannot but remember that even the Bastile, odious as it deservedly was to every friend of the common rights of our nature, contained at its fall but eight prisoners, and in its whole duration but three hundred! The single year of mob government and Robespierre threw two hundred and fifty thousand *families* into prison, from which the noblest, most sacred, and most learned, were released only by proclaimed and open massacre! This was the power of the multitude undegraded by the pomps of courts and establishments—when the red cap and the sabre outblazed the old glittering abominations of crown and sceptre; and atheism, equality, and bloodshed sat upon the popular throne, like three fates spinning and cutting off the threads of empires.

"In the almost boundless world of America this influence may not have been yet compressed into ruinous energy."—

Then why name the two in the same page—the calm and peaceful representative republicanism of the United States, and the outrageous anarchy of France? It would be just as fair for us to compare the English king with the grand Turk, because they both are monarchs.—But we interrupt the learned gentleman.

—"The population is yet a scanty stream in a mighty bed, and all its foamings and swellings are but wasted on its interminable shore. It is a potential agency, that requires resistance for its vigorous display, and can do nothing when its realm is emptiness and solitude. Its emblem might be found in the "evil spirit" of Milton, partially forgetting his fixed evil and native hostility when once loose on the wing among the endless bowers, and purple mountains, and fresh streams of the new creation; but when the hour of this vagrancy was done, and he was again within his narrower world, bursting out into his old malignity, burning with his inveterate passions, and marshalling his legionary strength against the peace of God and man. Yet the influence of this formidable power in America has already gone the length of placing every public man under mental duress. It is painfully obvious, that to please the populace in the

high road to authority. The honourable minds in its legislature are rendered impotent by the most trivial displeasure in the streets; and from the highest reputations to the lowest (a few excepted) there is a readiness to abandon declared opinions, previous rules of conduct, and all that we understand by the name of public pledges, strange in our eyes, and unaccountable on any other principle. Popularity is there the supreme good, the twenty thousand of the wheel; that "richest and golden merchandize," that justifies every man's venture and submission to all the capricious fluctuations of the public wave and wind. It is this that has compelled so respectable a man as Dr. Hobart to consult its will, even in his absence, by gleaning up "abuses" palatable to the popular taste, and by employing his first moment of return, to assure his countrymen that he is just the same man as when he first placed his foot on the deck; that his native prejudices are not diminished by a grain; and that neither the brilliancy of France, nor the classic glories of Italy, nor the hereditary wisdom, power, and prudence of England, have shaken his inborn admiration of the land of swamp, the yellow fever, and universal suffrage."

"It would be a curious speculation to inquire why this anti-English feeling should be the hire of popularity. But the subject does not lie in our way, and it is not worth while to pursue it among the underwood and weeds of faction. We are concerned only with the fact, that the living generation of the United States have been pleased to adopt a very fretful temperament in all that touches on England. This runs through all the gradations of public utterance. The president's annual exposé, long enough to take a year to compose and another to understand, omits no opportunity of querulousness; even in its best temper it is decorously angry and pacifically quarrelsome. But when an occasion can be made; the whole virtuous vigour of the transatlantic soul is poured out at once, the diplomatist swells into the orator, and his eloquence is a perfect Niagara, a foaming flood of indignant grief and turbulent patriotism. The reviewer, quarterly, monthly, or weekly, canvasses for readers on the same principle, and woe be to the English authorship that falls under the indigenous pen. The newspaper placards itself into reputation on its righteous horror of the "tyrants of the seas." Without England the whole school of American rhetoric would lose its livelihood, its pabulum vitæ, the very marrow of its metaphors. It would perish like a mouse in an exhausted receiver; or die like a gentleman of fashion, *of having nothing to do.*

"*Why this formidable distaste to us and ours should exist, we dare scarcely ask.* In what part of our settled opulence, or generous and vast supremacy, or acknowledged literary pre-eminence, or free constitution, alike superior to individual tyranny, and the rashness, sullen absurdity, and wild and implacable domination of a mob, the fatal fount of those waters of bitterness lies, we must leave to the Americans themselves to say. Some part of it has been attributed to our tourists. But this we cannot comprehend: they were the very men after the transatlantic heart, the elect, to whom the call of the land of republicanism and cheap legislation would have gone forth, and plucked out of an unregenerate and peerage-burdened realm. They were no high-born personages, no hereditary haters of rabble presumption, and likely to be shocked by the easy familiarity of the land where the footman disdains every thing but his wages, and the scavenger shoulders the president from the wall;—no English ecclesiastics, accustomed to the grave decorum and temperate doctrines of the established church, and liable to be startled by the miserable mixture of ignorance and folly, gloomy ferocity, and giddy rant that characterize fanaticism by law; no fastidious men of literary name, accustomed to the requisitions and refinements of English lettered society, and alienable by the perversion of our language, and by a perpetual, indigent imitation of our authorship, furious at being found out, yet compelled to live on this clandestine plunder, or die of inanition.—They were no English *gentlemen*, men of feeling and delicacy, accomplished in the knowledge and graceful habits of English life, and repellable by the tavern existence of America; by captains and colonels serving out their own gin; by judges of the land relaxing from their professional labours, in rifle practice for their next duel; by the public slave markets; by the gougings, scalpings, and other abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of *liberty!*"

"But, to come to individuals. Who were Fearon and his followers? Actual missionaries from a band of "patriots," who, hating England, determined to set up their rest in the world of innocence and equal rights beyond the seas. If America were on her trial, she would have packed those men for a jury."

And now, worthy reader, if you have not seen enough of this *John Bull* editor, read his paragraphs over again. He must be a very *retired* personage indeed, not to know that his tirade is almost half a generation too late. He ought to have discharged all these over-

flowings within a month or two of the valorous example set him long ago in the Quarterly—yes, within a month or two, for it was scarcely longer before these workmen were ashamed of their work, or at least, if they were not, their customers were. Since that period, years have cemented a rational friendship between the two countries. The "land of swamp, the yellow fever, and universal suffrage," has led the way in some proceedings; and the land of "settled opulence, and generous and vast supremacy," has not disdained to follow; say, in the recognition of South-American independence: and this too by the instrumentality of the "bankrupt and obscure Monroe." —How strange too that a theological British Review should assume so inflated and haughty a tone at a moment when all the other British publications teem with lamentations for the distresses of their country, and when there are thousands, aye, hundreds of thousands, of that people, who would gladly exchange their lot for that of the most laborious of our forest-settlers! The editor must lead a most *retired* life. We have looked through this number of his work for an article on the present sorrows of that exalted land; but we perceive none. We do not however regard this omission as indicating a want of sympathy in the body of English clergy: it only shows what this individual editor means when he says that Bishop Hobart "should have been the last man to *mention*" the "charges" against England, had he "even found them to be true:" *suppressio veri* may be tolerated and even applauded, when to speak out would be so *very unpleasant!*

This learned editor has dwelt (in perhaps every page of twenty-one appropriated to this review) on the impropriety of Bishop Hobart's speaking so frankly of a church, from whose dignitaries he received so many attentions. Strange! is this editor a Turk, that he sets such a price on being entertained as to make it a covenant *per fas et nefas!* Nobody but himself (among Christians) has any such idea. *Hospitality* accepted is a pledge never *to violate* the personal or domestic relations into which the guest is received for the time,—nothing more: it throws no sanctity whatever over the defects of the country or society of which the entertainer may be a representative,—be he ever so exalted.—Perhaps the editor has read Peter's Letters to his Kinsfolk,—perhaps he has admired that work, being on his own side in British politics,—perhaps he has chuckled at the vivid pictures of private entertainments given to the said Peter Morris by political opponents,—and perhaps he may have read a justification of this in a Postscript addressed to Mr. Coleridge: —if so, let him settle the question with his brother tory, before he assails Bishop Hobart. But we are wrong in comparing the two: the gentleman who assumed the name of Peter Morris, though he betrayed no confidence, allowed himself to depict some rather ludicrous exhibitions of the private life of his entertainers: Bishop Hobart has not one hint of that kind (he is incapable of such conduct), he only dwells on matters of public notoriety, for which he need not have been indebted to any other than public sources of information. How far they may have been the topics of conversation in the circles in which he mingled, we know not: interesting conversations they might often make, confidential ones, never.*

We ought now to enter on a defence of the topics of Bishop Hobart's sermon which give such offence to the English reviewer; but really we find nothing of the kind worth doing. His effusion is the weakest, flimsiest article we ever saw in a respectable magazine,—no argument,—nothing but abuse.—Bishop Hobart asserts the great prin-

* A note to the review informs us that the Bishop of Salisbury afforded no "*very* particular attentions" to Bishop Hobart—nothing more than in a "casual" meeting "for a few moments in the house of lords." This the editor adverts to in his animadversions on the complimentary style in which Bishop Hobart spoke of several of the English bishops. The only mistake here is, that Bishop Hobart put a British construction on a respectful (or possibly a condescending) salutation from a lord bishop in the very house of lords—something very grand, at least in a monarchical atmosphere. Certainly it would have been thought uncivil to have viewed such an honour with a merely republican eye.

ciple, that the people are the source of all political power. The reviewer has no better answer than to say, that "in America the *populace* carry all before them;" and then he is thankful that the government is not founded on this principle in England. May we ask him, in reply; on what basis did William III. choose to found his throne, when he rejected the claim of conquest? May we further suggest to him, that in America we have no indigenous class sufficiently numerous to be called a *populace*, such as are figuring, by late accounts, at the English elections.—Bishop Hobart stated that the principle of representation is only partially carried into practice in England. To this the reviewer answers not a word. —Bishop Hobart adverts to the hereditary elevation of a few as producing depression in the people at large. The reviewer answers, that it is better for a tenant to have a man of large income for a landlord than one of little wealth: true, we reply; but Americans are particularly fond of being their own landlords, and so the most of them are. He also expatiates on the hope of obtaining rank being an incentive to exertion: but we must again demur; there are about as many chances for rank in monarchical countries as there are for capital prizes in a lottery, and the hope of obtaining the one is not much more rational than the hope of obtaining the other; it is *influence* which does the business almost always, and therefore it is that the desire of rank produces more "exertion" for influence than merely to excel in a profession. But the best answer to the reviewer is a quotation from Bishop Hobart's sermon, in which the case is stated with an impartiality which should have commanded rather more civility.

"Advantages confessedly there may be in privileged orders, as constituting an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of manners. In this view, no men can be more imposing or more interesting than the high-minded noblemen and gentlemen of England. But, in this imperfect world, we cannot enjoy at the same time all possible advantages. And those *which result from* the hereditary elevation of one small class of society, must produce in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community. Can we for a moment hesitate which state of society to prefer? No. It is the glorious characteristic of our admirable polity, that the power, the property, and the happiness, which in the old nations of the world are confined to the few, are distributed among the many; that the liveliness and content which pervade the humblest classes among us, are not the mere result of that buoyancy of animal spirits which nature seems to have kindly infused into our frame, and which man shares with the beast that sports in the field or courses over the plain—but a sober sentiment of independence, nurtured by the consciousness that in natural rights and original political power all are equal. The obedience, therefore, which fear in a great measure extorts from the mass of the people of other countries, is here the voluntary offering of a contented and happy, because, in the broadest sense of the term—a free people."

We need not notice the silly rant against Bishop Hobart for the civil terms in which he acknowledged (in a note) the attentions of many English bishops. They appeared to us to apply with remarkable *individuality* to the several eminent characters named. But this reviewer has proved himself so much more *courtly* in the use of his mother tongue than republicans can possibly be, that we—are *afraid* to impugn his decision!

Bishop Hobart adverted to the mode in which the English bishops are appointed, not actually criminating it, but simply comparing it with ours; and allowing that the present bench is most worthily filled. The reviewer makes a triumph that this bench is so deserving of their honour, arguing that a system of promotion which *now* shows to such advantage must be the very one which is right in *principle*; forgetting every example to the contrary which might be adduced from past annals. We will concede thus much to him, that, taking the Church of England *as it is*, without one truly representative clerical body, the bishops could not be better chosen: for there now is *no other* way of choosing them than by the king, in other words, the ministry; their election by parliament being out of the question. But has the reviewer

so mean an opinion of an English convocation as to think that the *joint* approval of that body and the throne would not be an improvement?—The reviewer next adds a sentence or two on the propriety of having *clerical* tutors for the sons of noblemen, and sustains himself by the opinion of Mr. Burke. Against this Bishop Hobart had said nothing.—Bishop Hobart stated, that "the livings are in the gift of individuals, of the government, or of corporate bodies." To *manufacture* a denial of this, the reviewer "presumes" that he meant only *lay* individuals and corporations: but we do not believe that any one can declare that, *in conscience*, he thinks Bishop Hobart so ignorant as not to know that a vast patronage is in the hands of English ecclesiastics. Bishop Hobart also stated that the livings could be "bought and sold like other property." The answer of the reviewer is, that 1300 livings are in the gift of the bishops, 982 in that of deans and chapters, and 743 in that of the universities and colleges—making about 3000 livings against which "his charge has not the shadow of reality." No; our bishop did not here speak quite accurately; for these 3000 rights of patronage are of the nature of *trusts*, and are unalienable as absolute property; and we should be the last to believe that any serious abuses attend the gift of their emoluments to the incumbents successively. But we are under the impression that 3000 is but one fourth, or one fifth, or one sixth of the whole number of English and Irish livings. Of the vast remainder what shall we say? We only observe that the reviewer takes for granted the righteous distribution of those in the hands of [lay] corporations, and pleads the severity of law as a sufficient barrier against the abuse of the innumerable *advowsons* (those which may legally be bought and sold, under some restrictions, which restrictions, however, legal ingenuity may evade). Now, if only one fourth, or even one half, of the English livings are effectively guarded against an abuse *approximating* to simony, and if all the *rest require* the protection of severe *laws, it is no* misrepresentation to speak of them at large as liable to that abuse. Severe laws are usually an indication of very frequent offences or very frequent evasions.*

Bishop Hobart could not, in his comparative view, pass by the cases of "clerical profligacy," which, by means of technical arts, have eluded the arm of

* This number of the Quarterly Theological Review contains, like the former numbers, reports of "law proceedings relative to the church." There is one relating to a dispute concerning the right of presentation to a certain benefice. The following is extracted from the opinion of the *judge* in the case:—

"It is difficult to reconcile this doctrine of advowsons and grants of next avoidances not being worth any thing, with the practice of the present day; for it is quite clear that not only at this day, but for a considerable period, advowsons and grants of next presentations are, and have been matters of merchandize; as, indeed, Bishop Gibson admits to be the case, though he complains very much of it, as contrary, not only to the nature of advowsons, which are, he says, merely a trust vested in the hands of patrons, by consent of the bishop, for the good of the church and religion; but also to the express letter of the canon law: the rule of which is that the right of patronage being annexed to the spirituality, cannot be bought or sold.

"At what period advowsons and next presentations began to be considered saleable, it is not easy to ascertain, but it seems that presentations were considered valuable in the time of Ed. I.; for in the 13th year of his reign damages are given in *quare impedit* to the amount of two years, or a half year's value of the church, according to the length of time of the disturbance, and to the circumstance of the patron having thereby lost his presentation for that time or not. And before the 12 Ann. the practice of selling them was quite common, insomuch that it was thought necessary to restrain it by act of parliament, not generally, but only in the case of the clergy purchasing for their own benefit. Dr. Burn says, 'This act being only restrictive upon clergymen, all other persons continue to purchase next avoidances as they did before, and present thereto as they think proper.' Another observation is, that the act only attaches if the purchaser is himself presented."

"The case of options, also, is an answer to a distinction which has been attempted to be made between ecclesiastical and lay patronage, that the former is never sold or even granted away, or disposed of, until the avoidance actually happens. For the subject of the option is granted the very instant of the bishop's appointment to the see; and although it is not to be supposed that the archbishop would make it an object of sale, yet if it should happen that he should die intestate, and a creditor take out administration, what is there to restrain the administrator from selling the options before the vacancies happen; or, indeed, in a common case, to prevent a residuary legatee, or one of the next of kin, from calling upon the executor or administrator to do so?"

discipline. The reviewer answers this too sorrowful fact, by pleading that the Church of England "abounds in men worthy of boundless panegyric from its accuser!" May it not abound in *both* sorts of clergymen?—Bishop Hobart names "tythes" as a difficulty in England. This topic the reviewer *postpones;* yet resumes it not. Bishop Hobart specifies the great objection against tythes; they prevent the "friendly" intercouse between the clergy and their flocks. The reviewer thinks it possible that this friendly intercourse in the Episcopal Church in America means a "meddling and officious supervision" like that of some of the sectaries in England. We have seen something of this intercourse, and can assure, not him, but all whose good opinion is worth having, that nothing of the kind exists in our church; possibly there may be exceptions, if there be, they are beneath even his notice. Let us ask him in return, whether the "veneration" of his parishioners which rewards the English clergyman "whose clerical duty is conscientiously done," be not chiefly the lot of curates who receive no tythes directly; or whether, when the higher clergy are thus venerated, it is not accorded to their secular rank in quite as great proportion as to their mere spiritual office as "ambassadors of Christ?"

How is it, by the way, that in exalting the English clergy, the reviewer has let slip a passage so replete with argument against the state of parts of his *country* as the following?

"There are situations and circumstances without number where the clergyman is the only resource; where there is neither protector, friend, physician, nor adviser, if he is none; and where he is found fulfilling the duties of all."

The reviewer makes a rather cautious allusion to the education and attainments of our clergy. He somewhat dexterously slides in the word "literary," in place of "theological," which latter was the only point of view in which Bishop Hobart claimed a precedence for our candidates; and this done, he sneeringly remarks,

"*We must acknowledge* that, whatever *may be the labours* or the learning of the Episcopal Church in New-York, it had hitherto much escaped notice in England. Whatever may be the merit of its virtues, it had lost none by a too ambitious publicity. We hear a good deal in the doctor's pamphlet of the literary education of its pastors. But their literature had confined itself to the modest but doubtless meritorious cultivation of the native mind; and content with fame on one side of the Atlantic, it apparently scorned the clamorous competitions of European theology."

We have not yet forgotten the late examination of our General Theological Seminary, nor any of the former ones; and we challenge this editor to say of the only English theological seminaries (the universities) that *every* candidate they present for deacons' orders undergoes an examination on Hebrew for one item, on critical biblical interpretation of the originals for another item, on the full circle of systematic (including controversial) theology for a third, on the essentials of the church and ministry for a fourth. We might add to the specification. It is true, many of our candidates do not enter the seminary, and we believe that in England the universities are not the only route to orders. But of *every* one that *does* pass through our seminary we can make the above assertion. Can the reviewer say as much for all the divinity students of his universities? If he cannot, let him not deny that the young American Episcopal Church has set at least one good and most important example to the old Church of England. He may boast, and justly, that England has many *individual* theologians not to be surpassed any where. But for the *body* of clergy, in proportion to numbers, he must allow us to say, that ours contains a far greater proportion who are well informed in their immediate profession.—As to *literature*, it has often been pleaded by us that the business of our extending country was too pressing to allow of much devotion to it for its own sake. Our citizens at large feed their minds as well as their bodies on substantial aliment, and that more liberally than any other fifteen millions of people on this globe; but we pretend not, in either department, to boast much of our luxuries.

The reviewer thinks it strange that Bishop Hobart should select the subject he did for his first sermon after his return home. May we be allowed to ask him in return; would any theme have been more acceptable to this writer than the English Church, had the bishop's views been more coincident with his own? Oh no; we should have read a very different English account of such a production, and of the motives that gave it birth: all the bishop's praise, all his feelings, would have been triumphantly displayed as those of an eminent and highly-gifted prelate.—The truth is, the subject was the very one Bishop Hobart should have selected. There was an undefined relation between the American Episcopal Church and the Church of England: the one was the parent, the other the daughter; the daughter had borne much evil reproach on account of prejudices against the mother for defects which the former had abjured. Our distinction from the English Church in every respect but her *spiritual* qualities and character had indeed been often urged; but not by any one who had obtained an actual insight into the affairs of both. Bishop Hobart had had this twofold advantage; and the facts he had gathered and could set in contrast were the very matter most natural and most proper for his discourse on this occasion. To these *ecclesiastical* topics it is principally devoted. As to his few *political* remarks, we need only turn to our libraries for the various national sermons delivered by the English bishops and clergy, to see that he has not half followed out the precedents before him.

We believe we have omitted nothing to which this doughty theological reviewer could *expect* an answer, though no man of information could deem one necessary. As to the American Episcopal Church, nothing he has said can affect it. As to Bishop Hobart, he is altogether too elevated in every thing that can give value to mind and to man to be touched by so inferior a being as this scribbler, whatever be his *adventitious* respectability. As to *America, we can only* retort his own words, "*our true* surprise is that he did not contrive to find ten times the abuses:" consider only how many operations of many ages are at one moment in progress in America, and it will not be thought a mighty charge that "abuses" of many kinds can be found. Can the reviewer calculate how many human beings have been employed in making England what it is from the time of the aboriginal Britons till now; yet every thing of substantial benefit to the country which has been doing in England in all those centuries, is now doing in ours at one and the same moment,—the clearing of forests, the subduing and full occupation of the soil, the building of villages and cities, the construction of roads, bridges, and canals, education in all its stages, and to an unexampled extent, and the support of religion. Some of the "abuses" therefore which can attend the execution of these multifarious performances are to be expected in this commonwealth: some of the "abuses" which England has felt, but never recorded, in past ages of which there are scarcely any private or domestic annals, may be expected to meet the *inquisitive* eye in this land, where the doers of all these varied works are living, not buried and forgotten. Let it then be decided, for what proportion of faults England *has* been responsible ere she compassed her present aggrandizement, and is still responsible,—and we can form an opinion what measure of "abuses" may not be pardoned in America.—We do not make these remarks as admitting one tenth of the accusations against our country, but only in extenuation of those few which may possibly be just.

We espy, as our labour draws to its close, two paragraphs of our reviewer more comical, if possible, than those we have already quoted. With these, and a few sentences in contrast from Bishop Hobart's sermon, we conclude. The reader will form his own opinion of the comparative courtesy of a lofty-minded American prelate and a vain-glorious foreigner as destitute of real nobleness as he is of factitious nobility. —Behold the reviewer:—

"He travels through the finest countries of Europe, and after some lines given

'to radiant skies and breezes that bear health and *cheeriness* to the decaying and languid frame,' nay, after the compulsory acknowledgment, that it would be 'absurd in America to urge a *superiority* over these lands, or *altogether* an *equality* with them,' he turns to comfort the men of New-York, the denizens of the yellow fever and ague, with 'all is *less adverse* to our own claims than I had supposed.' He thus proceeds, plucking away the feathers of Switzerland, &c. &c. to cover the naked wing of the 'States.' If they have Alps, the States have ridges of hills; if they have 'stupendous castles crowning mountain passes,' 'interesting ruins,' large and imposing edifices of religion, splendid palaces filled with works of genius, magnificent libraries, &c.; let America still console herself: she has something that may remind her of them all; she has a state-prison, and a philosophical hall, and a landscape cut out into square inches, with every ploughman a lord of the soil. If she have not 'the public squares, or fountains, or magnificent cathedrals of Europe,' she may feel with becoming pride that she can build as spruce a chapel as any of them, and that no Ebenezer in the City Road does more honour to modern bricklaying than the Ebenezer of New-York. Our readers will forcibly feel how far the 'natale solum' can fill up a man's comprehension; when this patriot, after his Swiss, French, and Italian ramblings, with Lausanne, and Naples, and a hundred others before his memory, writes down, that '*perhaps* no city can boast of a promenade *superior, if equal*, in point of prospect, to the *battery of New-York!*".

Bishop Hobart has a good right to make these comparisons, having seen the various places; we have heard others who had seen them make the same comparison in our favour; indeed the concession is not an uncommon one. This cockney reviewer has never seen New-York and its battery; and he may perhaps but allow the beauties of the other spots mentioned on trust in the eyes of more extensive travellers than himself.—For the remainder of the above extract, it is about as pert and as laughable as the following:—

"All things there are too much tossed about in the yeasty ocean of republicanism. The religious chart of America is still the melancholy counterpart of its physical one; here and there little traces of life among endless sweeps of sectarian barbarism; the land overspread with *Dunkers and Thumpers*, and *Memnonists and Jumpers, enthusiasts gay and gloomy*, beyond all counting; the slaves of strange and unscriptural folly, or giddy and presumptuous ignorance, or reckless and revolting passions; a vast hilarious and holy rabble, drugged by the cup of fanaticism. Among those orgies Episcopacy sits, like the virgin of the poet, pure yet bound, still repelling the evil enchanter, and, we should trust, long disdaining his draught of licentiousness. To uphold this little church in the midst of licensed extravagance is among the most honourable of all duties; and we must hope, that its pastors will long be found worthy to transmit to posterity the faith of their righteous fathers and our own."

Now view the American bishop:—

"To one country, in some particulars, this infant nation, and older nations, must indeed yield a proud and inaccessible pre-eminence—in those arts of which it is well said that they embellish life; which present, with all the vivid charms of painting, and all the energy, grace, and expression of sculpture, the human face and the human form divine, or embody those events that interest every feeling of the soul, which history has recorded, or which imagination forms—in those classical recollections that bring before our delighted feelings the brightest names of genius, of eloquence, and of taste; and associate, with all that is great, and, alas! also all that is mean, with the ardent struggles and triumphs of freedom, and the cruel and bloody deeds of remorseless tyranny, the eventful progress (celebrated in strains that form, and will form, the model of all which is noble in sentiment, and graceful in diction) of a small band of exiles, confined to a narrow spot of soil, to that station from which they looked down on a prostrate and subject world."—Again—

"Still, though in these respects our governments differ from that of England, let us gratefully remember, that from her we have derived not only many of her unrivalled maxims of jurisprudence, those which protect the freedom of the subject and secure the trial by jury, but those great principles which constitute the superiority of the modern republics above the ancient democracies. These are, the *principle* of representation; the division of the legislative, executive, and judiciary departments; the check on the exercise of the power of legislation by its distribution among three branches; the independence of the judiciary on all influence, except that of the constitution and the laws; and its accountability, and that of the executive, to the people, in the persons of their representatives; and thus what constitutes the characteristic blessing of a free people, a government of laws, securing to all the enjoyment of life, of liberty, and of property."—Again—

"From the melancholy view of the corruptions and superstitions that disfigure, and the heresies that subvert the pure principles of Christianity among the nations of the continent, let us turn to that church, which every heart among us must revere and love as the church of our fathers—by whom our own Zion (let this never be forgotten) was planted, and long sedulously and affectionately nourished; and which, whatever may be the defects and faults that are caused by those human admixtures which are extraneous to her apostolic and primitive character, still in that character, and in the zeal and liberality with which she expends her wealth and her labour in the diffusion of Christianity, must call forth our warm admiration, affection, and applause. In union with this general sentiment, the American Episcopal Church, I repeat it, should cherish, as another tie which binds her to this church, gratitude for her 'first foundation, and for a long continuance of nursing care and protection.'"—Once more—

"I might dwell on other points of comparison—but the detail is painful to me, and I forbear. I forbear also, lest it should be supposed that I delight in exposing the weak points of a church, who, with all her faults, arising not from her spiritual character, but from secular arrangements, is the great blessing and hope of England and of Protestant Europe; whom, notwithstanding defects that obscure her splendour and impede her apostolic influence, I revere and love; and who ranks among her bishops and clergy some of the highest names for talents, for learning, for piety, and for laborious zeal; and whose friendship and hospitable attentions, an honour to any person, I have felt to be an honour to me."

We now take our leave of this reviewer. We do not believe that he has a particle of public influence in England; and we are sure that he is too profoundly ignorant of general affairs to desire the least influence in America.

For the English Church as a *spiritual* body, there is but one feeling among American Episcopalians, and, we think we may add, among well-informed American Protestants at large. Both classes view it as the greatest instrument Providence has employed for *the purification* of Christianity, and for *the extension* of the uncorrupted Gospel. And the former regard it an honour to be followers of that church, as she is a follower of Christ and the apostles. Whatever be the distance of our shores, whatever may be the political clouds that may hang between us, whatever may be our mutual animosities, and however vigorously and heartily they may be contested, we still have enough good sense, and enough sacred feeling, to acknowledge and to rejoice that our two portions of the Redeemer's kingdom are visibly one in him. If we should sometimes feel it a duty to animadvert on the difficulties produced by the *secular* constitution of that church, we conjure them to recollect that "faithful are the wounds of a *friend*."

MILES.

P. S. It will be seen that the pitiful charge against Bishop Hobart of seeking *popularity* by this sermon, has been passed over. It is too ridiculous for belief among *us*, who have seen this prelate defend truth and order, and exert a vigorous church government, *against* all the popularity-notions of the day. He has literally thwarted every thing that can be called popular, in a bad or a questionable sense. And yet he is popular, eminently so, in every good sense of the term. His influence and reputation are probably greater than those of any other clergyman in the United States. This desirable standing he has attained—without the aid or countenance of any worldly powers—solely by means of the truth he has defended, and by devotion to his duties.—We add this postscript for the information of readers so distant (if any such there should be) as to be ignorant of these facts.

For the Christian Journal.

Gleanings.—No. V.

THE INFLUENCE OF THE SPIRIT.

It is not an uncommon opinion, particularly among those whose doctrines differ from those of the Episcopal Church, that men have *no* influence of the Holy Spirit till the period of their conversion arrives; that, while the natural or carnal mind is dominant, *nothing* of a spiritual tendency exists within the soul. And connected with this opinion is the

farther supposition, that, at the time of conversion God pours in his grace for the *first* time; and then, in consequence of divine strength *never before given*, the individual is changed to a new creature.—Those who die unrenewed *never* receive any grace or spiritual influence: so it is farther added.

Perhaps no theologian of character in any denomination has ever maintained *precisely* such tenets: but something very like them may be inferred from the usual illustrations of the change from sin to godliness. At all events they are very current. In my opinion they are erroneous.

I believe that the "true light lighteth every man that cometh into the world,"—that a ray of this light is shed into the natural darkness of every mind,—and that every human being is conscious of this light (of something better than his carnal nature) when his faculties are mature enough to distinguish good and evil. In other words, the Holy Spirit exerts his influence in all, from the time that they become responsible; and, by means of his influence active thus early, there never is a period in which a man cannot and ought not to give the full victory to the spiritual mind, and thus be sanctified, converted, a new creature. There is no want of grace, from first to last, for the producing of this effect: if any person is *unsanctified*, it is only because he "prefers the darkness" within him "to the light" within him. And when he becomes changed, that happy event is produced by his yielding to the grace *already* in his soul—more being given him, and that abundantly and freely.—This holy change may be wrought very gradually and almost imperceptibly—or it may be effected in a shorter period, and be accompanied with much religious sensibility—but these points are not included in the argument now before the reader.

The Rev. Mr. Law has some remarks on this subject which are worthy of a serious consideration. I quote "An Extract from a Treatise by William Law, A.M., called the Spirit of Prayer," printed by Dr. Franklin in 1760.—*Mr. Law is well known to have become rather singular in his religious* ideas in the latter part of his life; hence he considers the deposit of the Spirit in the soul to be the promised "bruiser of the serpent:" this however may pass as a mere *accommodation* of scripture language. In substance his illustrations are correct.

"But I will now show a little more distinctly, what this *pearl of eternity* is. *First*, it is the *light* and *Spirit* of God within thee, which has hitherto done thee but little good, because all the desire of thy heart has been after the light and spirit of this world. Thy reason and senses, thy heart and passions, have turned all their attention to the poor concerns of this life, and therefore thou art a stranger to this principle of heaven, this riches of eternity within thee. For as God is not, cannot be truly found by any worshippers, but those who worship him in *spirit* and in *truth*; so this light and Spirit, though always within us, is not, cannot be found, felt, or enjoyed, but by those whose whole spirit is turned to it.

"When man first came into being, and stood before God as his own image and likeness, this *light* and *Spirit* of God was as *natural* to him as truly the light of his nature, as the *light and air* of this world is natural to the creatures that have their birth in it. But when man, not content with the food of eternity, did eat of the earthly tree, this light and Spirit of heaven was no more *natural* to him, no more rose up as a birth of his nature, but, instead thereof, he was left solely to the light and spirit of this world. And this is *that death* which God told Adam he should surely die, in the day that he should eat of the forbidden tree.

"But the goodness of God would not leave man in this condition; a redemption from it was immediately granted, and the bruiser of the serpent brought the light and Spirit of heaven *once more* into the human nature. Not as it was in its first state, when man was in paradise, but as a *treasure hidden* in the centre of our souls, which should discover, and open itself by degrees, in such proportion as the *faith* and *desires* of our hearts were turned to it. This light and Spirit of God thus freely restored again to the soul, and lying in it as a *secret source* of heaven, is called *grace*, *free grace*, or the *supernatural* gift, or power of God in the soul, because it was something that the neutral powers of the soul could no more obtain. Hence it is, that in the greatest truth, and highest reality, every *stirring* of the soul, every *tendency* of the heart towards God and goodness, is *justly* and *necessarily* ascribed to the Holy Spirit, or the grace of God. It is because this first seed of life, which is sown into the soul, as the

gift or *grace* of God to fallen man, is itself the *light* and *Spirit* of God, and therefore every *stirring*, or *opening* of this seed of life, every awakened thought or desire that arises from it, must be called the *moving*, or the *quickening* of the Spirit of God; and therefore that new man which arises from it, must, of all necessity, be said to be *solely the work and operation of* God. Hence also we have an easy and plain declaration of the true meaning, solid sense, and certain truth, of all those scriptures which speak of the *inspiration* of God, the operation of the *Holy Spirit*, the power of the *divine light*, as the *sole* and *necessary* agents in the renewal and sanctification of our souls, and also as being things *common* to all men. It is because this *seed* of life, or bruiser of the serpent, is *common* to all men, and has in all men a *degree* of life, which is in itself so much of the *inspiration*, or life of God, the *Spirit* of God, the *light* of God, which is in every soul, and is its power of becoming born again of God. Hence also it is, that all men are exhorted not to *quench*, or *resist*, or *grieve* the Spirit; that is, this *seed of the Spirit and light of God* that is in *all* men, as the only source of good. Again, *the flesh lusteth against the Spirit, and the Spirit against the flesh*. By the flesh and its lustings, are meant the *mere human nature*, or the *natural man*, as he is by the fall; by the *Spirit* is meant the *bruiser of the serpent*, that seed of the light and Spirit of God, which lieth as a treasure hid in the soul, in order to bring forth the life that was lost in Adam."

Man (argues Mr. Law) received a gift of the Spirit at his creation. By his fall he forfeited that gift. By the promised redemption it was restored to him; and hence all grace is of Christ. Moreover; without Christ, man would have been utterly without the Spirit. Of this state, an utter destitution of spirituality, Mr. Law speaks as "the *neutral* powers of the soul." But, as the Spirit was lost through sin, it should rather be termed "the *depraved* powers of the soul." Hence we may rightly affirm that—had man lived after the fall, without a Saviour, his condition would have been one of *mere depravity*, of depravity untempered by "any spark of goodness" (as the homily says); all goodness being a gift from above, and every gift from above being forfeited until Christ restored them. *This, I think*, is the only shape in *which* a doctrine of *total depravity can be* maintained: it is altogether a hypothetical case; for Christ *has* restored a measure of the Spirit to all men, and therefore no human being is in a state of evil unmingled with good.

I proceed with a farther quotation, illustrative of the animation and growth of this latent inward gift of the Holy Ghost.

"See here in short the state of man as redeemed. He has a *spark* of the light and Spirit of God, as a *supernatural gift* of God given into the birth of his soul, to bring forth by degrees a *new birth* of that life, which was lost in paradise. This holy spark of the divine nature within him, has a natural, strong, and almost infinite tendency, or reaching after that eternal light and Spirit of God, from whence it came forth. It came forth from God, it came *out* of God, it *partaketh* of the divine nature, and therefore it is always in a state of tendency and return to God. And all this is called the *breathing*, the *moving*, the *quickening* of the Holy Spirit within us, which are so many operations of this spark of life tending towards God. On the other hand, the Deity, as considered in itself, and *without* the soul of man, has an *infinite*, *unchangeable* tendency of love, and desire towards the soul of man, to unite, and communicate its own riches and glories to it, just as the spirit of the *air without* man unites, and communicates its riches and virtues to the spirit of the air that is *within* man. This love, or desire of God towards the soul of man is so great, that he gave his only-begotten Son, the brightness of his glory, to take human nature upon him, in its fallen state, that by this mysterious union of God and man, all the enemies of the soul of man might be overcome, and every human creature might have a power of being born again according to that image of God in which he was first created. The Gospel is the history of this love of God to man. Inwardly he has a *seed* of the divine life given into the birth of his soul, a seed that has all the *riches of eternity* in it, and is always wanting to come to the birth in him, and be alive in God. Outwardly he has Jesus Christ, who, as a *sun* of righteousness, is always casting forth his enlivening beams on this *inward seed*, to kindle and call it forth to the birth, doing that to this seed of heaven in man, which the sun in the firmament is always doing to the vegetable seeds in the earth."

Mr. Law guards against any plea for inactivity on the part of men, because the Holy Ghost is the sole author of their sanctification. Indeed, as every one has the gift of the Spirit, and therefore wants nothing that is required for

the change from sin to holiness, his whole doctrine is opposed to human inactivity: the following however is explicitly practical.

"But here let it be well observed, that this desire on both sides cannot have its effect, till the *husk* and gross part of the grain falls into a state of corruption and death; till this begins, the mystery of life hidden in it cannot come forth. The application here may be left to the reader. I shall only observe, that we may here see the true ground, and absolute necessity of that dying to ourselves, and to the world, to which our blessed Lord so constantly calls all his followers."

"In this pearl of thy serpent bruiser, all the holy nature, spirit, tempers, and inclinations of Christ lie as in a seed, in the centre of thy soul, and divine wisdom, and heavenly love, will grow up in thee, if thou givest but true attention to God present in thy soul. On the other hand, there is hidden also in the depth of thy nature, the *root*, or *possibility* of all the hellish nature, spirit and tempers of the fallen angels. For heaven and hell have each of them their *foundation* within us; they come not into us from *without*, but spring up in us, according as our *will* and *heart* is turned either to the light of God, or the kingdom of darkness. But when this life, which is in the midst of these two eternities, is at an end, either an angel or a devil will be found to have a *birth* in us."

The mysticism of Mr. Law's (later) creed is betrayed in the last sentence —the saints are to become "angels." Let however the expression pass as only figurative, and the whole is true.

From the following sentence may be learnt Mr. Law's application of this doctrine to the case of the heathen and other ignorant persons.

"Hence it was (that is, from this principle of heaven, or Christ in the soul,) hence I say it was, that so many eminent spirits, partakers of a divine life, have appeared in so many parts of the heathen world. Glorious names, sons of wisdom, that shone, as lights hung out by God, in the midst of idolatrous darkness. These were the apostles of a Christ *within*, that were awakened and commissioned by the *inward bruiser* of the serpent, to call mankind from the blind pursuits of flesh and blood, to know themselves, the dignity of their nature, the immortality of their souls, and the necessity of virtue, to avoid eternal shame and misery. These *apostles*, though they had not the *law*, or *written Gospel, to urge upon* their hearers, yet, *having turned to God*, they found and preached the Gospel that was written in their hearts. Hence one of them could say this divine truth, viz. that *such only are priests and prophets, who have God in themselves.* Hence also it is, that in the Christian Church there hath been in all ages, amongst the most illiterate, both men and women who have attained to a deep understanding of the mysteries of the wisdom and love of God in Christ Jesus. And what wonder? since it is not art or science, or skill in grammar or logic, but the opening of the divine life in the soul, that can give true understanding of the things of God."

This statement of the case of the heathen appears to me too strong. It is enough to say that, as Christ died for them also, they have a measure of inward light; but wanting the outward light of gospel truth, "to cast its beams on this seed," their works will be judged not according to that they have not, but according to that they have.

I pray God that the doctrine now argued may be laid to heart by *all*. All have the Spirit: none need wait for his influences. Nothing is withheld or delayed on the part of God; and if we perish, he will justly exclaim, "O Israel, thou hast destroyed *thyself!*"

GLEANER.

For the Christian Journal.

No. II.

Clerical Responsibilities.

NEXT let us bestow a few thoughts on that clause of the last, introductory in number one on this subject, which holds a more especial connexion with parishioners. We have already taken a view of the particular responsibility of the pastor, and come now to what is more properly the concern of both pastor and congregation, in order to walk with Christian circumspection.

Let it here be explicitly understood, without further preface, that no one individual is directly alluded to in these observations; for although there may, and no doubt in many instances are, traits to be found applicable to many, yet there is not any one alone to whom they will all apply: at the same time, while it will be admitted that there are herein remarks which may suit individual character, yet none are meant to have a particular bearing, further than

as may be conducible to the general good, or become a mean of advancing private improvement.

On these grounds then, let the picture here drawn out be presented before you. In the description given in my last number, we may infer that there are many clergymen to be met with, who live in the bonds of mutual love and of Christian charity with their parishioners. The happy effects of this course of life in disseminating the genuine principles of religion and morality, have been all chiefly alluded to in my last number, and therefore need not now be strenuously urged; but they must however be conspicuous, in whatever point of view this subject is considered.

To proceed; there are clergymen who have their temporal matters and views considered by the congregations whom they serve. It is easily to be perceived that those are meant who have occasional perquisites and presents conferred, and who, even in cases where the minister has a family, are so well supplied, that every necessary of life is abundantly bestowed throughout each season of the year. The farmer yields voluntarily a portion of that increase which a bountiful Providence confers on his labours. The earth is the Lord's, he considers, and acts as the good Shepherd has taught him, and lends to the Lord. The fields, the flocks, and the herds, are his; and also "the cattle upon a thousand hills." The rich man sets not his heart upon his riches, but is willing to give a part of his substance to the cause of the church, and to the support of him whom the Lord has appointed to the care of souls. These consider that such an one has not an opportunity of mingling with the world in the way of business, and is debarred professionally from entering into the plans and operations that other men possess for gaining a subsistence.

But what would you think of a congregation who do not appreciate the services nor regard the calling of their minister? (and if you can prevail upon *yourself* still further to form the *idea*) a congregation of Episcopalians; *not among* the East-Indians, nor the natives of New-Holland, nor among the aboriginal inhabitants of North-America, nor are they situated at the northwestern boundaries of our states; neither in Illinois nor Michigan, for there indeed it might be a matter of surprise to find a regular body of Episcopalians formed; but in a central part of one of the most flourishing states: would you believe it? and yet the case will be none the less true for supposing, there lives a clergyman who almost single-handed, nay it may at least be said, with indefatigable perseverance succeeded in erecting a church!! It is constructed of substantial materials, and may be considered one of the finest ornaments of the village. Certainly it cannot be denied that due credit and praise belongs to the inhabitants, for the liberality of their contributions, and for the interest which they have evinced in so good a cause; but what is particularly remarkable is, not that the great perplexity and responsibility of the undertaking with respect to procuring not merely the subscriptions, but also of the building materials, should have devolved wholly on the clergyman; and he might not unfrequently have been seen labouring with his own hands, and assisting the workmen in every stage of the building. He filled in and levelled the outgrounds, and laid out the walks, made the grass plots, and planted the trees. Well might it have been said of this building by an observer, what the psalmist has remarked of the church of God against the rebellious Israelites, and which in all ages is equally true with all those who would strive to preserve it in a flourishing state, by disseminating the seeds of truth; "I have brought a vine out of Egypt, I have cast out the heathen and planted it." —But yet, "this is the Lord's doing, and it is marvellous in our eyes."

Also, let it be observed still further, in addition to the above case; what would you think of a congregation in one of the middle states, enlightened with all the advantages of education and polished in manners, and yet in many respects inattentive towards their clergyman, lukewarm and unthinking in religious matters?

Yet, there may even such an one be found: does there not such a congregation, on looking around, come within the sphere of our own knowledge? who, notwithstanding it may appear singular, still, however, seldom ever send for their minister to visit them on any parochial duties except for funerals; and who seem to shun rather than solicit religious conversations. It is true their houses are always open to receive him, but there must be some other substitute or amusements resorted to for passing away the evenings besides those sweet communions and those happiest of joys proceeding from brotherly love and the fear of God. The case is indeed to be deeply lamented; but verifies the scripture truth, how difficult it is for them that set their hearts upon this world, with its riches, and vanities, and follies, to be saved. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Their hearts indeed are not right in the sight of God, his love is not properly shed abroad in their hearts, but the love of the world. Their clergyman is thereby reduced to the perplexing embarrassment sometimes of overlooking, what he cannot from the responsibilities of his station participate in, nor have influence enough to remove; and consequently in frequent instances is constrained to make his visits shorter than they otherwise would be, and less frequent. He lives at a village in a central and commercial state, less important however in respect of wealth than standing in society; but yet its inhabitants are blessed with many other advantages; for they enjoy all the comforts of life, are well educated, and are possessed of very polished and cultivated habits; and what is even more striking than all the rest (and you will not believe, unless it is because you know "the carnal mind is enmity against God") is this; that his parishioners, with the exception of but a few, are an ungenerous and unthinking people (with respect, I affirm, to the cares or the wants of their minister,) careless about their own spiritual welfare, *and almost sunk into* a dead and heartless *apathy concerning* religion and the church. I might add that their clergyman, who was no countryman, although, when he came to live among them, he knew a little about country and towns as well as woods, had to find out alone who all his congregation were, some of whom were never known to belong to the church, by visiting from house to house. The happiness of this clergyman is filled up beyond the sphere of his parochial calling by his own studies and resources at home, where he is often found retired from the world; and if you chanced to see him in a plain, Dutch, Methodist boarding-house, the contrast between it and that of many others which might be named, would be as remarkable, if not as miraculous to be imagined, as many of the scenes and adventures in Don Quixotte de la Mancha.

But let each one look well to the post assigned him, and as St. Paul says, "I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the Gospel." "Some indeed," he adds, "preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention not sincerely, supposing to add affliction to my bonds; but the other in love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way whether in pretence or in truth Christ is preached; and I therein do rejoice, yea and will rejoice." Christ must be magnified in our bodies; the fear of God and the love of saving souls ought ever to actuate the Christian in his duty. It is this love only which can sincerely render the clergyman dear to his people, and the people to their clergyman. Let each one lay their hands upon their hearts and inquire, have I endeavoured to do my duty? "Watch ye in all things, endure afflictions, do the work of evangelists, make full proof of your ministry."

The Lord's work will prosper: go on then. Let each watchman on the walls be diligent at the post assigned, and press forward towards the mark for the prize of the high calling of God in Jesus Christ. Be strong in the Lord and in the power of his might.

For the Christian Journal.

Miscellanea Theologica.—No. VII.

Messrs. Editors,

In common, probably, with many others of your readers, I have frequently heard of an extravagant hypothesis advanced, some few years ago, by an English writer of the name of Drummond. He believed, and endeavoured, in a work displaying some learning and ingenuity, to convince others, that the history of our Saviour and his apostles was nothing more than a series of astronomico-mythological fables, constructed for the purpose of teaching some truths respecting the nature and situation of the heavenly bodies. Some things his system had in common with the dreams of Volney, and in its general principles it bore a strong family resemblance to the mythical interpretations of sundry German *theologians;* but upon the whole, I believe, it was generally allowed that it justly entitled its author to the rank of sceptic *par outrance.* With these facts in my recollection, you may imagine my surprise, when I learned from the last number of the Quarterly Theological Review, that this same author has, in an elaborate work lately published, entirely renounced his former system, and forsaken the principles upon which it was founded. He still appears to retain a fondness for the same line of study, and has merely changed the direction of his researches from the Origin of Christianity to the Origin of Empires, States, and Cities. But either the arguments of the champions of truth whom his former work aroused, or, more probably, his own more mature reflections and more complete investigations, have taught him the true value of historic testimony. He has acquiesced in the genuineness and authenticity of the Sacred History, and even assumes it for his guide in his erudite and laborious investigations of the history of the most ancient ages. In a work which would seem entitled to vie with those of Bryant in profound research and ingenious reasoning, he *has kept himself* within the bounds of *historic probability*, and has only ventured to endeavour at filling up the picture of which the grand outlines are strongly and clearly traced in the inspired history of the Hebrew nation. Many of his inquiries tend strongly to confirm the Mosaic history of the origin of mankind, while none are in contradiction to its positive authority. He himself adverts to "changes which may have taken place within the last few years, in his own opinion," honestly confesses that he has arrived at conclusions different from those published "in a work written some years ago," and declares that "there is not a sentence in this work, as far as I am aware, and as my intentions have led me, which can give the slightest offence to the strictest theologian."

Whether Sir W. Drummond is yet a Christian, does not appear from the brief analysis of his work which alone I have as yet had opportunity to consult. But it is certain that his progress in knowledge and sound reasoning has led him to grant all that a defender of Christianity need ask to enable him fairly and fully to prove the truth of the Gospel of Jesus. With the *real infidel* (if any such exist), with the cool, indifferent Deist, and with the loquacious and self-sufficient rational-religionist, the Christian advocate has no chance of success, because he has no common ground on which to build. The που στω is entirely wanting, since the former will deny, and the latter will explain away, every proof of revelation. But with one who candidly admits the truth of *the facts* of Scripture, the discussion becomes short and simple. *Miracles* and *prophecy* must be allowed, since they are supported by testimony of equal weight with that in favour of any single fact related in the sacred volume. The existence of these once allowed, *revelation* of some kind or other follows almost of course; since some supernatural cause must be assigned, and no other can be given than the will of The Supreme. But those who are thus rendered, as it were, the accredited agents of the Deity, must be allowed to be entitled to all credence, since it is impossible that a Perfect Being should support deceit and falsehood. Of course we arrive at the conclusion that the doctrines of the Bible are as

worthy of reception as its *history*, and that the fundamental principles of Christianity are as credible (and surely if as credible, more necessary to be believed) as the history of the deluge, of the dispersion, of the descents of Noah, or of the Israelitish nation. On these grounds we may, without extravagance, consider the triumph of truth in the case of Sir W. Drummond as nearly complete, whether his belief in Christianity be openly avowed or not, and consequently we may add him to the number of witnesses to Christianity who give the most valuable kind of testimony, that of a convinced adversary. I say *the most valuable*, and in a case like the present few would be disposed to gainsay the assertion. Yet in a large majority of instances, and especially in one class of great importance, that of the early converts to Christianity, the current of popular opinion is decidedly unfavourable to this kind of testimony. How few reflect upon the peculiar value of the testimony of Paul, arising from the fact of his having been a persecutor of that Gospel which he afterward so zealously and so successfully preached! How few are there who do not prefer the half-hearted testimonies of a few pagan authors to the history of Christ and his disciples, which is in a manner contradicted by the whole lives and professions of the witnesses, to that strong evidence which is given by those who gave up every present advantage, and incurred all that this world counts terrible, because convinced themselves of the divine origin of Christianity! How many idle disputes have been waged concerning the genuineness of a small passage of Josephus respecting Christ, which, if it were genuine, would brand its author a fool and a hypocrite for not embracing Christianity, merely because the disputants thought the testimony of a stubborn Jew, who either continued such in spite of his own convictions, or else asserted what he did not believe, of more value than that of hundreds and thousands of his countrymen, who were willing to lay down their lives in proof of their veracity, and *who testified the sincerity of their conviction by following it*, in opposition to every worldly interest and every earthly tie. Chalmers has well accounted for this general prejudice, when he observes: "It is owing in a great measure to a lurking suspicion, which affects the testimony of the first writers on the side of Christianity, which often survives the strength of argument, and which it is often difficult to get rid of, even after it has been demonstrated to be completely unreasonable. There is, moreover, a sacredness attached to the subject, so long as it is under the pen of evangelists and fathers, and this very sacredness takes away from the freedom and confidence of the argument. The moment that it is taken up by a profane author, the spell which held the understanding in some degree in restraint is dissipated. We now tread on the more familiar ground of ordinary history, and the evidence for the truth of the Gospel appears more assimilated to that evidence which brings home to our conviction the particulars of the Greek or Roman story."

The case of the testimony of ancient converts to Christianity is not exactly similar to that of modern testimony of the same kind. The former testimony is contrasted only with that of those who continue unbelievers: the latter with that of those who may be said to have inherited their faith. The former we undervalue, because we suspect the witnesses of inconstancy, of credulity, of imperfect information, or of the *studium partis*: the latter we rate highly, because we know it to be free from all suspicion of the prejudices of education, of superstitious reverence for ancient doctrines, or of undue credulity. In both cases we probably overshoot the mark. Nevertheless, the very general diffusion of the prejudice in favour of testimony from enemies, and from those who have heretofore professed themselves as such, in itself confers a value on such testimony, and gives us abundant reason to rejoice in the open avowal of a change of sentiment in such individuals as a La Harpe or a Drummond. Even though they should not go the whole length of Christian belief, there is abundant reason for us to say in this instance—Ὃς οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. P. B. G.

For the Christian Journal.

Mr. Editor,

I am a constant reader of your journal, and am happy to find it the friend of benevolent and humane institutions, as well as of the church. There is one subject on which I have long looked for a communication from some one of your correspondents; but as nothing yet has appeared, I take the liberty to suggest it myself. Nothing, relative to our church, is more to be lamented than the very inadequate support of many of its most pious, devoted, and laborious clergymen. For the love they have to the cause, they go on, and perhaps spend a patrimonial estate, trusting in God for old age. Thus living in the humblest manner, and labouring with all their might to preserve and promote the church, they must inevitably come to poverty and old age together. When they are capable of no more labours, they will have nothing to subsist on. This is at the present the sure prospect of a number of the senior clergy of our own diocese. They may or may not be members of the widows' and orphans' society. If they are members, it is only a tax on them during life. Is not this an appalling prospect for the faithful minister? He has been appointed to serve a small or a poor congregation; and the smallness of his congregation may not be owing to any neglect or fault of his. True Christian affection exists between him and them, and both parties are equally averse to a separation. He must stay, with the sure prospect of want; or turn out, to spend his old age as a missionary, and that with uncertain prospects. It is truly a melancholy sight to see an aged minister, with a large and helpless family, living on so scanty a pittance as will hardly support life. It is truly pitiable to see those obliged to look mean, whose souls never stooped to a mean action.

Is there not a remedy for the evil of which I complain? Other denominations have a kind of sure provision in such cases. The Methodists, whose *funds* are entirely at the disposal of the *conference*, have rules to equalize in *some* degree the income of their preach*ers*, allowing for the expensiveness of the different places they are in. And this, it will be seen by their book of discipline, is ample provision. This income is allowed to them when they are superannuated, and worn out with labour. The Moravians give to their clergy, in old age, a maintenance in what they call "rest." Other denominations have, I believe, institutions operating to the same effect. The congregationalists of Connecticut have a fund for the assistance of those poor congregations which are unable to support a minister: and by such means even the feeblest of their congregations may be supplied. None hold the clerical character more sacred than we do, or bind the clergy more exclusively to professional duty. Are not Episcopalians able to provide for the assistance of those clergymen who are employed in small and poor parishes, so as to make their situation more comfortable? Could there not be a fund raised, or some other means devised, to effect this object? There are, I am persuaded, a number of charities now in successful operation, less important, and less deserving of support than this would be. With the laudable zeal which is beginning to show itself for the education of young clergymen, ought there not to be united a due concern to provide the necessaries of life for those who have 'borne the burden and heat of the day?' If some of the wise and benevolent of our communion would take this subject up, something could be done greatly to meliorate the anxious feelings of some meritorious and good men, and strengthen their hands to prosecute their work. That some one of your correspondents will suggest a plan, is the hope of

PAULUS.

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We cordially concur with our correspondent in regarding the subject which he so feelingly proposes, as a most interesting and important one. Could the present situation, and the prospects for the future support of their families, of many of our most exemplary, active, and useful clergymen, come home to the minds of the wealthy members of our communion, they would plead the cause with an eloquence not to be resisted. Talents and acquirements, de-

voted, from the best and purest motives, to the hallowed cause of religion, and time appropriated to preparation for the good work, might, otherwise bestowed, have led at least to perfect ease, and perhaps to affluence, of circumstances. But the love of God, of his holy church, and of the souls of men, prevailed. And shall they who profess to serve that God, to honour that church, and to be not insensible to the value of those souls, look coldly on, and see the present privations of those who have devoted themselves to their cause, and the too certain prospect which they have of the future distress of their families?

The first duty suggested on this head, is, undoubtedly, provision by each parish for its pastor, in fair and liberal proportion to the means of its members. Let each father of a family ask to what amount he willingly contributes in securing for his children a temporal education, and worldly accomplishments; and compare with it what he does for securing their guidance in those paths of heavenly wisdom which tend to the salvation of their souls. Let each one count the cost of those pursuits and pastimes which minister only to their interests or their pleasures here; and then of those exertions which they make for spiritual and eternal good. A sad deficiency, we fear, will be found to be remedied.

We think that our correspondent has spoken too lightly of neglect, on the part of the clergy, of subscribing to the fund of the corporation for the relief of widows and children of clergymen. They should consider it a bounden duty to secure, in this way, the benefits of that excellent institution to their families; and we can hardly conceive of a case in which a little judicious management will not admit of the requisite appropriation of eight dollars per annum. At least, there surely cannot be a congregation who cannot, and who will not gladly, enable their pastor thus to lay up in store for his family some comfort against the time of their being bereft of his providing care. Nor is it, perhaps, as generally known as it should be, that there is in our diocese, and in several others, a fund of this description, carefully and prudently managed, in which the contributions of the benevolent will go to relieve the aching heart of many a widow, and many an orphan, left by those whose lives have been spent in ministering to the spiritual and eternal welfare of their fellow-men.

But supposing that parishes did their duty towards their pastors, and that the clergy generally secured for their widows and children an interest in the funds provided for their benefit; there would still remain cases calling for the beneficence of all who wish well to religion and the church. There are small and poor parishes, who, with all their efforts, can hardly find even the necessaries of life for the families of their pastors; and there are aged, infirm, and disabled clergymen, whose cures must be served by those more capable of labour; and these last, of course, must depend upon the contributions of the parish.

For remedy in these cases, so loudly demanded by Christian piety and Christian sympathy, we would, with our correspondent, invite farther suggestions. A few methods occur at present to our minds.

Might there not be a fund raised, similar to those for the relief of widows and children, in which, by certain annual payments, the clergy might secure an interest for themselves after a certain period of life, or in case of being disabled by sickness or otherwise? The main dependence here would of course be on a capital, to be raised by the pious liberality of the community. But could the exercise of this be doubted?

Might not every parish commence, at once, a fund to be raised by annual appropriations, and the proceeds to be held sacred to the relief of the clergyman of the parish, when his age or disability shall render necessary the support of an assistant? The interest, when the case does not exist, to be applied to the increase of the capital.

There is in the city of New-York a board of trustees, styled "the Protestant Episcopal Society for Promoting Religion and Learning in the State of New-York," holding funds for vari-

ous religious purposes. Might not the liberal of our communion in this diocese enable that society, by special contributions to that purpose, to extend such relief as may be required to meritorious and indigent clergymen?

We repeat, that we should rejoice to see this subject arrest the attention of the members of our communion. Privations and distresses, especially in old age and sickness, are often experienced by the most worthy clergymen, which ought not to be allowed in a church so competent to relieve them.

To the Editor of the Christian Journal.

Sir,

In the communication of E. R. for the September Journal, upon the subject of "a free church," are many excellent suggestions, but the writer does not seem to be aware of all the difficulties in establishing such an institution, or very particularly acquainted with the genius of the inhabitants of New-York. A free church might be erected and sustained, could sufficient funds be procured for the purpose: and possibly were there committees appointed in each Episcopal congregation to solicit donations for the object, agreeable to the suggestion of E. R., a sum *might be raised* equal to the expense of building a very plain edifice for such a church. Yet the calls upon the liberality of the citizens of New-York, from every quarter of the United States, are so constant, that this is extremely doubtful; and even if this could be effected, another difficulty arises—ways and means to support a rector, and to defray other incidental expenses. There is no "domestic missionary society," nor would it be easy to bring one into existence, of sufficient funds to sustain such a burden. To depend upon the voluntary contributions or subscriptions of those who were attendants, even if they were not of the poorer class, as contemplated, would be worse than useless. But few men are so generous as to be willing to pay for privileges, when they can enjoy *them for nothing*; and it has always *been found*, wherever the experiment *has been made*, that individuals who would cheerfully pay twenty dollars for the yearly *rent* of a pew, thought themselves very liberal in paying one fourth of that sum to the salary of their rector, the pews of whose church were *free*. And were such an institution to depend upon the annual or quarterly contributions of Episcopalians generally throughout the city, it requires but little reflection to see that its support would still be precarious. After a church of this kind had been erected, would the several vestries of the city who have the means, unite in bearing the expenses necessary to sustain it, no difficulty then would arise on this score: but without something like general and united efforts, a free church can never be supported, unless, in the first place, richly endowed by individual munificence, of which there appears no prospect at the present.

But were there no obstacles in the way of erecting and maintaining a free church, I am confident that the good effects to result from such an institution have been much overrated; and besides, there are evils to be anticipated, of which your correspondent is not conscious. In the first place, the good effects to result from such an institution have been overrated. At the south, the line between the higher and lower classes in the community is distinct and broad; the poor man does not aspire to a level with his rich neighbour, and does not spurn his bounty because it is gratuitous; hence a free church may answer a good end in Charleston. It is not so in New-York: lines of distinction are no where definitive; the poor aspire to the same importance with the rich, and are always jealous of their superiority: any thing therefore that goes to create a marked distinction between them, is considered highly invidious, and the poor repel the proffers of advantage from institutions of benevolence, solely because the acceptance of them would seem to place them in an humbler station than their ambition allows them to admit—at a point of which they are always in dread, though far above it—a state of degradation. These facts have been very strikingly illustrated in the establishment and progress of the

free schools in the city of New-York. Those institutions were intended to afford instruction without charges to the children of all who were not able to pay for tuition at other schools; but, by a very few years' trial, it has been found that their object was but half accomplished, and that to effect it, an entire new modelling of their whole system and plan was necessary; that not only the idea of gratuitous instruction for their children was odious with a numerous and perhaps the most important class to be benefited, but that the very name of *free* school was revolting. To remedy the evil, the trustees have both fixed moderate prices of tuition, and changed the name to that of "Public Schools."

The same causes which have here been brought to view, would operate to prevent, in a great measure, the good effects of a free church. The greater proportion of the poorer classes would shun it because it *was free.* Some worthy individuals who remove from the country to the city, and some who have always been inhabitants of the city, now reduced to penury, have indeed sufficient humility to be rejoiced at such an opportunity of attending on the services of the Episcopal Church; but these are thinly scattered in all quarters of the city, and could no where be concentrated so as to form a congregation considerable in numbers. Hence the only practicable way of supplying *them* with the worship of the church on the method proposed, is by the erection of small chapels in different parts of the city, which should alternately have the services of a missionary appointed for this purpose. By this means some good might unquestionably be done—some well-meaning individuals saved from "abduction," an evil from which we have always to guard the members of our church. If, however, one church of a respectable size were erected for the benefit of the poor, the object might in some measure be attained, not by making the pews *free,* but in pursuance of the same principle which originated the judicious regulations recently adopted by the trustees *of our public schools,* by putting them *at a low rent, and proportionate to the* ability of those who wished to occupy them. A church of this description in more than one part of the city, would soon have a crowded congregation, and of that class of people in moderate circumstances, or of the really indigent, from whom most of piety and devotion are to be expected. In an institution of this kind, the evils to be anticipated from a church, the pews of which were absolutely free for all, black or white, cleanly or filthy, sober or inebriated, would be prevented: for that there are evils, as I have said before, to be anticipated from a church altogether free, cannot be disguised: some are too gross to be farther hinted at; others, as only inconveniences, producing slight disorders, such as strife for the best seats, the difficulty of locating books in any, and the like, may be endured. But it is much to be feared that a free Episcopal church, in so large a commercial city as New-York, where there are always so many strangers and so many idle people, who on Sunday spend half an hour in one place and half that time in another, will always have a *moving* congregation, which so far from being the same two Sundays in succession, will not be the same at the commencement and conclusion of divine service for one half day, and thus a continual passing in and out, that would interrupt the order of public worship, and often deprive those of seats who would be constant attendants: and it is still more to be feared that such a church, like almost every other free place of public worship in the city, would become the rallying point of the rabble. There can no means be provided to prevent these mischievous results. Hence it is problematical with very many of the best friends of the Episcopal Church, whether, under all circumstances, an institution on the plan of your correspondent is desirable or not *for* the city of New-York. Yours, &c.

HOOKER.

Scrap.

Dissimulation is but a faint kind of policy or wisdom; for it asketh a strong wit and a strong heart to know when to tell the truth, and to do it; therefore, it is the weaker sort of politicians that are the greatest dissemblers.—Lord Bacon.

Account of a Visit to the Syrian Christians in India, contained in an Extract from a Letter addressed by the Rev. W. H. Mill, Principal of Bishop's College, to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, dated Ajmeer, July 29, 1822.

Being supplied with letters from his lordship (the bishop) to Cochin, and to Archdeacon Barnes at Bombay, I embarked at the end of October last year, and arrived at the former port in November, with the intention of visiting the Christians of St. Thomas, as they have been very generally called in the interior.

A church subsisting like theirs, if not from the apostolical age, (a tradition justly suspected,) at least from the ages immediately succeeding, whose members have been recognized as a distinct and respected class of the community, in the very heart of Hinduism, for more than fifteen ceuturies, is a phenomenon which cannot but claim the attention of every one engaged in the propagation of the Gospel in this country; and is itself a most satisfactory answer to the many who contend, that its permanent reception by any class of respectable natives is an impossibility.

The Christians of St. Thomas, though evidently Indians themselves in origin, as in complexion and language (which is the Malayalim,) have received their orders, with their liturgies and ecclesiastical traditions, from the more ancient parent church in Syria. Accordingly (notwithstanding the inaccurate later rumours concerning them, which seem with many to have superseded the excellent and laborious accounts of their former history, given by Dr. Michael Geddes, and by La Croze) they resemble, in their form of government, every other ancient church of which we have any knowledge, by which Christianity has been planted in the midst of idolaters: neither in the *three* orders (to which they have superadded many of confessedly inferior authority) do they *differ from* the Western church, except *that the deacons* exercise fewer of the proper functions of the catanars, or presbyters, than custom has allowed them among us. It were happy, if with this apostolical regimen, of which they are most carefully tenacious, they had preserved uniformly unimpaired the fundamental articles of the Christian faith; but the unhappy disputes respecting the person and natures of our Lord, which beginning with verbal questions, ended with dividing the Oriental churches into two opposite erroneous confessions, have extended their evil influence to the church in Malabar. It is evident, from the accounts that La Croze has detailed with his usual candour and sagacity, that at the time when the Portuguese were forcing the Romish tenets upon them, they were, like the see of Babylon to which they adhered, Nestorian. And it is evident also, that those bishops and priests from Syria, by whose assistance, half a century after, they were enabled, for the greater part, to throw off that usurpation, and recover their ancient ecclesiastical independence, were from the see of Antioch, the most opposed to that heresy, being Jacobites. And this is accordingly the creed of all the independent parts of the Syro-Malabric church at this day, who are under a metropolitan bishop of their own nation. These correspond with the church in Antioch: like them, have the anticatholic *expression* (to say the least) in use, of the two natures forming *one nature*, and unanimously hold the Nestorian duality of persons in the utmost detestation. The other great division of this church, who remain under subjection to the see of Rome, though they have still priests of their own nation, and their liturgy in Syriac, printed at Rome for their use, have all their superior governors sent to them from Europe, and are in a singular state of schism; the Portuguese archbishop of Cranganore, as suffragan of Goa, still claiming them as his charge; while this right is denied by the Propaganda Society at Rome, who have constantly sent out Italian vicars apostolic, and now latterly an Irish bishop, residing at Verapoli, to rule them. These unfortunate churches, still sufficiently proud of their ancient character to feel

their present degradation, yet under the terror of the exclusive pretensions to catholicism and infallibility, submit partly to the one, partly to the other, of these opposite claimants.

It is the former and happier division of this singular people to whom we look with the greatest interest and hope, as those whose recovery and rise to their early primitive character will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable metropolitan, Mar Dionysius, who is exerting himself in various ways for the improvement of his clergy and people, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England and our late regretted bishop, whose interviews with himself, and mutual presents, he evidently remembered with great satisfaction.

The persons to whom I was chiefly indebted for my intercourse, both with the priests and laity of this extraordinary people, (of whose Indian language I was ignorant,) were three clergymen of the Church of England, resident at Cottayam, in Travancore, and actively employed in superintending the college and the parochial schools; the former of which, by the grant of the heathen government of that country; the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such a superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these clergymen, which opposes the order, either of that episcopal church they visit, or, as far as I am capable of judging, of that to which they themselves belong. For the *former*, they certainly do nothing but by the express sanction of the metropolitan consulting and employing them: their use of the Anglican service for themselves and families at one of his chapels, is agreeable to the Catholic practice of these Christians, (who allowed the same 250 years ago to the Portuguese priests as to persons rightly and canonically ordained, even while they were resisting their usurpations,) and is totally unconnected with any purpose of obtruding even that liturgy upon the Syrian Church; while their conduct, with respect to those parts of the Syrian ritual and practice which all Protestants must condemn, is that of silence, which, without the appearance of approval, leaves it to the gradual influence of the knowledge now disseminating itself, to undermine, and at length, by regular authority to remove them. For the *latter*, which involves the more immediate and far more sacred duty of the two, though no opportunity for the display of this has yet existed in this native government, without the company's territory, and the limits of the operation of our Indian church establishment hitherto, yet I believe they fully acknowledge the episcopal relation and jurisdiction to which they, equally with myself, or with any chaplain of the company, are spiritually subject.

In stating these points respecting the Syro-Indian Church, I do little more than repeat what I had before stated at greater length to Bishop Middleton; and it is not amongst the least of the losses that I have sustained from his lamented and unforeseen departure, that I have been deprived of hearing from himself an opinion on these subjects; on some of which he alone was competent to decide, and on all of which his interest in this people, and extensive acquaintance with their concerns, ancient and modern, enabled him to decide so well.

For the Christian Journal.

Messrs. Editors,

I have lately seen two statements of the number of deacons ordained by the bishops of the Protestant Episcopal Church in the United States. Neither of them were complete. I take the liberty to offer the following list, extending from the 30th July, 1825, to the 30th July, 1826:—

In New-York—by Bishop White, for Bishop Hobart, July 31, 1825, B. Holmes, O. V. Howell; by Bishop Hobart, October 21, J. R. Youngs; November 13, N. S. Adams, A. Bennet; December 23, J. M'Carty, J. L. Harrison; January 4, J. A. Stone; April 12, S. Seabury, J. A. Clark, W. M. Weber; May 2, S. Pyne, E. Davis; July 12, E. D. Griffin, W. L. Keese, A. H. Crosby; July 18, E. Williams; all of the state of New-York. *Total* 17.

In Virginia—by Bishop Moore, August 21, W. Lee; November 23, L. Brooke, J.

I. Wheat; December 12, W. D. Cairnes, W. L. Marshall, W. Jones; July 16, J. Grammer, B. O. Piers, H. Aisquith, L. H. Johns: 3 of Maryland, 1 of New-York, 1 of Kentucky, 5 of Virginia and District of Columbia. *Total* 10.

In Pennsylvania—by Bishop White, October 25, J. B. Clemson, C. L. Good, D. C. Page; October 30, G. W. Ridgley; December 23, J. Davis, J. Ward; May 9, W. R. Bowman: 1 of Kentucky, 1 of North-Carolina. *Total* 7.

In Eastern Diocese—by Bishop Griswold, October 23, M. Bingham, L. M'Donald; April 12, R. Peck; April 23, J. Bristed; May 17, S. Douglass, B. C. C. Parker: 3 of New-York. *Total* 6.

In Connecticut—by Bishop Brownell, September 6, J. D. Clark; January 4, J. W. Cloud; June 17, E. M. P. Wells, I. W. Coit: 1 of Vermont, 1 of Mississippi. *Total* 4.

In Ohio—by Bishop Chase, June 7, C. P. Bronson, W. Sparrow; June 11, G. M'Millin. *Total* 3.

In North-Carolina—by Bishop Ravenscroft, October 16, J. H. Otey; April 30, P. B. Wiley. *Total* 2.

In Maryland—by Bishop Kemp, May 24, M. Harris.

Hence it appears that *fifty* were ordained deacons within the year ending July 30, 1826, of whom *twenty-one* were of the state of New-York, *five* of Pennsylvania, *five* of Virginia and District of Columbia, *five* of Maryland, *two* of Kentucky, *two* of Ohio, *one* of Vermont, *one* of Massachusetts, *one* of Mississippi, and *seven* unknown. *Ten* of the above were of the General Theological Seminary. *Four* other gentlemen from that institution have been since ordained.

A writer in the Washington Theological Repertory, signing A. E., is requested to examine the above. B. E.

Acknowledgment.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of June, July, and August, 1826.

From John Pintard, Esq.; Venerabilis Bedæ opera omnia, 8 tom. folio; Erasmi Novum Testamentum, ed. 3tia, folio; Keith's History of Church and State in Scotland, folio; Wake's State of the Church and Clergy of England, folio.

From the Rev. Benjamin T. Onderdonk, D. D.; Lempriere's Biographical Dictionary, 2 vols. 8vo.

From the Rev. Samuel R. Johnson; Mant's Sermons, 3 vols. 8vo.

From the Rev. John A. Hicks; Buchanani Rerum Scoticarum Historia, 8vo.; Morus de Officiis, 8vo.; Principes de l'Eloquence de Marmontel, 8vo.

From Richard Whittingham; 3 vols. 8vo. and 1 vol. 12mo.

From A. C. Magruder, Esq. of Annapolis, Maryland; in octavo—Leland's Necessity of Revelation, 2 vols.; Pearce's Sermons, 4 vols.; Churchman Armed, 3 vols.; Rambach's Meditations, 2 vols.; Alison on Taste, 1 vol.; Stewart's Philosophy, 2 vols.; Snape's Sermons, 3 vols.; Lowth's Isaiah, 1 vol.; Jewel's Apology, 1 vol.; Mallet's Northern Antiquities, 2 vols.; Sturm's Reflections, 1 vol.; Clapham's Christian's Defence, 1 vol.; Irving's Orations, 1 vol.; Hurd on Prophecies, 1 vol.; Cuvier's Theory of the Earth, 1 vol.; Pearson on Paley's Morals, 1 vol.; English Harmony of the Gospels, 1 vol.; Cicero on the Nature of the Gods, 1 vol.; Nares on the Three Creeds, 1 vol. In duodecimo—Dacier's Plato, 2 vols.; M'Laurin's Sermons, 1 vol.; Chalmers's Works, 3 vols.; Dick and Parry on Inspiration, 1 vol.; Scougal's Works, 1 vol.; Grotius de Veritate, 1 vol.; Edwards on Religious Affections, 1 vol.; Charnock on Providence, 1 vol.; Cecil's Memoirs of Newton, 1 vol.; Buchanan's Works, 1 vol.; Fuller's Gospel worthy of all Acceptation, 1 vol.; Derham's Astro-Theology, Rotheram on Faith, Modern Characters, Fowler on the Design of Christianity, Horne on Missions, Locke and Bacon's Essays, Fenelon on the Existence of God.

For men to judge of their condition by the decrees of God, which are hid from us, and not by his word, which is near us and in our hearts, is as if a man, wandering in the wide sea in a dark night, when the heaven is clouded about him, should yet resolve to steer his course by the stars, which he cannot see, and neglect the compass which is at hand, and would afford him a much better and more certain direction.

NOTICE.

Another Vindication of Bishop Hobart from the Attacks of the Theological Quarterly Review.

When we were about putting to press the present number of our Journal, we were of opinion that it would occupy too much space to reprint the *entire* English review of Bishop Hobart's sermon: and a notice of it, containing only *extracts*, was accordingly given as our first article. On farther consideration however, since that article was printed off, we have determined to enlarge this number, and to insert the whole *review*, together with a more full refutation of its contents. Considering the intrinsic *interest* of the subject, and the eminent standing of the individual assailed, we think *our readers* will be gratified by a further notice of this indecorous reviewer.

From the Quarterly Theological Review, for June, 1826.

The United States of America compared with some European Countries, particularly England, in a Discourse delivered in Trinity Church, in the City of New-York, October, 1825. *With an Introduction and Notes. By the Right Rev.* JOHN HENRY HOBART, *D. D., Bishop of the Protestant Episcopal Church in the State of New-York.* 8vo. pp. 56. 2s. London. Miller. 1826.

WE are most reluctantly compelled to believe that England has given some irreparable offence to America; that all our old habits of friendship, our ties of blood, our mutual public interests, our common language, freedom, and faith, are but bands of flax; and that genuine reconciliation is impossible.

Something of this might have been allowable, while the British sword was yet scarcely sheathed. But it has been now laid up in the rust of ten years; our navy on the lakes is turned into fishing boats; our garrisons are recruited by veterans from Chelsea; and the high road from London to Quebec is through New-York.

Dr. Hobart's pamphlet is, we will acknowledge, our strongest ground for this painful conviction; for we can account for the existence of such a document from such a person, but on the supposition of a national antipathy equally melancholy and irreconcilable. We have here a man of gentlemanlike habits,—nay, of considerable intelligence,—nay, of the sacred profession,—nay, of Episcopal rank, actually signalizing his first appearance in the American pulpit, on his return from the hospitality and marked attentions of the British Clergy, by a laboured, most unmeasured, and most unfounded attack on the Established Church of England.

We can account for this extraordinary proceeding on no other principle, than that of some of those stern public necessities to which all the minor morals must now and then give way. If Dr. Hobart has been unhappily placed in the formidable alternative of sacrificing the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob; we must lament that he should have been so tried. But still more repugnantly should we believe, that Dr. Hobart had *volunteered* this offensive publication; that he had been thinking only of a vulgar flourish to announce his arrival in America; and that any unfortunate eagerness to grasp the contemptible popularity attached to libelling England, should have betrayed him into a flimsy and fantastic declamation, stiffened out with charges, which, if he had not examined, it was rashness and presumption in him to mention; and which, if he had examined, and even found to be true, he should have been the last man to mention.

Things like this may do well enough for the regular trading politician, the struggler for some paltry name to be held on the wretched tenure of popular caprice, the thorough tool of rabble tyranny, exhibiting his fitness for servitude by his suppleness of prostration; for men like Mr. Walsh, who finding that the public

feeling is against the truth, wrest the truth to the public feeling, not merely swallow their words, but substitute others in their room, and with true party devotion discover, the moment they have reached their own side of the Atlantic, that England, their once lauded and magnified England, is a nation of paupers and pretenders. But why this humiliation might not have been escaped by a Churchman is beyond our conjecture. To have sold a few more copies of a sinking journal, or even to have been carried on the necks of a rabble from the hustings into the Congress, to have had thenceforth the licence to make a three days' harangue against every other nation of the civilized world, and dream of such immortality as awaits the civic virtues of a Jefferson or a Monroe, may be potent temptations to the New-York soul. But we are not aware that those temptations, resistless as they are, lie exactly in the way of a Protestant Episcopal Divine. Visions of political glory may flit before his eye, but the vista of possession is too remote to be reached in the present generation; for sale he has nothing but his sermons; and as for the immortality of such men as Jefferson and Monroe, their bankruptcy and obscurity in this age must be felt by a man of Dr. Hobart's sagacity but ominous evidences of their heirship of honour in any age to come.

Or, was this deprecation of our Church designed for the pastoral edification of his own, as his pamphlet seems to say? Here again we find ourselves utterly at a loss. The *cui bono* rises up in in our way. Did he find his congregation becoming migratory, and transmitting itself by the packet to the fancied superiority of the English Establishment? No. Or, did he discover that the spirit of Episcopacy in America would derive new purity from the announcement, that the great parent Church of England had fallen into gross decay? Impossible. Or, could he have conceived, that, in the midst of his crowd of native sects, all fiercely jealous of the Church, the declaration that the principles of Episcopacy were fallible, worldly, and incapable of resisting rapid and rancorous corruption, would tend to raise them in the American eye? None of those suppositions will release him. He lies under the painful responsibility of having done, in his gravest mood, an act which nothing but the hottest partizanship could palliate; or of the still more painful charge of ignorance, where truth lay before him; and of thoughtlessness, where the natural movement of the mind would have been kindly recollection. But where was the necessity for this topic at all? Here is a man returning to his country after an absence of years. We greatly question whether among ourselves the most inveterate public haranguer, the most vigorous trafficker in political verbiage, the most bowed down lover of popularity, would not, at his first step on the threshold of his home, have found a hundred topics that flung politics aside. The "Domus et placens uxor" might have harmlessly withdrawn the most devoted of patriots from the grand duty of enlightening the populace on the crimes of "Church and State;" and even if no natural and sacred gratitude for preservation in distant lands, or in the world of waters that lay between—in escape from the common hazards of life and climate, "the arrow that flieth by day, and the

pestilence that walketh in darknesss," had formed his first feelings, he might have given himself the indulgence of a momentary respite from the passions and exasperations of party oratory. Yet we have in Dr. Hobart, a clergyman stepping from the very shore to the pulpit, brimfull of the most unfortunate opinions on our affairs; laying upon his cushion, for a sermon, a political pamphlet; and calling upon his congregation to rejoice in the superiority of their obscure Church over the fallen and decrepit grandeur of the mighty Church of England.

What we may think of the preacher who could thus employ himself, we need not say; but we are entitled to draw from it a higher moral, and thank heaven, that we are not yet the slaves of democracy.

Democracy is, all over the world, the most jealous of masters; the despotism of the mob differs from the despotism of the individual only in its being more intense and inevitable, in its deeper ignorance and its more remorseless execution. What it is in its day of angry power we have seen, and possibly must be prepared to see again. We are no panegyrists of the offences of thrones; yet we cannot but remember that even the Bastille, odious as it deservedly was to every friend of the common rights of our nature, contained at its fall but eight prisoners, and in its whole duration but three hundred! The single year of mob government and Robespierre threw two hundred and fifty thousand *families* into prison, from which the noblest, most sacred, and most learned, were released only by proclaimed and open massacre!

This was the power of the multitude, undegraded by the pomps of courts and establishments—when the red cap and the sabre outblazed the old glittering abominations of crown and sceptre; and atheism, equality, and bloodshed sat upon the popular throne, like three Fates spinning and cutting off the threads of empires.

In the almost boundless world of America this influence may not have been yet compressed into ruinous energy. The population is yet a scanty stream in a mighty bed, and all its foamings and swellings are but wasted on its interminable shore. It is a potential agency, that requires resistance for its vigorous display, and can do nothing when its realm is emptiness and solitude. Its emblem might be found in the "evil spirit" of Milton, partially forgetting his fixed evil and native hostility when once loose on the wing among the endless bowers, and purple mountains, and fresh streams of the new creation; but when the hour of this vagrancy was done, and he was again within his narrower world, bursting out into his old malignity, burning with his inveterate passions, and marshalling his legionary strength against the peace of God and man. Yet the influence of this formidable power in America has already gone the length of placing every public man under mental *duress*. It is painfully obvious, that to please the populace is the high road to authority. The honourable minds in its legislature are rendered impotent by the most trivial displeasure in the streets; and from the highest reputations to the lowest (a few excepted) there is a readiness to abandon declared opinions, previous rules of conduct, and all that we understand by the name of public pledges, strange in

our eyes, and unaccountable on any other principle. Popularity is there the supreme good, the twenty thousand on the wheel; that "richest and golden merchandize," that justifies every man's venture and submission to all the capricious fluctuations of the public wave and wind. It is this that has compelled so respectable a man as Dr. Hobart to consult its will, even in his absence, by gleaning up "abuses" palatable to the popular taste, and by employing his first moment of return, to assure his countrymen that he is just the same man as when he first placed his foot on the deck; that his native prejudices are not diminished by a grain; and that neither the brilliancy of France, nor the classic glories of Italy, nor the hereditary wisdom, power, and prudence of England, have shaken his inborn admiration of the land of swamp, the yellow fever, and universal suffrage.

But the main effort is to prove that he is not *Britainized*; and for his proof he has given the "experimentum crucis," the irresistible evidence of an ultra American zeal; by an attack upon that Protestant Establishment, which *he* might be expected to deeply venerate; and which is, of all our great national institutions, the most endeared and hallowed to us by time, by its connexion with our freedom, and by its solemn accordance with the faith in which we live and die.

It would be a curious speculation to inquire why this anti-English feeling should be the hire of popularity. But the subject does not lie in our way, and it is not worth while to pursue it among the underwood and weeds of faction. We are concerned only with the fact, that the living generation of the United States have been pleased to adopt a very fretful temperament in all that touches on England. This runs through all the gradations of public utterance. The President's annual exposé, long enough to take a year to compose and another to understand, omits no opportunity of querulousness; even in its best temper it is decorously angry and pacifically quarrelsome. But when an occasion can be made, the whole virtuous vigour of the transatlantic soul is poured out at once, the diplomatist swells into the orator, and his eloquence is a perfect Niagara, a foaming flood of indignant grief and turbulent patriotism. The Reviewer, Quarterly, Monthly, or Weekly, canvasses for readers on the same principle, and woe be to the English authorship that falls under the indigenous pen. The newspaper placards itself into reputation on its righteous horror of the "tyrants of the seas." Without England the whole school of American rhetoric would lose its livelihood, its pabulum vitæ, the very marrow of its metaphors. It would perish like a mouse in an exhausted receiver; or die like a gentleman of fashion, of having nothing to do.

Why this formidable distaste to us and ours should exist we dare scarcely ask. In what part of our settled opulence, or generous and vast supremacy, or acknowledged literary preeminence, or free constitution, alike superior to individual tyranny, and the rashness, sullen absurdity, and wild and implacable domination of a mob, the fatal fount of those waters of bitterness lies, we must leave to the Americans themselves to say. Some part of it has

been attributed to our tourists. But this we cannot comprehend: they were the very men after the transatlantic heart, the elect, to whom the call of the land of republicanism and cheep legislation would have gone forth, and plucked out of an unregenerate and peerage-burdened realm. They were no highborn personages, no hereditary haters of rabble presumption, and likely to be shocked by the easy familiarity of the land where the footman disdains every thing but his wages, and the scavenger shoulders the president from the wall;—no English ecclesiastics, accustomed to the grave decorum and temperate doctrines of the Established Church, and liable to be startled by the miserable mixture of ignorance and folly, gloomy ferocity, and giddy rant that characterize fanaticism by law;—no fastidious men of literary name, accustomed to the requisitions and refinements of English lettered society, and alienable by the perversion of our language, and by a perpetual, indigent imitation of our authorship, furious at being found out, yet compelled to live on this clandestine plunder, or die of inanition.—They were no English *gentlemen*, men of feeling and delicacy, accomplished in the knowledge and graceful habits of English life, and repellable by the tavern existence of America; by captains and colonels serving out their own gin; by judges of the land relaxing from their professional labours, in rifle practice for their next duel; by the public slave markets; by the gougings, scalpings, and other abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of *Liberty!*

Quite the contrary. They were to a man, Reformers of the first water, pure Republicans, shrinking in every fibre of their enlightened sensibilities from the inveterate *despotism* of the British Constitution! Men starting up from the depths of life, unpolluted by aristocratic contact, and unstained by the knowledge of any Church beyond a Conventicle; any authorship beyond Paine; or any society beyond that of the cellars and shops of the Whig metropolis of Manchester; the true *operatives* of mascular discontent and democracy resolved to "die or be free;" the vigorous sons of the mire, loving their own republican nudity better than the imperial purple!

But, to come to individuals. Who were Fearon and his followers? Actual missionaries from a band of "patriots," who, hating England, determined to set up their rest in the world of innocence and equal rights beyond the seas. If America were on her trial, she would have packed those men for a jury. What they wrote or reported of the United States is not worth our repeating. Yet, fully acceding to all that can be said of their innate vulgarism, we must give them credit for sincerity. And it would be wiser in the Americans to refute than to rail; and wiser still to reform at home before they began to gather abuses abroad. Those men saw much; they may not have found their way into the very narrow circle of the very *highest* society; which, notwithstanding the boasted national equality, is as much more inaccessible than that of Europe, as the pride of money is more arrogantly exclusive than the pride of birth; but, to the great mass of American society they had complete and constant access. The *elegantes* of New-York,

or the cabinet coterie of Washington, make but minute fragments of the national physiognomy. It is the tavern, the forge, the forest village, the rude and clamorous seaport, that in a new country are the true locations of the national character, the little camps by the desert wells, the spots of life in that huge map of the wilderness yet only dotted with civilization. Those men pursued it wherever it could be found; they traversed British America length and breadth; by kingdoms of forest and kingdoms of waters; they swept it by circles of longitude and latitude; and as the fruit of their traverse they brought back a variety of local knowledge which not one in a million of the natives could ever have attained or dreamed of attaining, and of which, however it may be prudent to avail themselves for future change, all contradiction is now impossible.

Dr. Hobart's pamphlet opens with a dedication to an English gentleman. This profound civility, which is its first half dozen words acknowledges that it must be unacceptable; "I know too well your attachment to England, to suppose that you will approve of all the sentiments expressed in this Discourse;" will doubtless be valued by that excellent and genuinely patriotic individual just as it deserves. Yet it is by no means clear that the doctor might not owe much of the English publicity of his pamphlet to the name of his English entertainer. Pamphlets are with us, like Homer's flies, a troublesome and short-lived race, perpetually recurring and rapidly brushed away. Even Dr. Hobart's labours might have shared the common fate, and his virtuous indignation have been lost to mankind, but for the happiness with which he consigned it over to that individual; and thus luckily discharge at once the parental duty of protecting his offspring, and the debt of gratitude for introductions and hospitalities had and received.

In every page of the work, there is that palpable consciousness which always implies something wrong; that restless eagerness of apology which shows a feeling of being without excuse; that assumption of lofty motives, which leaves no doubt on the mind that the writer would find it difficult to clear himself of some of a different species. What is the very first page of this performance? Actually, a culling and blazoning of all the passages in which he has condescended to speak civilly of England. It is by this pleasant device that he is to lead us on into the full castigation reserved for our atrocities in his book; those are the roses and blossoms that are to strew our path till we reach the pitfall; it is by those calls to our giddy vanity and English predilections that we are to be entrapped into the American ambuscade, and come within reach of fire!

"The author of the following Sermon is extremely solicitous, &c. &c. that he should *not be supposed* to *undervalue* the institutions of England, nor be deemed *deficient* in the acknowledgment of the debt of gratitude which is due to England for the civil and religious blessings which his countrymen have derived from the land of their fathers. To prove that these *imputations* cannot *with justice* be fixed on him, he begs leave to collect from his sermon the following passages."

He then proceeds to soothe us with half a dozen passages of

panegyric, toilsome and repugnant enough, and which we should be so far from exacting from any foreigner, that we should instinctively turn away from the man who offered it, as trifling with us, and from the praise, as overloaded flattery. However, Dr. Hobart makes ample amends in his further pages for any false elevation of our national self-importance. We have heard of letters of the bitterest wrath couched in the blandest style; of hostile proclamations in which the "undersigned" professed the "most unextinguishable respect" for each other; of challenges to combat within the next half hour concluding with polite inquiries, and "your most obedient servant." But the doctor has given us the first instance of a libel for the good of our souls, headed by a frontispiece of panegyrics on our souls and bodies, government and religion, and the whole calling itself a Sermon.

This *Sermon* is a singular compound. Politics; the picturesque; piety; the general chastisement of England, and the general supremacy, dignity, and purity of America, people, faith, manners, and ministry for the time being; are the materials of one of the most miscellaneous compositions that ever issued from the press. Whether England will be more punished or purified by it, is beyond our power to tell; but our opinion is that neither result will occur in any very formidable degree, and that this effort of the travelled pen will less excite the virtue of reform among us, than the sin of something not very remote from utter carelessness of the castigator.

First, of the doctor's politics. It was perhaps, not to be presumed that a foreigner coming among us for a month or two, and in that time busied in running through the round of our sights, should have had time to acquaint himself deeply with our polity. A vast quantity of those vague and clamorous fooleries about government and religion, which pass from the lips of noisy ignorance into the ears of ignorance silent and submissive; that kind of disquisition which flourishes in the columns of a newspaper, and gives an hour's importance to the debates of the ale house; or that more cunningly distilled product of bitter prejudice and wilful misconception which sustains the drunken, desperate consistency of an Atheist Review, and makes it, in the party phrase, die hard; must have come athwart the stranger's first perceptions. For all this we should make allowance; we should not be too stern in our demands of inquiry; it might be but fair to make a handsome admission for the surprise of faculties new to the topic; for the natural unacquaintance of a man born and bred three thousand miles off, with the spirit, literature and laws of England; and most of all, for the visionary weakness and pastoral simplicity of the gentle shepherd of an obscure flock sitting up its little fold on the edge of the wilderness. But we were not prepared for the extreme *peculiarity* of the doctor's opinions. If Jeremy Bentham might boast of him as a disciple in ecclesiastical matters, the Scotch œconomists seem to have enlightened him on government, and to have completed his knowledge of the constitution. There can be no imaginable mistake in determining in what class to place the politician who asserts the "Sovereign Majesty" of the people thus: "The *people*

only are the source of that political power, which when exercised according to the legitimate forms of the constitution which they have established, cannot be resisted, but under the penalty of resisting the ordinance of God." We are to remember that in America the *populace* carry all before them. Well may he say, and thankful are we for the fact, that "in those respects the American governments differ from that of England." He next tells us that "in England the principle of representation is only partially carried into practice." He next takes a more ample leaf from his authorities, and tells us, that "It is impossible not to form a melancholy contrast between the power, &c. &c. of the classes of rank and political consequence, *with* (and) the dependent, and often abject condition of the lower orders and————, not to draw the conclusion, that the one is the *unavoidable result of the other.*" Here he goes beyond his code, and Smith would have told him, that nothing could be more fantastic than to suppose that the title or opulence of a man of rank had any thing to do with public depression: that, on the contrary, so far as manners went, the higher the rank the greater the urbanity, for the obvious reason that men are punctilious only about disputed dignity; he would have further told him, that the higher the rank and opulence of a landlord, the better for those under his protection and on his estate; and that the possession of extensive property is, when rightly administered, one of the greatest possible advantages to society, inasmuch as one man with ten thousand a year, can do more in the way of patronage of the arts or agriculture, or of individuals, or of the general benefit of his neighbourhood, [than] twenty men of a thousand a year each, whose income must naturally be absorbed in their immediate expenditure. The man of wealth has a reserve for public service, the man of mediocrity has none.

He next tells us in the same unhappy spirit that "the hereditary elevation of one small class of society *must* produce, in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community." Here again he plunges deeper than his masters, who would have told him, that if in America the elevation of a man's neighbour is supposed to degrade him, in England the feeling is different, and at once more dignified and more true. Can there be too many stimulants to public exertion? Or is there to be but one distinction, the gross one of money. Or shall a nation be deprived of at once the cheapest, the most generous, and the most animating of all rewards to the highest order of minds, personal and hereditary honours? Or, so far from "the degradation of the qualities of independent freemen," must not general society be elevated by the consciousness that so splendid a prize is within its reach? No man of a rightly constituted mind, who has seen the operation of this principle of prospective honours, can doubt that in it is to be found a most vigorous and redundant source of that spirit of manliness and dignity, which distinguishes general and professional life in England. There is no individual among us who may not, at some time or other, if he have powers deserving of rank, hope to obtain it; no barrier rises up against the march of genius and labour; the peer-

age abounds with names that have started from even the humblest ranks of society. The most impoverished student in his college, the most struggling barrister, the most obscure country gentleman, conscious of powers for the public service, may contemplate his reward in the founding of a family; and the very possibility must constantly have the double and admirable effect of stirring him up to the full exertion of his powers, and of preserving him from those degradations, which to the hopeless are without regret, as without shame. Yet this obvious and incomparable excitement to public exertion America flings away in republican jealousy; allowing the existence of titles to the full extent of breaking through her principle, (for "excellencies," and other trivial and temporary distinctions abound, and are guarded with bitter punctilio,) but stopping short at the point where public utility begins. There are two kinds of equality in the world; the one, which drags down every one to the same level, by rendering elevation impossible; the other, which mentally raises every one to the same elevation, by showing that it is free for all. In England we prefer the latter equality; and leave the other to the republican independence that can find no dignity but in dollars.

And after this political lecture we absolutely find the doctor suddenly turning round upon us with the firm assertion: "Brethren *I am not the political partisan!* You know that I have never thus *sunk in this sacred place* my high office!"—What conceptions he may have of his office, it cannot concern us much now to define; but it would deeply concern us to hear *his* opinions yet adduced by some travelling nuncio from the Irish convention now laying down the law of Church and State by right divine of faction; or professor of the New London University, fresh from the land of Hume, and delivering his inaugural oration before "the committee;" or Westminster candidate creeping into the caresses of shirtless and miry radicalism.

But we hasten to his attack on the Establishment. This could have proceeded from no man who had inquired into the subject; and we have already observed, that under any circumstances it must have come unhappily from the present monitor.

Dr. Hobart talks lavishly of the kindness of our dignitaries and other clergy. This mode of expressing his gratitude is certainly not of the most classic order, and he has showered his personal panegyrics with profusion. "Genius, learning, eloquence, primitive principles, zeal, and piety," form the simple tribute to one. A repetition of those costly attributes consigns another to the world stamped with the imprimatur of the doctor's praise; and in this strain he proceeds through the ranks, prodigally bountiful in his passports to immortality. But we cannot refrain from giving his catalogue raisonnée of our clerical merits in his own words. Beginning with a character of that able and eminent man the Archbishop of Canterbury, and oppressing him with a weight of homage, which no individual would more sincerely decline than its subject, he thus pursues his laudatory career:—

"I owe the same acknowledgments most particularly to the prelate (Dr. *Howley*,) whose exalted learning, and worth, and devotion to duty, are

of such great advantage to the diocese of *London*—to the Bishop of *Landaff* (Dr. *Van Mildert*,) whose extensive and deep theological attainments are always actively employed in the defence of primitive truth and order —to the Bishop of *Peterborough* (Dr. *Marsh*,) and the Bishop of *Salisbury** (Dr. *Burgess*,) whose critical acumen and learning, though sometimes exerted in defence of opposite points of classical or theological speculation, are so great an honour to the church—to the Bishop of *Durham* (Dr. *Barrington*,) who, in a long life, has munificently applied his patronage to the most useful and benevolent purposes—to the Bishop of *Litchfield and Coventry* (Dr. *Ryder*,) whose exemplary piety and episcopal activity are so generally acknowledged—and especially to the recently appointed Bishop of *Chester* (Dr. *Bloomfield*,) who, distinguished by the highest classical reputation, promises, in his theological and episcopal career, to attain the most elevated station of honour and of usefulness. From these, and from some other Bishops, especially the excellent, and learned, and active Bishop of *Limerick* (Dr. *Jebb*,) I received, as far as opportunity offered, the kindest attentions." P. 22.

A traveller was once loading Johnson with some such admiration. The doctor bore it for a while; but human patience could endure no longer, and he turned upon his worshipper with "Sir, when you attempt to cram your praise down my throat, you should first consider whether it is worth my swallowing."

Yet in the midst of this rapture there is the native sting, the little thorn, "quod in ipsis floribus angat;" and he makes the discovery, that "it may be doubted whether, eminently, most eminently, worthy as these prelates are of their exalted station, if they had not been of noble birth or alliance, or possessed from their connection as tutors with noble families, or *from some other cause*, of what is called interest, they would have filled the high stations which they now adorn.

It might, we think, have struck the doctor in all this, that the mode of preferment which secured individuals "eminently, most eminently, worthy of their exalted stations," could not be very culpable; and as the great point was to have prelates worthy of their rank, it need not be a matter of much melancholy that the object was accomplished even by other means than an American popular election. Those who know more than could be expected from a sojourner, of the connections of the prelates in question, will be at ease on their nobility of descent, and even on their tutorships in noble families; though, we will confess, that we know no more legitimate source of ecclesiastical distinction than that arising from, in the first place, the literary merit which points out the student for selection by a noble family; and, in the next, that decorous, temperate, and honourable course of life under their eye, which makes the great take an interest in his future fortunes. We are aware of the flippant things that have been said by novelists and romancers on the matter; but this connection has been the old custom of our country, and its continuance is a proof of its fitness and wisdom. It has been tried on the largest scale, and it has worked well. No slight portion of the hereditary respect of the

* We are not quite convinced that the doctor's gratitude has been always founded on *very* particular attentions. We believe that we are correct in stating, that the only time of his meeting with the Bishop of Salisbury (for instance) was casually, and for a few moments, in the House of Lords.

chief English nobility for religion and literature, may be traceable to the services of clergymen.

Of the value of this intercourse we can quote an opinion at least as high as any living one. The immortal Burke, in speaking of the importance of an Established Church, thus settles the question of clerical tutelage:

"Our education is so formed as to confirm and fix this impression. Our education is, in a manner, wholly in the hands of ecclesiastics, and in all stages from infancy to manhood. Even when our youth, leaving schools and universities, enter that most important period of life which begins to link experience and study together; and when, with that view, they visit other countries; instead of old domestics, whom we have seen as governors to principal men from other parts, three-fourths of those who go abroad with our young nobility and gentlemen, are ecclesiastics; not as austere masters; nor as mere followers; but as friends and companions of a graver character, and not seldom persons as well born as themselves. With them, as relations, they most commonly keep up a close connection through life. By this connection we conceive that we attach our gentlemen to the Church, and we liberalize the Church by an intercourse with the leading characters of the country." *Reflections on the French Revolution.*

Dr. Hobart begins his inquiry into the Establishment by a general charge on the mode of dispensing patronage. He thus classes her livings: "The livings are in the gift of individuals, of the government, or of corporate bodies." In this enumeration he makes the extraordinary omission of the whole patronage of the bishops and the universities; as we presume that neither of those can be meant by "individuals" and "corporate bodies," expressions habitually attached to laics and the city and country corporations. He then ventures further, and boldly asserts, that "in the Church of England the connection between the pastor and the living is *absolute property!* and that the livings can be, and are, bought and sold like any other property." On this point we must ask the inquirer, whether he has ever inquired, or has not been content with taking his knowledge wholesale out of the lucubrations of unauthorized writers? We ask him distinctly, whether he will desire to say, even at the distance of America, that any English bishop is chargeable with this sale? yet the bishops have the patronage of thirteen hundred livings! or will he throw it on the deans and chapters? yet they have the patronage of nine hundred and eighty-two; or will he fix it on the university and collegiate patronage of seven hundred and forty-three? Thus, in nearly three thousand livings, his charge has not the shadow of reality. Of the numerous livings in the hands of corporations, we have no doubt we might say the same. Even with respect to the advowsons, common knowledge, any thing but the unfortunate haste to make out a case, might have prompted him to state the peculiar and anxious precautions of ecclesiastical law against abuse. Yet, by what stretch of language shall we call that "absolute property" for which the regular qualifications of the priesthood are required, and from which the possessor may be ousted on the common proof of misconduct? This too Dr. Hobart strangely denies, nay, declares "that *common and even serious clerical irregularities* are *not* noticed;" and props up

his assertion by a case, in which, from some obscure point of law, a bishop was unable to supersede a refractory incumbent. After laying down, as a general principle, the want of discipline, or of the power of enforcing discipline in the English Church, Dr. Hobart's other statements might be safely given over to neglect. But allowing for the moment, that no discipline was exerted, or possible, of what singular virtue must that Church be composed which abounds in men worthy of such boundless panegyric from its accuser?

But we must spare ourselves the further task of pursuing this questioner through his detail; merely throwing together the heads of his discovery, and leaving them to confute themselves. The tythe system has been too much the regular theme of faction and ignorance to be suffered to escape in this pamphlet, and we have accordingly the advantage of the doctor's unfavourable opinion; while in the same breath he declares, that "perhaps as part of the original tenure of property, they were neither *unreasonable* nor *oppressive*." We shall postpone this topic for a few moments; but we must transcribe the sentence which follows:—"Indeed even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but as its friend." We fearlessly leave this to common experience. What may be the nature of the intercourse between an American pastor and his people is not expressed, nor perhaps worth our ascertaining. But if the meddling and officious supervision, which some of our sectaries call clerical duty, be in his contemplation, we freely disclaim it for the English clergyman. Neither the genius of our religion requires, nor the habits of our people would admit, that sort of troublesome dictation, little better than pious tyranny; nor that restless inspection, little more palatable than direct espionage, which pass for sacred discipline among certain of the dissentient forms. But we speak with the whole feeling of the nation to support us, that there is no man more venerated than the clergyman whose clerical duty is conscientiously done. He obtains that true respect which cannot be given to extravagance; and that true confidence which is the natural result of a life regulated by truth, soberness, and sincere doctrine. The gentlemen of England are an honourable and generous race; but there are situations and circumstances without number, where the clergyman is the only resource; where there is neither protector, friend, physician, nor adviser, if he is none; and where he is found fulfilling the duties of all. This American prelate, dispensing his Sunday sermon to his city congregation in his fashionable chapel, little knows the life of the measureless majority of the clergy of England; the seclusion in the remote village, the separation from the habitual excitements of life, the humble toil, the unvaried and uncheered consignment to a rank of society from which nothing can be learned but resignation; and all this not merely borne with patience, but turned into the nutriment of mental vigour and Christian zeal. Men "of whom the world is not worthy," exiled into utter obscurity; the scholar giving up his literary ambition for the labours of

his cure; the man of genius thwarting the fine flights of his mind for the nameless and monotonous service of paupers and peasants; and those things often done with the purity, and energy, the solemn sense of obligation, and the inflexible resolution of the apostolic age. If such men are not objects of respect and love, they are not to be won by man. But human nature is neither a stock nor a stone; and such men invariably secure the hearts of their people. In the most revered sense the pastor, and in the most affectionate sense the friend; they are the very "salt of the earth," that preserves the mass from sudden corruption; the true lights of the national mind, when the wisdom of this world is darkness; the secret and solid pillars of the national prosperity, unshaken, when the glittering superstructure seems giving way; and, even in the last extremity, forming a mass of strength on which a new constitutional fabric might be planted to the honour of God and the security of the people. Take away the ten thousand parish priests of England, and we leave a great gulph in the national morality, order, and patriotism, which nothing could fill up. There might be attempts at substitution; because the heart of man demands some religion, and because human legislation feels itself powerless to penetrate the depths of society without religion. But all would be false and hollow. We might have some chemical and vapourous temple of imposture and enthusiasm rising to fill the chasm, some half-visionary, half-revolutionary worship, glittering with the false lights, and pompous with the evil ceremonies of perverted philosophy, some Pantheon, or Pandemonium; but, with the Established Church would have perished, what could find no substitute; that mighty Memorial, not merely of the piety of our fathers, or of their heroic blood, or of their resolute, sincere, and sacred wisdom; that great concentration of the trophies and reliques of our ancient days of constitutional hazard and glory; yet standing before us in the still nobler character of a holy pledge for our future grandeur; erected on our Zion, at once for the gathering of the people, and for the bulwark of the state; a magnificent sign that the glory of our latter day shall exceed that of the brightest of the former, and that "the Lord shall suddenly come to his temple!"

Knowing the habits and impulses of our time, we can feel no surprise at the childish yet bitter hostility with which the Establishment has of late been arraigned. In all ages, the possession of property, knowledge, or rank, is an object of envy; and where the peculiar principles of the possessors make retort and resistance least probable, envy will assume the bolder post of defiance, and start from the whispered insinuation and the sly surmise, into the haughty calumny and the loud voiced and frontless charge. But, in our day the general habit of subjecting the highest things to the lowest discussion; the prone sycophancy of political candidates for the favour of the mob; the fierce and hungry irritability of that, so called, philosophy, which, by defamation, strikes the double stroke of, profit for its pen, and public spoil for its more remote ambition, all combine to make the assault more rancorous and stubborn. The Church is the first object of this hostility; because, to the coward it is the safest; to the public sycophant the most

palatable; to the periodical pamphleteer the most capable of his easy virulence, dashing postulates, and rhetorical display. A thousand common places will not exhaust the novelty of the subject, nor ten thousand calumnies overload the appetite of the rabble. The libeller is but the dutiful servant of the public, and his conscience must find "ample roof and verge enough" for all.

A curious book might be written on popular convictions, and the arguments by which the multitude were convinced. The old puritans asked, "what was prelacy but lawn sleeves, and where were lawn sleeves commanded in Scripture?" The argument was irresistible, and prelacy was abolished. The French Convention declared, that a "king was nothing but a well bred profligate in a laced coat." The argument was received as an axiom, and the monarch was led to the block. Paine, among ourselves, pronounced that a "king was a decorous gentleman, who sat twice a year in a chair at the end of the House of Lords." The country was then in a highly *reasoning* condition, and the argument was infinitely applauded, though the consequence was escaped. In later days, Napoleon pronounced, "L'etat, c'est moi," and that the "throne was nothing but four boards covered with velvet." It was held by the million for irrefragable doctrine. What may be believed by the same profound and dispassionate judges touching the errors of the Church of England, is, perhaps, to be found in some future convulsion; but we may rely on it, that the more extravagant the better, as the more native to the spirit of its calumniators, and the more amusing to the drowsy ignorance that must be fed with some stimulant, or it falls asleep, useless to the grand cause of "subversion all over the world."

In England, of all countries, we must be prepared to expect those attacks. Our vast and restless population, the trade of the pen, the habit of party, the general struggle and conflict for life, arising out of the public pressures; the very crowding of a multitude twice the number of the whole population of the United States, in an island not exceeding one of its provinces, must engender an immense quantity of that heated and perilous spirit which endangers the quiet of society. There will be many discontented with fortune, and not a few desperate against the law. Possession without labour is the great revolutionary prize, and the tickets will never want claimants. There will be many to whom religion is a dead letter; and some to whom it is a scorn; many who wish for change through mere restlessness, and some who contemplate secure revenge and profitable plunder. Among those the banner of revolt will never want followers; but the direct attack on the Constitution is hazardous, and the scaffold lies in the way. To lead the "Federes" against the Church is a safer warfare, and it is equally sure of reaching its true point at last, the Crown. Sap the great, antique circumvallation of the state, and the open assault is not far off, the march will be easy over the ruins, and the triumph will be final. But, besides the random politicians and the obscure philosophists, there are those who hate religion for its own sake; a banditti of deplorable and sullen outcasts, blinded to the perception of truth, and leagued by a sworn

hostility to the hope of a hereafter. Shall we presume that those who would trample out the slightest seed of Faith, should reverence the spot where its protected verdure makes the glory of the land? Satan, roaming round the wall of Eden, might as soon hold compact with its guardian spirits for its security.

It had been our purpose when we began these pages to give some general view of the principles and constitution of the Establishment. But other matters make it now impossible. The time for that too will come. The subject is extensive; but none can be more cheering, clear, or important to public knowledge. We have adverted to Dr. Hobart's errors necessarily, but reluctantly. His profession, his place in that profession, the very name of 'Episcopacy' would have of themselves made us anxious to receive him with the right-hand of fellowship. We have not lost sight of the feeling; but there was imposed upon us the strongest duty of defending the truth.

"Here is one of yourselves, even a Bishop, loading you with accusation," must be the language of the first libeller. It was essential to show that the accuser was mistaken, or prompted by the impulse of an unwise popularity. But no man can be more easily answered out of his own mouth. What are we to think of the consistency of his opinions, who thus winds up his censure of the Establishment.

"In her *doctrines*, in her *ministry*, in her *worship*, she is *all glorious within*; and thanks to the *sound, and orthodox, and zealous Clergy*, who have been faithful to her principles, she is still the *great joy* and the *great blessing* of the land. It would be impossible to sever the Church from the State, without a convulsion which would *uproot both*, and thus destroy the *fairest fabric* of *social and religious happiness* in the European world." *P. 35.*

We can easily pardon native partialities. Yet we have never met a tourist so resolutely determined to discover every perfection of all countries in his own homestead as the doctor. He absolutely urges this to the highest point of human endurance. He travels through the finest countries of Europe, and after some lines given "to radiant skies, and breezes that bear health and *cheeriness* to the decaying and languid frame;" nay, after the compulsory acknowledgment, that it would be "absurd in America to urge a *superiority* over these lands, or *altogether* an *equality* with them," he turns to comfort the men of New-York, the denizens of the yellow fever and ague, with "all is *less adverse* to our own claims than I had supposed." He thus proceeds, plucking away the feathers of Switzerland, &c. &c. to cover the naked wing of the "States." If they have Alps, the States have ridges of hills; if they have "stupendous castles, crowning mountain passess," "interesting ruins," large and imposing edifices of religion, splendid palaces filled with works of genius; magnificent libraries, &c.; let America still console herself: she has something that may remind her of them all; she has a state prison, and a philosophical hall, and a landscape cut out into square inches, with every ploughman a lord of the soil. If she have not "the public squares, or fountains, or magnificent cathedrals of Europe," she may feel with

becoming pride that she can build as spruce a chapel as any of them, and that no Ebenezer in the City Road does more honour to modern bricklaying than the Ebenezer of New-York. Our readers will forcibly feel how far the "Natale Solum" can fill up a man's comprehension; when this patriot, after his Swiss, French, and Italian ramblings, with Lausanne, and Naples, and a hundred others before his memory, writes down, that, "*perhaps* no city can boast of a promenade *superior, if equal,* in point of prospect, to the *battery of New-York!*" P. 9.

Dr. Hobart came to England under peculiar circumstances. We must acknowledge, that whatever may be the labours or the learning of the Episcopal Church in New York, it had hitherto much escaped notice in England. Whatever may be the merit of its virtues, it had lost none by a too ambitious publicity. We hear a good deal in the doctor's pamphlet of the literary education of its pastors. But their literature had confined itself to the modest but doubtless meritorious cultivation of the native mind; and content with fame on one side of the Atlantic, it apparently scorned the clamorous competitions of European theology. Dr. Hobart was an invalid, a man of pleasing manners, and, above all, an Episcopalian clergyman. Through the introduction of the amiable and active individual named in the preface, he found easy and generous access to the English divines, and even received personal attentions of a marked nature from some of them, whose high public occupation considerably precludes those things. We had no secrets to conceal; he looked about him freely, and at length took his departure under many declarations of respect and grateful remembrance.

We can assure this gentleman that it is with much more pain for him than for ourselves, that we have at last his own evidence of his employment while here.

Of all trades that of an abuse-hunter is the surest to enjoy employment. The determination to find things wrong can never be disappointed. The Jew salesman is not surer of finding every thing convertible into his traffic: the gipsey is not more expert at deciding on the property of all that can be turned into possession. An eye thoroughly yellow will see the world yellow from the sky to the ground. Investigators of this order are to be met with in all countries; we have them among us in abundance, accurate and investigating as the fly on the pillar in St. Paul's, shooting out their minute feelers on every thing, and finding all roughness, intricacy, and decay. The grandeur, the proportioned beauty, the awful magnificence of the whole are nothing to this keen tribe, while they are fixing their microscopic vision on some hair's-breadth crevice, or struggling over some monstrous projection the hundredth part of an inch high. Our true surprise is, that Dr. Hobart did not contrive to find ten times the abuses. With all his borrowing from report, his assortment is still meagre, and we can well understand the compatriot disappointment, that when he had risked so much to carry out his cargo, he had not made it better worth the voyage!

We confidently hope that this gentleman will feel the suitable-

ness of henceforth abjuring politics, and be content with the popularity for which he has paid so hard a price. We shall probably hear no more of him than we have heard of his associate Theologians. His faculties may be well occupied in America; for, after all, it is from Episcopacy that we must expect whatever of religious decorum and sound doctrine is to be the portion of the Western world. All things there are too much tossed about in the yeasty ocean of Republicanism. The religious chart of America is still the melancholy counterpart of its physical one; here and there little traces of life among endless sweeps of sectarian barbarism; the land overspread with Dunkers and Thumpers, and Memnonists and Jumpers, enthusiasts gay and gloomy, beyond all counting; the slaves of strange and unscriptural folly, or giddy and presumptuous ignorance, or reckless and revolting passions; a vast hilarious and holy rabble, drugged by the cup of Fanaticism. Among those orgies Episcopacy sits, like the virgin of the poet, pure yet bound, still repelling the evil enchanter, and, we should trust, long disdaining his draught of licentiousness. To uphold this little Church in the midst of licensed extravagance, is among the most honourable of all duties; and we must hope, that its pastors will long be found worthy to transmit to posterity the faith of their righteous fathers and our own.

Remarks on a Review, in the English Quarterly Theological Review for June last, of Bishop Hobart's Sermon, entitled, "The United States of America compared with some European Countries, particularly England."

THERE will indeed be "an irreconcilable antipathy between America and England," if a decorous comparison between the institutions of the two countries is to call forth the calumnious and vindictive abuse which marks every sentence of an article in the English Quarterly Theological Review for June last.

There are generous and high-minded Englishmen who behold, in the luxurious growth of the scion of freedom transplanted from England to the genial soil of America, the undecaying vigour of the parent oak; who consider the glory of the sons as reflected back on the sires; and who can rejoice that English liberty, and literature, and religion are spreading through a vast continent, even under better auspices than in the country from which they are derived. But there are subjects of the British king of a very different spirit and bearing—selfish, little-minded, and arrogant. They see that the *republican* institutions of America are conducting her with rapid march in the career of glory, prosperity, and happiness; they have felt that she can, they know that she will maintain her rights as a nation; and they hate her with a burning hatred. They would crush her as they would the worm that gnaws at the root of England's greatness. Among this tribe of journalists, pamphleteers, and tourists, our reviewer does not play the part of a subaltern—he wins the palm from them all in abuse of America. In my soul I scorn them—"Odi profanum vulgus et arceo."

Dr. Hobart is accused of "an *unmeasured* attack on the Church of England." It was his object, the reviewer asserts, to "seek for abuses." In the "unhappy spirit of the hottest partisanship," he has passed over the "grandeur, the proportioned beauty, the awful magnificence" of England and her church, and with "microscopic vision" fastened on minute defects. The reviewer revels in the profusion of epithets and similitudes not always the most delicate and classic, passing with almost untraceable rapidity "from grave to gay, from lively to severe," in the exhibition of Dr. Hobart's "unmeasured abuse" of England and her Protestant establishment. And yet, with admirable "consistency," he accuses Dr. Hobart of overloaded flattery and panegyric of England, its "government, its religion, and the souls and bodies of its people." Dr. Hobart, the reviewer says, speaks "lavishly in praise of the dignitaries and other clergy of the Church of England: he extols England as containing "the fairest fabric of social and religious [illegible] in the European world;" and yet (this is the accusation of the reviewer) he has been guilty of an "unmeasured attack" [illegible]! Does the reviewer mean seriously to maintain, that there are no imperfections, no abuses, no defects, no faults in that government and church, which he idolizes with the uncharitable, arrogant, ferocious spirit, that leads him to war as with fire and sword against all who will not "fall down and worship the image," which seems to have crazed his judgment, intoxicated his imagination, and maddened his passions. He foams forth, with the wild fury of a crazed brain; denunciation, defamation, abuse upon our land, our climate, our free institutions, our religion; our presidents, our judges, our members of congress, our statesmen, our colonels, our captains; all those who make up "his majesty the mob," the "rabble" of America.

And what was the provocation? Let facts, which *will* be heard, even amidst the ravings of this infuriate writer, let facts tell. Dr. Hobart had preached and published a sermon on his return from a long absence abroad; and surely it was very natural that the comforts of the home, the blessings of the country, and the excellencies of the church to which he had returned, should occupy his first address to his congregations. Gratitude for all these blessings, and vigilant exertions to preserve and improve them, would be the result of that increased sense of their value, which is best formed by such a comparison as Dr. Hobart instituted. He especially deemed the opportunity a favourable one to exhibit the *real character* of his own *church*. If that church were supposed to be identified in *all respects* with the *Church of England;* if her government and institutions were considered as uncongenial with the free principles and habits of the people, and perhaps hostile to them; if the old and favourite adage of England, "no bishop, no king," had made the opinion current that there was a necessary connection between episcopacy and monarchy; if a "high churchman" of *America*, that is, one who advocates the divine institution of Episcopacy in its orders of bishops, priests, and deacons, and the transmission of the ministerial commission through the first order, was supposed, like the "high churchman" of *England*, to be

necessarily the advocate of the highest pretensions of monarchical power—if these opinions operated as in the republican states of America, they must operate to the serious injury of his church, impeding her progress, and preventing a dispassionate consideration of her scriptural, primitive, and reasonable claims, and diminishing the influence of her clergy—was it not a sacred duty in Dr. Hobart to disprove them? He has done so in the most effectual manner, by instituting a comparison between his own church and that of England in those points of "human arrangement" in which they differ. He has rendered his *church* "popular," by showing that, though preserving all the essential, *spiritual*, and ecclesiastical features of the Church of England, her polity is accommodated to the free government of his country. And he has rendered *himself* "popular," by showing that a "high churchman" may consistently be a warm friend of those republican institutions and habits which are carrying, with rapid march, civilization, and order, and comfort, and happiness over this wide-spread continent. A *dignified and elevated popularity* of this kind may his church and he long enjoy! We trust, as the reviewer hopes, that he is not only quite "content" with it, but not a little *gratified* with it; and we think we can say that he enjoys it with a pleasurable state of mind, not "very remote," but quite identified with "utter carelessness" of the sneers, and scoffs, and defamations of his lawless "castigator." One of these base defamations is, that Dr. Hobart "sacrificed the conventional honour of society," as if he had said one syllable with respect to England, which any person could not have said who had recourse to the public authentic sources of information; or as if he had exhibited any views of the Church of England which cannot be drawn from her constitutions and canons in her folio Book of Common Prayer, or from the statutes of *Parliament* (who have long been the "sole legislature" of the Church of England) as digested by Bishop *Gibson* in his *Codex*, and by *Burns* in his *Ecclesiastical Law*, and other writers. *Personal observation* doubtless strongly confirmed Dr. Hobart in these views, drawn from sources accessible to all. Had he chosen to have gone further, we suspect he would have made out a stronger case. Not one indecorous sentiment or expression appears in Dr. Hobart's "miscellaneous composition." To England he abundantly acknowledges "the debt of gratitude for the civil and religious blessings which his countrymen have derived from her as their best inheritance." The characteristic feature of England, her "privileged orders," her "high-minded nobility and gentry," of these he speaks in terms which do not indicate a disposition to "sacrifice the honour of his cloth" to the "sovereign mandate of his majesty the mob" of *England*, of the "cellars and shops of the Whig metropolis of Manchester;" for truly in his own free and happy country no mobs are known. The distribution of power among all the people, allays the jealousy which the monopoly of it excites, and all are content. The more equal division of property, secured by the laws, gives all the means of independence; and all are happy; and no standing army is necessary to keep down insurrections and rebellions. Of the Church of England in her apostolic and spiri-

tual character, of her "dignitaries and other clergy," Dr. Hobart is (the reviewer being judge) "lavish in his expressions of kindness," *usque ad nauseam.* And if it be *inconsistent* with these acknowledgments to lament the abuses and defects principally caused by secular influence and encroachments on that church, we strongly suspect that this inconsistency, were the truth known, Dr. Hobart shares with all the *real* churchmen of England. He does not mean those *Erastian* churchmen who regard the church as the mere creature of the state, and with the late Lord Chancellor Thurlow, think that there can be no bishops who are not made by the king; nor those *secular* churchmen who laud the church merely for the honours and emoluments which she dispenses, and who notoriously entering into orders for those honours and emoluments, will yet solemnly declare that they are "moved by the Holy Ghost to take upon them the office of the ministry, to serve God, for the promoting of his glory and the edifying of his people." Such *churchmen* dishonour the name. He means those *primitive and apostolic* men (and, God be thanked, many such are the light and the safeguard of the Church of England) who are devoted to the church as the divinely-constituted body of the Redeemer, the mean and pledge, in her ministrations, of mercy and salvation to mankind. Such men must see, must feel, must in the secret of their hearts deplore the secular abuses and encroachments which have "gradually and seriously diminished the influence of their evangelical and apostolic church." And we only wish, (they must excuse our *officiousness,*) we only pray that they would fear less the threats of the "mob" on the one hand, and the frowns of *courtiers* on the other, and asserting the divine and legitimate claims of their church, seek to correct the defects and abuses of its *establishment* by the "gradual but powerful influence of public opinion."*

But Dr. Hobart, says the reviewer, has not "examined the charges which he has brought against England," and "even if they were true, he ought not to have mentioned them." Really this is taxing us "to the highest point of human endurance." Englishmen may say what they please of America and her religion; assuredly they have almost exhausted the English language in their contemptuous and opprobrious abuse of her: they may characterize her as the "land of swamp, the yellow fever, and universal suffrage;" they may speak of "the obscurity and bankruptcy" of her first statesmen and citizens, and denominate her people the "rabble," on whose "necks her legislators are carried from the hustings into the congress;" they may entertain their credulous countrymen with accounts of "the tavern existence of America, of captains and colonels serving out their own gin, of judges of the land relaxing from their professional labours in rifle practice for the next duel, of public slave markets," (as if America did not owe this curse of slavery originally to the laws and to the ships of Britain,) "of gougings, scalpings, and other abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of liberty;" they may compare to the bloody fiend

* Dr. Hobart's sermon.

of French jacobinism, the benign form of American republicanism, with impartial hand dispensing comforts and blessings unknown to any other nation, to more than ten millions of people; they may speak of the "obscure church" (the Protestant Episcopal) of America, and of "the endless sweeps of sectarian barbarism," of our "Dunkers and Thumpers, and Memnonists and Jumpers," (as if there was a possible spectre of fanaticism that has not been conjured up from the "vasty deep" of English folly and enthusiasm;* they may style the orderly, and moral, and religious body of the freemen of America, who are the owners of the soil, well educated, well informed, "a vast hilarious and holy rabble, the slaves of strange and unscriptural folly, of giddy and presumptuous ignorance, or reckless and revolting passions;" all this, and more, if more be possible, Englishmen may say of America and Americans, when it suits their whim, or falls in with their purpose of reconciling their "lower orders," often in a state of starvation, to that happy condition of things which enables "an impoverished student, a struggling barrister, an obscure country gentleman," to "found a family!" But an American must not presume, under the penalty of being defiled with all the abuse, and misrepresentations, and scurrility, and calumnies, that an envenomed heart can mix up, or an unlicensed pen discharge, to lisp a syllable of the imperfections of England, its government, or its establishment.†

The reviewer accuses Dr. Hobart of not having examined the charges which it is said he retails; and yet, in the most important instances, the reviewer does not attempt to show that they are "unfounded." He does not deem proper to notice the principal charge, that of the encroachment of the state upon the church in various ways, and particularly in stripping her entirely of all legislative power; a subserviency that must be lamented by all but those who regard the church as the mere creature of the state, and merge in this degradation her spiritual and apostolic character.

The reviewer styles the sermon a "*political* pamphlet," and yet the part relative to politics occupies only three pages, in a sermon extended through 34, beginning at the middle of the thirteenth, and terminating at the middle of the sixteenth page of the second American edition. The ire of the reviewer is characterized here, as elsewhere, by the most causeless violence; for Dr. Hobart recites the cardinal and free principles of the English constitution, and calls on his countrymen gratefully to remember that from England they have derived not only these, but "many of her unrivalled maxims of jurisprudence." Even on the subject of privileged orders, he admits their advantage, as "constituting an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of

* America has not the *Brawlers* nor the Joanna Southcotes of England.

† The sermon of Dr. Hobart was republished in England, because it had been ascertained that several copies were sent over by various persons to that country; and the only means of correcting erroneous reports with respect to the remarks on England contained therein, was by republication to furnish those who were so disposed, with an opportunity of judging for themselves.

manners;" and merely *prefers* the state of society in his own country, as "distributing among the many, the power, the property, and the happiness which, in the old nations of the world, are confined to the few," and as leading, in all classes, "to that sober sentiment of independence which exalts the mind and the character, and which is nurtured by the consciousness, that in natural rights and original political power all are equal."

Is the reviewer really sincere in that ridicule so easily played off, of the "*sovereign majesty* of the people?" We advise him then to seek the despotism of Turkey, and he may soon experience the blessings of the "sovereign majesty" of the *one*. But first we would beg him to answer a few questions. Do parliament represent (in *theory*, we will not trouble him as to the *fact*) the people of England? Are not the people then the source of the power that makes their laws? Does the monarchy of England subsist but by the will of parliament? Did not parliament change the succession of that monarchy? If he answers these questions in the negative, we would then inquire, whence is derived the right of the present reigning family to the throne?

But the reviewer hastens to Dr. Hobart's "attack on the establishment," which attack, let it be remembered, consists in asserting and endeavouring to prove, that though "defects and faults in her are indeed caused by human admixtures extraneous to her apostolic and primitive character, still in that character, and in the zeal and liberality with which she extends her wealth and labour in the diffusion of Christianity, she must call forth our warm admiration, affection, and applause."

The reviewer insinuates that Dr. Hobart's praise of certain living prelates is not worth the "swallowing." Be it so; Dr. Hobart doubtless consulted his own feelings in the tribute of what he considered just and discriminating praise: and we republicans, judging of things as they intrinsically are, divested of "the pomp and circumstance" of worldly greatness, do not think that even that "able and eminent man," his grace of Canterbury, is degraded by the laudatory testimony to his worth and talents of one who, though the bishop of what the reviewer is pleased to style an "obscure church," is still, as to a spiritual grade, the brother of him who raises his "mitred head" at the front of the "mighty Church of England;" and we should indeed lament over the "fallen and decrepit grandeur of this mighty church," if we supposed her bishops capable of honouring the spirit or the language in which the reviewer seeks to defend her. "Non tali auxilio, nec defensoribus istis."

With respect to the mode of appointment of bishops in the English Church, Dr. Hobart considered it as a defect that this was not generally influenced solely by their qualifications for the office, but most frequently by "secular interest extraneous from spiritual or ecclesiastical considerations." The appointment is actually in the king, through his cabinet ministers. The theory of the constitution of the Church of England supposes it to be in the dean and chapter of the cathedral of the diocese.

But Dr. Hobart is mistaken in his asserting "the livings to be

the gift of individuals, government, or corporate bodies, and absolute property bought and sold;" and this the reviewer proves, by withdrawing from the list of saleable livings, 3000 out of the 10,000 livings in the English Church!! The reviewer did not deem it expedient to notice the remark of Dr. Hobart, that those "livings are used for the best worldly interests of the holders, and are frequently made subservient to the private views of individuals and families." And what is the amount of Dr. Hobart's remark on this notorious fact? merely that "the *general* tendency of such a system is to present an excitement to enter the holy ministry with a great admixture of secular motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God's glory and the salvation of mankind." As to the possessors of these livings "being ousted on the common proof of *misconduct*," if the reviewer will be good enough to give a list of a dozen instances, in the term of half a century, of clergymen so "ousted," we shall advise Dr. Hobart to acknowledge his mistake. Or will the reviewer maintain that the absence of such instances proves that of near 20,000 clergy of the Church of England, no individuals are ever to be found guilty of misconduct? He alludes to a case cited by Dr. Hobart, of a clergyman, who, not from "some *obscure* point of the law," but from its palpable provisions, was able to defy the authority of his bishop, though his licentiousness was of so atrocious a nature as to call forth petitions for the interposition of parliament. The reviewer styles this a case in which "a bishop was unable to supersede a *refractory* incumbent!" What crimes, in the judgment of the reviewer, are necessary to constitute "clerical misconduct!" Little indeed does he know of the nature of the intercourse between "an American pastor and his people," if he supposes that the familiar and affectionate relationship between them, which makes the Episcopal clergyman, as often as he pleases, the welcome inmate of *all* the families of his congregation, to share in their joys, and to soothe them in their sorrows, while he uses, as "opportunity requires and occasion be given, *private* monitions and exhortations,"* is a "meddling and officious supervision," a "troublesome dictation," a "pious tyranny." Much, much we hope, that the clergy whom the reviewer eulogizes, have imbibed, more than this reviewer (who, we conclude, is a clergyman) appears to have done, the holy and devoted spirit of their profession, as enforced in the solemn offices which transferred them "from the study of the world and of the flesh to serve God in the ministry, for the promoting of his glory and the edifying of the people." The holy office of "teaching and premonishing, of feeding and providing for the Lord's family, of seeking for Christ's sheep that are dispersed abroad, for his children that are in the midst of this naughty world, that they may be saved through Christ for ever," which the Ordination Service admonishes is of "so high a *dignity*," the reviewer seems to consider as more honoured by the English clergy who discharge it, than honouring them. He speaks of their "unvaried and cheer-

* His ordination vows.

less consignment to a rank of society from which nothing can be learned but resignation;" of "men, of whom the world is not worthy, exiled into utter obscurity; the scholar giving up his literary ambition for the labours of his cure; the man of genius thwarting the fine flights of his mind for the nameless and monotonous service of paupers and peasants!" Irksome indeed must be clerical duty discharged under such impressions.

The reviewer chooses to suppose that Dr. Hobart, "the American prelate dispensing his Sunday sermon to his city congregation in his fashionable chapel, can little know the life of the measureless majority of the clergy of England;" and yet this American prelate travels in his diocese, as large nearly as England, and many parts of which the reviewer would consider as scarce "dotted with civilization," more miles every year than "the measureless majority" of English rectors travel in the whole course of their lives.

The reviewer says, "we hear a good deal in the doctor's pamphlet of the *literary* education of its pastors," those of the Episcopal Church. Now it so happens, that though something is said of their *theological*, no observation is made on their *literary* education.

"We can assure this gentleman," that if he expects, by such "unmeasured" assaults as he has now made upon character, upon office, upon motives, upon feelings, upon all that gentlemen respect, to deter American travellers from free criticisms on England, he will find himself mistaken. At a period, and under circumstances which he thought propitious for this purpose, Dr. Hobart discharged the duty of exciting his countrymen to love and to cherish their free constitutions, and above all, of rescuing his church from the imputation, that she is identified with the monarchical establishment of England, and hostile to the republican genius of the country; and that her Episcopal government is uncongenial with the civil constitutions by which the American people are and will be distinguished. All this was done in no spirit of hostility to the Church of England; for Dr. Hobart states the conviction, that the abuses and defects which he pointed out, might be "corrected and remedied by the gradual but powerful influence of public opinion." The reviewer does not attempt to prove, by any quotations from the sermon, that the *style* of its remarks is contrary to the laws of delicacy or decorum, or marked by bitterness or scorn. On the contrary, the offence seems to be that there are too many roses strewed along the deceptive part that led to the "pitfall." And would it have been unworthy in an honest inquirer after truth, would it have been undignified in a British gentleman, (we suppose the reviewer claims to be one,) would it have been unchristian in a clergyman (we conjecture that such he is) to have scorned the vulgar weapons of scurrility and abuse, and in a courteous and dignified style of statement and argument, endeavoured to prove the incorrectness of Dr. Hobart's facts, and the fallacy of his reasonings? Comparisons thus conducted between the character and the institutions, civil and religious, of nations, might eventuate in the advancement of an object

more elevated and noble than any national or local views, "the great interests of the human kind, and the divine cause of the kingdom and church of Jesus Christ."* But the reviewer has chosen to sink from the high and honourable office of a candid defender of his church and country, into a scurrilous defamer of the motives and conduct of one who, "from his profession, from his place in that profession," if from no other claims, is entitled to decent and respectful animadversion. "Meagre" as the reviewer represents "the assortment of the cargo," by which, in this classic and delicate similitude, he chooses to characterize the remarks of Dr. Hobart's pamphlet; "flimsy and fantastic" as is Dr. Hobart's "declamation," this reviewer has found it necessary to devote to its refutation more matter than is contained in the entire sermon, and to draw forth against it all the stores of unlicensed metaphor and scurrilous phraseology that the hackneyed political pamphleteer has heaped up: while he *affects* to treat Dr. Hobart with a feeling "not very remote from utter carelessness," he rushes upon him with the fierce aim and ferocious growl of a *bull*-dog, fastening on the animal who he fears will toss him on his horns. We wish him joy of his indifference and his composure; but, in sober seriousness, we cannot dismiss him without a word of advice. When tempted to assail, in language of such "unmeasured" scurrility and scorn, America and her republican institutions and people, let him call to mind a single fact. England is a great, powerful, and illustrious, but unfortunately rather too proud a nation: and yet her heroes, those heroes, the pillar of whose glory gleams loftily and afar on the plains of Waterloo, have been worsted again and again—and if need be, (God grant this may never be!) will hereafter be worsted; the boastful lords of the ocean have again and again had the trident wrested from them by the "*rabble*" of the "land of swamp, yellow fever, and universal suffrage." Let him call this fact to mind, and *perhaps* he may learn humility, moderation, and decency.

New-York, August 25, 1826. VINDEX.

Ancient Monument.

Chevalier Drovetti has presented to the king of France a monument of antiquity, which he found at Sais in Egypt. It consists of a single piece of rose-coloured granite, eight feet (French) in height, the sides of which are ornamented with hieroglyphics, which M. Champollion expounds to mean, that this stone was dedicated to Neith, the tutelar goddess of the city of Sais; that in the niche in the front of this sanctuary was encaged and fed her living symbol, a vulture; and that the stone was consecrated by the Amasis Net-se, the son of Neith, the same who, after a reign of forty years, was vanquished by Cambyses. This would make the date of the monument between 530 and 570 years before the Christian era.—*Christian Observer for July*, 1826.

* Dr. Hobart's sermon.

EPISCOPAL ACTS.

In the Diocese of New-York.

On Monday the 4th of September, St. Stephen's church, recently erected in New-Hartford, Oneida county, was consecrated to the service of Almighty God by the Right Rev. Bishop Hobart. The sentence of consecration was read by the Rev. Mr. Hollister, morning prayer was conducted by the Rev. Mr. Anthon, and an appropriate discourse was delivered by the bishop. On the following morning the bishop held an ordination in the church, and admitted the Rev. Mr. Treadway, its minister, to the holy order of priests. Morning prayers were read by the Rev. Mr. Perry, and a sermon delivered by the bishop. The Rev. Mr. Hollister and the Rev. Mr. Anthon were present, and assisted. A numerous congregation assembled on both occasions, and their deportment evinced the interest which they took in the edifying and impressive services.

In this praiseworthy undertaking, the society recognize the Hon. Judge Sanger as their principal patron. This truly benevolent gentleman has, in addition to a very liberal subscription and the ground on which to erect the church, presented a deed of 130 acres of valuable land, the amount of the sale of which is to be vested in some public accumulating stock, and its annual proceeds to go to the support of the officiating clergyman.

On Saturday the 9th, the Right Rev. Bishop Hobart preached in St. Peter's church, Auburn, and administered the holy rite of confirmation to 21 persons. On the following day the bishop consecrated St. Matthew's church in Moravia, (Owasco Flats,) and administered confirmation to 17 persons. The sentence of consecration was read by the Rev. Orsamus Smith, the rector of the church; morning prayer was read by the Rev. Dr. Rudd; the bishop preached, and delivered an address both before and after confirmation. The Rev. Mr. Gear, of Ithaca, was present, and administered baptism to one adult. The church was crowded, even to overflowing; for a large number of persons, not able to enter, surrounded the building and filled up the doors and windows. Though the exercises occupied more than three hours, the utmost silence prevailed; and the audience proved, by their fixed attention, and frequently by their deep emotion, the influence of the bishop's impressive manner, as well as his forcible language and argument. Great credit is due to the rector and people of St. Matthew's, for the zeal and perseverance they have evinced in erecting and completing a neat Gothic church.

On Monday the 11th, the bishop consecrated St. John's church, Ithaca, and administered confirmation to 15 persons. The morning service was read by the Rev. Orsamus Smith; the sentence of consecration was read by the Rev. Mr. Gear, rector of the parish. The deep interest apparently taken by a crowded audience in the exercises and in the instruction of the bishop, gave evidence of the benefit which we have reason to expect will always attend the visits of this laborious prelate to the congregations of his diocese.

On the 16th, St. Paul's church, in Waterloo, was consecrated by Bishop Hobart.

In the Diocese of New-Jersey.

The corner-stone of St. Paul's church, Paterson, was laid with appropriate ceremonies on the 5th of August, 1825, by the Right Rev. John Croes, D. D. bishop of the diocese, assisted by the Rev. John Croes, jun. the rector elect. Immediately after laying the corner-stone, the superstructure was commenced, and according to contract with the builder, was to have been finished, with the exception of pulpit and pews, by the 15th of November last. Before that period arrived, the builder absconded, and the work was suspended. The consequence was, considerable loss and great delay. After struggling with many difficulties, the congregation at last had the pleasure of beholding it consecrated on the 13th inst. This holy office was performed by the bishop, in presence of a large congregation, and of twelve clergymen of the Episcopal Church. The services were edifying and interesting. The sweet tones of a new organ added to the gratification naturally experienced by the congregation. On the evening of that day a sermon was preached before the directors of "The Society for Promoting Christian Knowledge," and a collection made for the benefit of the society; and on Thursday the 14th, the Rev. Benjamin Holmes, deacon, was admitted to the holy order of priests in the same church.

St. Paul's is built in Gothic style, and presents a very neat exterior, having perhaps the handsomest windows of any church in the state, while in the beauty and comfort of its internal arrangements it is exceeded by none in the diocese. Its length is 57 feet, and breadth 39.

In the Diocese of Pennsylvania.

At an ordination held on Sunday the 27th of August, in Trinity church, Southwark, Philadelphia, the Right Rev. Bishop White admitted Mr. William Bryant and Mr. William J. Rees, both of that city, to the holy order of deacons.

In the Diocese of Nova-Scotia.

Fredericton, July 4.

On Saturday last the lord bishop of Nova-Scotia arrived at the seat of govern-

ment in the steam-boat St. George, on an Episcopal visit to this province, attended by the Rev. Jerome Alley, rector of St. Andrew's, and the Rev. Skeffington Thomson, LL. D. rector of St. Stephen's; others of the clergy being assembled here to meet his lordship. Mrs. Inglis and family came up with his lordship.—On Sunday his lordship confirmed a number of persons in Christ church, on which occasion his lordship delivered, in a most impressive manner, a suitable exhortation; prayers were read by the archdeacon, and a sermon was delivered by the Rev. Jerome Alley.—His lordship in the afternoon preached an able and edifying discourse from the 11th chapter of First Corinthians, 25th and 26th verses, a subject most appropriately directed to those who had received the holy rite of confirmation, and prayers were read by the Rev. Dr. Thomson.—Yesterday morning the clergy waited on his lordship at the residence of the archdeacon, and presented to his lordship an address.—His lordship proceeds to Prince William to-morrow, and from thence, the following day, to Queensbury, where he will consecrate and confirm, and on Friday perform the same ceremonies at Douglass, at 12 o'clock. On Sunday next his lordship will hold an ordination in Fredericton, and on Monday return to St. John; consecrating such churches on his journey as may require it, and confirming those persons in the several parishes who may be prepared to present themselves.

The St. John City Gazette of the 13th July adds—

We are authorized to state, that the lord bishop of Nova-Scotia may be expected in this city on Saturday next; that on Sunday morning his lordship will consecrate St. John's chapel, lately erected in this city; and in the afternoon, in Trinity church, will confirm such persons as may come forward for that purpose.

Institution.

The Rev. Alonzo Potter, of New-York, was yesterday forenoon instituted in the rectorship of St. Paul's church, recently vacated by the Rev. Dr. Jarvis. The morning services were read by the Rev. Dr. Gardner, of this city. The ceremonies of instituting were performed by the Right Rev. Bishop Griswold, of the Eastern Diocese; the sermon by the Right Rev. Bishop Hobart, of New-York, from the fifth chapter of St. Paul's First Epistle to the Thessalonians, verses 12 and 13. The sermon was "fervid, fervent, and pathetic," and a most eloquent display of "the highest powers of the understanding, and the most elevated devotions of *the heart.*" The attention of a very numerous and crowded auditory was intensely enchained by the speaker. He spoke in high terms of the character and ability of his young friend Mr. Potter, and forcibly depicted the relative connexion of a church to its pastor, the pastor to his church, and in reference to the devotion of the congregation. It is to be hoped the discourse of the pious and talented Bishop will shortly be published. —*Boston Statesman of the 28th of August.*

Year-going Clock.

A discovery has lately been made of the *chef d'œuvre* of the celebrated Tompion, which has been so long lost. It was made for "The Society for Philosophical Transactions," and is a year-going clock. It is a singular circumstance that a record exists, which states that Tompion was at work on this clock when the great plague broke out in London; and, on the day he finished it, he himself was attacked with the pestilence. His friends removed him to the continent, where he died. On the dial there is this inscription: "Sir James Moore caused this movement to be made with great care, anno Domini 1676, by Thomas Tompion."—Tompion was paid 100 guineas, and the clock was removed to the society's house, and there, in the confusion of the moment, it was placed in the lumber-room, where it lay, without a case, exactly a century and a half. One thing wonderful attends this discovery—all the steel pins, on being cleared from dust, were found to be as brilliant as ever. —*Christian Remembrancer for July.*

Indian Convention.

We learn with pleasure, that a convention of delegates from the Indian tribes in the states of New-York, Michigan, and some of the Canadian tribes, is to be held at Green-Bay, in the Michigan territory, on the first of December next, for the purpose of adopting means and measures for the government of these unfortunate people. A president has already been appointed, and some of the representatives chosen. The Rev. Eleazar Williams, minister at Green-Bay, (a descendant of the Rev. John Williams, first minister of Deerfield, in this county,) is to preach the election sermon. We understand that it will be one of the first objects of the convention to draft a system of education for the Indian youth, in the principles of the English language and in practical husbandry.—*Greenfield Gazette.*

New Episcopal Church.

A new Episcopal church has lately been erected in the large and growing village of Brooklyn, near this city. It was opened for divine service on the 24th ult. It

located on the property of the Rev. Evan M. Johnson, and the site and funds for building were furnished by that gentleman.—It is called St. John's Church.

Aid to Churches.

We are happy to understand that the European public are extending their benevolence to churches in the United States, more recently exemplified by donations from members of the Protestant Episcopal Church of Great-Britain, towards their less endowed brethren in the state of Ohio.

In addition to previous liberal monied gifts from that quarter, we are informed that Leonard Kip, Esq. of this city, has just received by the ship Hudson, a superb organ, a present to the Right Rev. Bishop Chase, of Ohio, from a lady, who by her piety and charity adorns the higher walks of nobility in the united kingdom. —*New-York Times.*

Obituary Notices.

Departed this life, on the 14th of August, 1826, Mrs. ELIZABETH KEMP, consort of the Right Rev. James Kemp, bishop of the Protestant Episcopal Church in Maryland.

The lingering illness and death of Mrs. Kemp were marked in Baltimore by more than an usual expression of affectionate sympathy; and most worthily, as many there well know, was that sympathy bestowed. How admirably did she illustrate the character of a Christian woman as sketched by St. Paul! In how engaging a point of view did she exhibit the virtues which the apostle enjoins emphatically upon the wife of a minister of Jesus Christ!—faithful, grave, benevolent, unostentatious, full of good works. The abiding spirit of cheerfulness which the peace of the Gospel inspires; the sincerity which is sustained by a consciousness of worthy purposes; the piety which, presenting its sacrifice before the eye of God alone, cannot withhold its fragrance from being diffused among men; the patience and meekness which severe providential dispensations could not exhaust; —these were among the distinguishing features of her character, upon which the memory of many will dwell with affectionate veneration; and which displayed during her life, in a convincing manner, the power of religion upon the heart. It would not be in correspondence with a character so retiring and unaffected in its piety, to speak at length of the holy triumph of faith in her dying hour: but it was a patient waiting for God. Neither for similar reasons will we permit ourselves to show how much of devout resignation is exercised to sustain, without repining, the loss of such a mother and such a friend. But let us all learn to feel augmented confidence in those Christian doctrines which can produce such fruits; and let us conceive stronger desires for those rewards of religion, which, springing upon the earth in so many happy and amiable graces, shall bloom with imperishable beauty in the kingdom of God.

The Rev. TILLOTSON BRONSON, D. D., for many years principal of the Episcopal academy at Cheshire, Connecticut, and under whose superintendence many of the present clergy of our church received their classical and preparatory education, departed this life on Wednesday the 6th of September. We shall be pleased to see some memoir of this worthy and much esteemed divine.

At Ashtabula, Ohio, also on the 6th of September, the Rev. ROGER SEARLE, late rector of St. Peter's church in that place.

Likewise on the 6th September, at Middlebury, Vermont, the Rev. HERBERT MARSHALL, formerly of the Baptist communion, which he left to attach himself to the Episcopal Church. His reasons for this change were published in the Episcopal Register.

On the 28th September, at the city of Washington, the Rev. JOSEPH PIERSON, rector of St. Peter's church, Washington, North-Carolina.

In Goshen, Orange county, New-York, on Saturday the 2d of September, Dr. DAVID R. ARNELL. He was an eminent physician, attached from principle to our communion, zealous, and of great piety.

The Right Rev. Dr. WARBURTON, bishop of Cloyne, died at his palace in Cloyne, on the 9th of August last, in the 72d year of his age.

Calendar for November, 1826.

1 All Saints.
2 Thanksgiving.
5 Twenty-fourth Sunday after Trinity.
12 Twenty-fifth Sunday after Trinity. [On this and the following Sunday the Collect, Epistle, and Gospel for one of the Sundays after Epiphany are to be used.]
19 Twenty-sixth Sunday after Trinity.
26 Twenty-seventh Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th are to be used.]
30 St. Andrew the Apostle.

Ecclesiastical Meeting in November, 1826.

7 General Convention meets at Philadelphia.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 11.] NOVEMBER, 1826. [Vol. X.

The following is from the pen of the Rev. Hugh James Rose, a distinguished member of the University of Cambridge, and the author of the celebrated sermons on German Protestantism preached before that university. It is taken from the London Christian Remembrancer for September, 1826.

BISHOP HOBART.

Mr. Editor,

I have read with very great surprise and concern some remarks, in an article in the last number of the Quarterly Theological Journal, on a sermon of Bishop Hobart's; and I solicit your indulgence for the admission of a few observations, not only on the article itself, but on the sermon and its author. On the style and temper of the article in question, I shall make no comment; they appear to me equally beyond correction: and had the writer given any fair and sufficient extracts from the sermon itself, I should have been contented to leave the matter to its own working;—but he has chosen to draw a picture of Bishop Hobart, and his pencil is not one which I should desire to see employed either in representing myself or my friends.

The sermon which he reviews, bears for its title, "The United States of America compared with some European Countries, particularly England;" and the circumstances under which it was preached were these:—Bishop Hobart had been compelled by ill health (brought on by over exertion in his arduous duties) to seek the benefit of an European climate. His return was marked by a greeting so cordial and so heartfelt, as to do honour alike to those who gave, and him who received it; and on his first appearance in his church, he addressed his congregation on the comparative merits of the countries he had just been visiting, and that which had so affectionately welcomed his return. This is all that is necessary at present to say with respect to the sermon: from many of the opinions delivered in it I entirely dissent; but having premised this for the benefit of those readers who may not have seen it, I wish first to notice what the reviewer says personally of Bishop Hobart, and then proceed to discuss the sermon and his notice of it.

The strong preference expressed by Bishop Hobart, in this sermon, for the institutions of his native country, has excited the reviewer's vehement indignation, and induced him to use the most unbecoming language. He says (p. 2,) that Bishop H. has sacrificed the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob; and that (p. 9,) Jeremy Bentham might boast of him as a disciple in ecclesiastical matters. He speaks of him (p. 17,) "as a man who dispenses his Sunday sermon to his city congregation in his fashionable chapel!" He says that (p. 30) the bishop has himself shown what his employment was here, viz. that of an *abuse-hunter!* though he received much kindness, and "took his departure under many declarations of respect and grateful remembrance," and that the only wonder is (p. 21,) that he did not contrive to find more abuses. When it is thus insinuated that Bishop Hobart deceived those who treated him with kindness by hypocritical pretences of respect,—that while he quietly submitted to be loaded with attentions, he was intending to repay them with abuse;—when it is said, as it is not only in the passage that I have quoted, but in almost every page besides, that he did this to curry favour with a mob; and that to the same paltry motive he sacrificed the honour of a gentleman and the character of a clergyman,—I may well ask, what worse could be said or insinuated? If there is one man on earth to whom a charge of insincerity applies less than another,—if there is one man who from his native honesty and simplicity can look down on it with more lofty contempt,—if there is one man who has more entirely despised popularity, and set himself with honest vigour to stem the current of popular opinion,—that man is Bishop Hobart. From the very hour in which his career has commenced, he has been on principle the open defender of the most extreme high church principles,—principles certainly not likely to be popular with Americans. He has defended them against open foes without, and against not less dangerous foes in the garb of friends within. He has even set himself, in a country where all sects are tolerated alike, to oppose that union of sects for

the distribution of the Scriptures, which has caused so much dissension in this country, and he has been in consequence assailed with abuse and reviling in a degree almost unparalleled. Nothing, indeed, but entire ignorance of facts, could have induced the reviewer to charge an American divine, who has opposed the Bible Society and advocated high church principles, with making sacrifices to popularity. That ignorance of facts shows itself still more clearly when he next speaks of Bishop H. as a chapel preacher to a city audience. Let him take down his map, and when he has measured the distance from New-York to the Falls of Niagara, let him be informed that that place, with others almost equally distant, is in the round of Bishop Hobart's *ordinary* visitations, and then let him blush for having spoken of a man whose unsparing exertions in his profession have rendered an invaluable life precarious and painful, as "a dispenser of Sunday sermons to a city congregation in a fashionable chapel." But the most intolerable part of the review is, the insinuation, that while Bishop H. was receiving all sorts of civilities, and even "took leave with declarations of respect and grateful remembrance," he was hunting for abuses, and preparing to pour out a flood of vituperation on the Church of England. The charge is most unjust and unfounded.

Bishop Hobart did not come here to hunt for abuses, but to revive wasting spirits and recruit departing strength; so far from coming with a prejudice against us, he came with the strongest admiration of England, and the strongest belief of her superiority on most points; and, whether wrong or right, the conviction of her inferiority on some points was forced on him, against his former belief, during his residence here. He came as a traveller of ample fortune,* † and of high station in a church nearly allied to our own; he received no attention and no mark of respect which were not due to his station, his character, and his talents; —he made no declarations of respect or grateful remembrance which he did not feel; and, lastly, *he openly and unreservedly expressed, while in England, precisely the same opinions on our policy in church and state, which he has expressed in his sermon.* Bishop Hobart is, indeed, the last man who could be guilty of such conduct as the reviewer lays to his charge. His character is especially remarkable for its highmindedness, and its extreme honesty and sincerity. The warmth and kindness of his excellent heart induced him to appreciate, more highly than perhaps they deserved, many little attentions offered to him here, and to speak of them in corresponding terms of gratitude; but whatever feelings they excited, he still retains, and in every letter expresses, the same warmth and the same kindliness of feeling to his English friends. Whether these things can be interesting to the public, I know not; but when such calumnies are put forth—when an honourable and highminded man is so misrepresented, it is only fitting they should be contradicted as positively as they are asserted; and I make this public contradiction of them, out of a mere sense of duty to one whose friendship I value in the highest degree; and of whom, though the "wide waste of waters" between us forbids any hope of personal intercourse, I shall ever cherish the most lively and the most affectionate remembrance. Many more learned men I have known—some men as amiable,—some men as deeply, as unaffectedly pious,—some men as much and as piously devoted to their holy calling: but it has not very often been my lot (and I think the declaration might be made by most men) to know one who united so many claims to respect and to affection.

Let us now proceed to the sermon itself; and I do not hesitate to say, however much I may dissent from the opinions contained in it, that if even one part be produced, written, as the reviewer asserts the whole is, in a malevolent spirit —in a petty feeling of national dislike— in a wish to fan national prejudices,—I

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* [The writer labours under a mistake. Bishop Hobart has no private fortune. The "ample means" with which he travelled abroad, were furnished by the liberality of his vestry and friends.—*Ed. Chris. Jour.*]

† I trust that even the reviewer will regret the improper tone and expressions he has used, when he reads the following extract from the last number of Blackwood's Magazine, p. 325.

"Bishop Hobart, of New-York, has just sent over his compliments to the English clergy in a fierce attack on them and their church, for which he had qualified himself by coming over about a year ago, and eating, drinking, and sleeping in as many of their houses as he could. The quiet Britons let him in cordially, and fed him on the fat of the land for months *together; little* they knew the man before *whom they* were yet to tremble. But the *moment* the Yankee Bishop touched the *aboriginal soil*, he let fly a Parthian discharge at *them*. The whole affair has just been discussed in a long article in the Quarterly Theological Journal, which, strongly advocating the establishment, has fairly *shown up* the Yankee divine."

The vulgar writer of this trash obviously knows nothing of the matter, or of Bishop H., except what he has read in the Quarterly Theological Journal. Thus indeed, in these enlightened days, is the reading public gulled by impudent ignorance professing knowledge, and easily duping ignorance as gross as its own.

give up the cause. Such a charge, indeed, comes with peculiar justice from a reviewer, who believes and has causelessly repeated every calumny put forth by the outcasts of English society who have travelled in America,—by a reviewer who speaks of America, as "a land of swamp, yellow fever, and universal suffrage,"—who talks of "the tavern existence of America,"—of "her captains and colonels who serve out their own gin,—of judges who give up their duty to practise with rifles for their next duel,—of the slave-markets, gougings, scalpings, and other *abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of liberty.*" One more observation on the reviewer's own feelings and notions, and I have done with them. He is one of that enormous class of Englishmen who are exasperated into fury by a hint that any thing amongst us falls short of perfection. That every man, and especially, in a deep sense of the blessings he enjoys, every Englishman, should love and venerate the soil where he was reared and bred,—that he should contemplate its excellencies with a partial eye, and its faults with a lenient one,—is not only no subject of wonder, but it would be a reason for deep regret were the matter otherwise. But we English have not only in our words, but in all our actions, an insolent and an unjustifiable contempt for every thing which is not English, and a foolish belief in our own overweening consequence, and in the importance attached to every thing said, done, or thought in England; and a still more foolish belief, that neither sense, virtue, nor decency exists out of her institutions, nor beyond her shores. This belief and these feelings make us deservedly objects of dislike and of ridicule among our neighbours; and in these feelings the reviewer is a large participator. Bishop Hobart, as I shall show, has never spoken with ill feelings of England; but, because he ventures to think that in some things in which other countries differ from her, they are superior to her, he is assailed by the reviewer with the most unmeasured abuse.

But let us inquire what he really *has* said. Under the very peculiar circumstances of his return and first address to his people, Bishop H. thought that he might be allowed once to leave the more usual topics of the pulpit, and yet not without a purpose of edification. The reflections which had occupied him in his absence, on the comparative merits of his own and other countries, might, he thought, (p. 7,) confirm an enlightened and zealous attachment in his hearers to their country and their church. Entertaining a strong dislike to the introduction of secular subjects in the pulpit, I can yet see nothing very strange or very objectionable in the idea of such an address on such an occasion. And what are its contents? The preacher allows that America cannot claim an equality in all the gifts of nature as to climate with European countries; that it must of course yield the palm to older countries in those splendid edifices, which immortalize the piety of distant ages, or mark the magnificence of the present, and in the arts which *embellish* human life; but he points out to his hearers, for how many blessings they have nevertheless to be thankful to a kind Providence, which has not only bestowed on them a rich and fertile country, but has adorned it with some of the choicest gifts of beauty; and he dwells with a natural and praiseworthy pleasure on the growing prosperity of his native country, the splendour of her cities, and the comfort of her villages. He next adverts to the civil institutions of his own and foreign lands,—and here especially do I complain of the reviewer. He forgets that Bishop H. is by country, by education, by early belief or prejudice, if he pleases, a republican; and then, when he states his natural conviction that a government, formed on republican principles, is the best and happiest, the reviewer reviles him as he would a pulpit demagogue here, and accuses him of currying favour with his majesty the mob! This is really too absurd. To recognize the superiority of the government established by law in his country, and to enforce, as Bishop H. does, (p. 13,) the duty of obeying it, under the penalty due to him who resists the ordinance of God, is a strange way of currying favour with the mob. But the reviewer obviously forgets where Bishop H. is speaking, and bestows the same vituperation on him for holding the opinions which in his country are quite undisputed, and can therefore obtain for him no especial favour or popularity, as he would deservedly do on a preacher, who should *here* inculcate these doctrines from party feeling, and in opposition to the spirit of the government established by law. So far from agreeing with Bishop H. as to the superiority of his form of government, I differ with him, very probably, far more positively and irreconcileably than his reviewer; but the question is not here whether his opinions are right, but whether his adverting to them, in a place where they are allowed and admitted by every person and every party, savours in any degree of the political partizan, or of a courter of popularity. I think again that Bishop H. is grossly mistaken in his belief, that the misery of the lower orders in England is occasioned by her possessing privileged orders; and, as I have taken the liberty of telling him privately,

different policy is preferable, and expressing that opinion with temperance and respect.

For myself I can only say, that if, after a sojourn in America, in speaking of American Episcopacy, I were to urge the strong tendency of an election for the high office of bishop to produce intrigue, party feeling, and dispute among the clergy;—if I were to state my exceeding dislike to making the clergy dependent on the voluntary contributions of the laity for support, and my belief that such a mode of provision would deprive them of that freedom of rebuke which I judge essential to the character of a Christian minister;—if I were to object to the mixture of laymen in their lower house of convention;—if I were to state these things in the honesty of my heart, in a deep conviction that these *were* evils, and in an unaffected regret to see them in a church, for the excellencies of which, as a true Episcopalian, I had the strongest respect, and for whose continuance and extension I devoutly prayed; I should feel both surprised and grieved, that any man could be found who would proclaim me an abuse-hunter for thus expressing my honest belief. But if he went on to charge me with hypocrisy, because, believing these things, *and stating my belief of them to my American friends while among them,* I nevertheless hailed the friendship of the worthy and the good there, as a boon and a blessing, and enjoyed that Christian and rational intercourse with them, which is indeed one of the world's best blessings, and which is never diminished or destroyed between noble minds by difference in opinion, while each is assured of the truth of the other's heart and the soundness of his principles; if my accuser so misrepresented me, that those who read his statements, believed me to be mean enough to court hospitalities in a foreign land, and to repay the hospitable with abuse; my grief and surprise would not rise into indignation, but subside into contempt.—A lofty mind may be led to love and to be indignant wrongfully, for love and indignation are passions of the noble mind, and it is the lot of man to err and to be deceived; but such a mind never lightly entertains suspicions of a mean and unworthy bearing, and is only brought by clear and irresistible proofs to admit that others can be guilty of conduct which it would spurn with indignation itself. R.

For the Christian Journal.

Interiour of a Parish.—No. VIII.

THE account which my last number gave of a confirmation, as received from a spectator, was interesting no doubt to many; for the heart and the hand of well disposed people go together in the prosperity of the church and the glory of God. It is ardently to be wished that a general good effect may in like manner, on all such solemn occasions, be experienced. The interiour of other parishes in the country has discovered to our view new facts on this subject, equally as encouraging as those referred to in the description of the last confirmation, and worthy of notice. The efficacious tendency of that rite, as respects the training up the young to a religious life, will readily, I trust, be conceded, without the necessity of introducing herein any other particular instances.

But still let us in the mean time lift up our voices in gratitude, to praise for all these blessings the Author of every good and perfect gift. Let us rejoice that there were in that special instance so many disposed to hear and obey the dictates of the church, by renewing their engagements to God, and embracing the privileges offered for their acceptance in this rite. At such seasons there seems to be a fulfilment of the ancient prophecy, "One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord," engaging to be his servant, "and shall surname himself by the name of Israel.

A few more remarks remain to be offered, such as experience has taught us on this subject, and which are calculated to remove the difficulties in obtaining candidates for confirmation. They are to this effect; namely, why it should not be too long omitted, and what is the most suitable age for its administration.

As to the first, or the difficulties of obtaining candidates, it may be remarked, that some object and say that they will not be made the better by it. This observation was resorted to by one of middle age, whom there was much persuasion necessary to induce to come forward; but I could not suppose him sincere in stating this as a real objection. However, it was further urged by him, (and which more particularly brought out the following

explication,) that the "laying on of hands" (in Acts) related not so much to converts to Christianity, as to the disciples, or those who were appointed to teach. To which it was answered, that this is not the true construction of the passage, as may readily be inferred. It refers to those Samaritans who "believed Philip preaching the things concerning the kingdom of God;" to whom the apostles sent Peter and John: and for what purpose? not that they might authorize them to become teachers of the word; but "who, when they were come down, prayed for them:" and on connecting this circumstance with what is stated in the verses just before, they must have been under very serious convictions: for "they believed," it is further said, "in the name of Jesus Christ," and "they were baptized, both men and women." Thus then, it appears, that those who were thus circumstanced, namely, lately baptized and believing, were sent to, that they might publicly express their sentiments, become established in their principles, and the more confirmed in faith; and it is express on this point, as the passage goes on to declare, "that they might receive the Holy Ghost, for as yet he was fallen on none of them."

From this the rite of confirmation, or "laying on of hands," is derived; and we see also by this passage that there was no delay of time, for as soon as the disciples had heard what things had happened to the new converts at Jerusalem, they sent unto them Peter and John. Thus we may learn that this rite is not to be long omitted by us; and the church has very wisely made provision that it should not be delayed, and very seldom is, beyond three years of intermission. Too long a respite between the administration of this rite has often proved injurious to the cause, because the young people are forgetful of its true objects and importance, and whole families grow up without an example being set the younger by the elder children.

The age which has been settled, *and under which* persons are not, *except in special cases*, permitted to receive this holy rite, has been fixed at fourteen. This age has the sanction of antiquity among the Jews, who at the age of thirteen brought their children to the synagogue for a similar purpose of introducing to their religion: Among the Romans also we find a like regulation. At any rate it cannot have any other than a salutary tendency, to see the young of both sexes assembled in the courts of the Lord, and coming forward to the sanctuary, where they solemnly dedicate themselves to the religion they profess, and into which they have been baptized. In future life this public solemnity may, by the power of the Holy Ghost, be made to rush into their minds, and remind them of the vows there made, and of the necessity of abstinence from all evil, when likely to be drawn astray in the walks of life, where wicked company happens to be thrown in the way; and by these means they will be renewed in grace and true holiness, convinced more and more of sin, righteousness, and judgment, and walk humbly before God.

The church, therefore, has a reasonable ground to require from each of her members such an avowal. Without some such solemn and public ceremony, how is she able to determine who are those that are to be considered as her members according to the baptismal vow, and who as renouncing their baptism and the right of such connexion? What is it but like Joshua's address to the people of Israel, "Choose ye this day whom ye will serve, the Lord or other gods?" or like that of Elijah, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." Q. E. D.

For the Christian Journal.

Sacred Music.

Messrs. Editors,

I enclose you two pieces from newspapers, on the subject of sacred music. If you think they will be of any service, be good enough to find room for them in the Journal. The first is on the necessity of pronouncing accurately when singing. The other contai

a more general view of the nature and due performance of this branch of our devotions.

Often have I wished that, in teaching music (the piano, the flute, &c.) there were some pains taken to study the *rules* and *principles* of the science, instead of devoting *all* the attention to learning pieces *by rote*. Those who are thus drilled, may execute very well the pieces they practise with their teachers; but they acquire no such knowledge as will enable them to understand other pieces and tunes. Hence it is that so many who figure well in secular music, know nothing at all of psalmody or chanting.

Perhaps it is in vain to ask of musical scholars in general to apply themselves to the rules and principles of their art. *Suppose then they were to devote a few of their lessons-by-rote to psalm-tunes and chants, and perhaps anthems; their teachers to give them as faithful and assiduous instruction in this department as they do when drilling them to songs and sonatas.* They would find in some psalm-tunes very sweet specimens of the *aria cantabile*. Yours, &c.

TANSUR.

The first piece is as follows:—

When vocal music is well performed, it surpasses instrumental music, in the same degree that the sun surpasses the moon in brightness and splendour.—When the voice is good, the words correctly pronounced and accented, vocal music has charms that are inexpressible; man then feels as though he possessed a nature far above human; he feels that he is no longer the inhabitant of this globe, but is transformed to one of pleasure. On the contrary, when the voice is strained, pronunciation incorrect, and the accentuation unattended to, music (if it may be so called) is disgusting; it tires and discomposes the hearer, and creates a prejudice against all the performers. I have heard performers, who doubtless understood the principles of music correctly, pronounce the words that were set to an excellent piece of music which they were singing, in such a manner, that it has turned the words and music into nonsense. This was done by merely pronouncing the letter *v* like *w*. "When God *reveal'd* his gracious name," I have heard sung as if written, "When God *re-wheel'd* his gracious name;"—"*Vain* man, on foolish pleasure bent," as "*Wane* man, on foolish pleasure bent;"—"And pay my *vows* at night," as "And pay my *wows* at night." Thus, by pronouncing one letter incorrect, it changes the meaning of the whole line; and in some cases renders it blasphemous. These are a few of numerous instances, some of which are not proper (they being on sacred subjects) to mention.

I write these remarks, Mr. Editor, not from any ill feeling to those whom I have heard pronounce in this manner; but thinking it probable they were not aware of it, they might see this, and pay some attention for the future. And if attention is paid to this important part of music, they will not only be benefited themselves, but the hearers will find a more pleasing enjoyment in listening to the praises of the Most High.

K.

The other piece was published after some sacred concert or oratorio, on a large scale. It proceeds thus:—

After such an exhibition of the power of choral harmony, the public may not be indisposed to a few remarks on the subject of church music. The execution of a great and difficult chorus shows the possibility of good performance in the ordinary singing of a congregation; but the fear that the study is too intricate, prevents due attention to the subject.

Scientific principles, however, though intricate in some of their illustrations, may, in a degree sufficient for the execution of common tunes, be made perfectly intelligible to all who have a moderately good ear. They may be reduced to five heads—*harmony, rhythm, emphasis, articulation*, and *time*: the two former are founded in nature.

Harmony, as exhibited in nature, may be studied in the Æolian harp: the instrument and its tuning are indeed artificial, but nature regulates the music, for the strings will not vibrate except in harmony. One might collect

from the strings of this harp the several tones and simple harmonies, and afterwards other harmonies more complicated. A large bell, not struck too rudely, sounds a variety of chords with its fundamental tone. All these notes are *distinctly* produced by the organ and by other instruments, and in greater perfection by the few voices which are naturally good. An ordinary singer, to acquire accurately these tones, should cultivate his ear, by which his voice will be kept in unison with the leading instrument or chorister; for his sounds are not correct as long as there is the least jar between them and the organ. Many male voices, however, are not adapted to the *air*, or melody of a tune; and when any such find it impossible, or even difficult, to sing the air in correct unison with the organ, by studying the bass, (which may *easily* be acquired,) they will add to their own pleasure and that of the congregation. Indeed, in all strict arrangement of harmony, the air belongs to the voices of females and children.

Rhythm is the measured movement of a tune, or piece of music, and should always correspond with the rhythm or accent of the verse or measured language of the anthem. To illustrate this property, let the following lines be first repeated with equal stress on *every* syllable—

"*Be thou, O God, ex-alt-ed high;*

and then be contrasted with its poetical utterance, with the accent on *every other* syllable—

"Be *thou*, O *God*, ex-*alt*-ed *high*;"

and the nature of rhythm will be instantly seen. The beat, or alternate strong and gentle note, in a march, is perhaps the strongest kind of rhythm, and is heightened by a large drum; but in lesser degree, and judiciously related, it belongs to *all* music, except the chant. It is founded in nature, for every thing in the human fabric is in a state of alternation; the heart expands and contracts; the chest dilates and relaxes; the eye gazes and winks; every movement of a vessel, or a limb, *is produced by* action and relaxation *of the different fibres.* Just so with the ear; it asks a perpetual interchange of stronger and weaker sounds. Nay, this is not only natural, but essential; for, as the arm of the smith or the woodsman, which by *alternate* movements can, from morning till night, wield the hammer or the axe, would become weary in a few minutes, were they to keep it in an *unrelaxed* extension—so the ear is fatigued with an unremitted stress of sound, and, while forced to hear the noise, ceases to account it music; and this often without the hearer knowing why. Hence the frequent disrelish of ordinary metre-psalmody by cultivated ears, and the preference by even one uncultivated for music performed in professional style. Were attention given to this one particular, rhythm, it would produce almost a revolution in the popularity of psalm-tunes. Let any one imagine verses to be *read* with as little attention to accent as they are usually *sung*—let the leading chorister particularly be supposed to *recite* a metre-psalm in the unaccented manner in which he *sings* it—and the absurdity of the usual practice will be evident.

Emphasis is the giving forcible utterance to the important words of any piece, which, in order to due effect, should be previously studied. Hence it cannot in general be applied to *metre-psalmody*, except so far as to prevent the rhythm from appearing mechanical. But in *chanting*, the rules of emphasis should be perpetually in view. There is no proper rhythm in a chant; its accentuation being that of prose. But, by an emphatic rhetorical style in the *recitative* of the strain, and by care to bring the accents of the *cadence* upon accented syllables, chants, the most devotional, will rank among the sublimest branches of music.

Articulation is the true and distinct pronunciation of every word. Pronunciation should be *true;* not foreign or provincial. It should be *distinct;* the last letters of one word not running into the first letters of the next. This latter is a very great, but very common fault. For instance, the line, "Be glory, as it was, is now," is often sung as if written, "Be glory yas it was zis now;" and the passage, "The sea is

his, and he made it," is sometimes chanted, "The sea is zis zand he made dit." Such a fault needs only to be named; if once perceived, it is intolerable.

Time is the regulation of all the above, defining the exact duration of every note. If a note cease too soon, the harmony is left more or less vacant; if it continue too long, it interferes with the harmony of the succeeding note. If, also, the rhythm or beat come not in its exact place, the ear is disappointed. Even emphasis should terminate at the prescribed instant, especially in metre-psalmody; but, in some parts of a chant, time resigns its whole government to emphasis. Articulation will be much facilitated by habitual accuracy in time, each word or syllable being made as distinct as each note: in *solo* performances some liberty may be admitted, though generally there is too much; but in all *social* music or choruses, the *least* deviation from accurate time disturbs the ear, and is destructive of that commanding effect by which the soul is elevated into devotional feeling.

I cannot think that any one will find difficulty in comprehending these principles; and I am certain that if they be put in practice, our devotional music will be much improved. There are five simple rules, sufficient for ordinary purposes:—let the singer listen to his own voice and the organ at the same instant, and ascertain whether they perfectly accord—let him *sing* the poetry before him with as much rhythm or accent as he would *read* it—let him not forget emphasis on important words, nor yet employ it fantastically—let him pronounce every letter exactly within its syllable, and not extend it to the word following—but above all, let him be as true to the time as a soldier to his step. By these simple rules he will insensibly correct his more glaring musical faults.—Ornamental music, whether vocal or instrumental, trills, shakes, and the like, have no legitimate place in psalm-tunes or chants. Devotional *singing*, like devotional reading, should be governed by the *substantial* rules of *art*: both should be solemn, both without affectation or display.

We copy from the Gospel Advocate for October, the following biographical notice of

BISHOP JARVIS.

Abraham Jarvis, D. D. bishop of the Protestant Episcopal Church in the state of Connecticut, was born at Norwalk, in that state, May 5, A. D. 1739, O. S. His father, Samuel Jarvis, had ten children, of whom the bishop was the ninth. His early education was received under Mr. Moses Dickinson and Mr. Noah Welles, two Congregational ministers of eminence in that colony; the one lived at Norwalk, the other at Stamford, the adjoining town. By the latter Mr. Jarvis was fitted for college; and his father having conformed to the church, and seeing that the inclination of his son strongly tended that way, determined, though in moderate circumstances, to educate him for holy orders. He was accordingly entered at Yale college in 1757, and took his first degree in arts in 1761. He soon after was invited to officiate as lay-reader in the church at Middletown, where he prepared himself, and received a title from the wardens and vestry of that congregation for orders. For this purpose he sailed for England in November, 1763, and arrived in London in January, 1764. The bishop of London being very infirm, he was ordained deacon by Frederick Keppel, bishop of Exeter, in the king's chapel, London, Feb. 5, 1764; and priest, by Charles Lyttleton, bishop of Carlisle, in St. James's church, Westminster, on the 19th of the same month. On the 20th of April he left England, arrived in Boston in June, and on the 1st of August, 1764, was settled as rector of Christ church, Middletown, on a salary of 70*l.* sterling per annum. On the 25th of May, 1766, Mr. Jarvis was married by the Rev. Dr. Samuel Auchmuty, rector of Trinity church in New-York, to Ann, the eldest daughter of Samuel Farmar, a merchant of that city. By this lady he had issue two sons, the former of whom died in infancy, the latter is the Rev. Samuel Farmar Jarvis, D. D., at the present time in Europe.

For ten years Mr. Jarvis continued very happily settled in domestic comforts, and active in the exercise of his office; and his parish was very united and flourishing, and continued so till the troubles of the revolution commenced. He had taken a very active part in all the affairs of the Church of England in Connecticut, and was therefore regarded with great jealousy and suspicion, at a period when every thing connected with England was so abhorrent to the great body of the people. His prudent and peaceable deportment, however, disarmed his enemies, and he lived long enough to overcome all the resentments which were inseparable

from a state of such high excitement. The Declaration of Independence, which severed the political relation of the two countries, did not, in his opinion, and in that of his brethren generally, dissolve the ecclesiastical obligations of the Episcopal clergy. They felt themselves bound by their ordination vows, and by the principles of canonical obedience. On the 23d of July, 1776, a convention of the Connecticut Episcopal clergy, at which Mr. Jarvis presided, was held at New-Haven, when it was unanimously decided to suspend all public worship in their churches, as they could not continue to read the liturgy with its general benefit to the church, without endangering their lives.

July 30, 1780, Mr. Jarvis was invited to become the rector of St. John's church, Providence, Rhode-Island; and the offer, in a pecuniary point of view, was advantageous.

Immediately after the return of peace, the Connecticut clergy determined to send one of their number to England, to obtain consecration to the Episcopal office. On this occasion Mr. Jarvis took a very active part, and most of the official papers sent to England in the name of the clergy were written by him. This resulted in the consecration of Bishop Seabury by the bishops of the Scottish Episcopal Church. On the 2d of August, 1785, the bishop first met the convention of his clergy at Middletown, and Mr. Jarvis was appointed by them to declare to him, in their name, their confirmation of their former election, and acknowledgment and reception of him as their bishop.

The affairs of the church in the United States being very unsettled, and difficulties likely to arise respecting a union of the Scotch and English succession, a special convention was held by Bishop Seabury at Wallingford, the 27th of February, 1787, at which Mr. Jarvis was elected to go to Scotland "to obtain consecration, that the Episcopal office" might "be canonically transferred." Mr. Jarvis suspended his answer till the next convention, and in the mean time the prospect of union with the southern churches becoming brighter, it was found unnecessary to prosecute this plan.

Bishop Seabury dying in 1796, Mr. Jarvis was appointed to deliver a discourse on the melancholy occasion before the convention. This discourse was published. At the same convention he was elected to the vacant chair, but declined the appointment.

The convention, at their next annual meeting, June 7, 1797, having again elected him, and both clergy and laity having united without a dissenting voice, Mr. Jarvis was induced to accept the office, and was consecrated on the 18th of October following, (the festival of St. Luke,) at New-Haven, by the Right Rev. William White, bishop of the diocese of Pennsylvania; the Right Rev. Samuel Provoost, bishop of New-York, and the Right Rev. Edward Bass, bishop of Massachusetts, being present and assisting. At the preceding commencement of Yale College he received the degree of D. D. This degree had been previously conferred on him and Dr. Hubbard by Bishop Seabury, who claimed the right of conferring degrees in divinity as inherent in the Episcopal office.

In 1799, Bishop Jarvis resigned the rectorship of the church in Middletown, and removed to Cheshire, where he had previously placed his son at the Episcopal academy, under the care of the late Dr. Bowden. Here he was afflicted by the sudden death of his wife, November 4, 1801, and this, together with the removal of Dr. Bowden to New-York, and other causes, induced him to remove from Cheshire in 1803, to New-Haven, for the purpose of entering his son at Yale college. On the 4th of July, 1806, the bishop was married a second time in Trinity church, New-York, to Mrs. Lucy Lewis, the widow of Nathaniel Lewis, Esq. of Philadelphia, a lady of most amiable character, who contributed greatly to prolong and sweeten his declining years.

On the 6th of December, 1812, the bishop was called to part with his early friend and brother Dr. Hubbard, the rector of the church at New-Haven. But they were not long separated; for, on the 3d of May, 1813, he expired, after an illness of a few days, having nearly completed the 74th year of his age.

He had been, from an early period of life, afflicted with the asthma, a complaint which disabled him from actively discharging the duties of his office, and which at length occasioned his death in the total decay of his lungs. The day before he died, he received the Lord's supper with great devotion, kneeling, and joining, though he spoke with difficulty, audibly and fervently in the communion service. He met the approach of death with the utmost calmness, and breathed his last in the arms of his son, without a groan or struggle, seeming to fall into a gentle and placid sleep.

In addition to a pleasing and truly venerable person, Bishop Jarvis possessed a capacious mind, a correct taste, and a strong sensibility of heart. His principal characteristics were integrity and sincerity of purpose, and firmness and inflexibility of conduct. He deliberated long and thoroughly before he formed opinions; and when they were formed, they became principles of action, and were not readily changed. In private life he was courteous, affectionate, affable, and given to hospitality. Few men enjoyed society

more. His time was regularly divided by domestic concerns, study, conversation, and acts of piety. He was a most kind and affectionate husband, and a tender and indulgent, but diligent and faithful parent. In public life he maintained great dignity of deportment, gravity of speech, and clerical decorum. In the desk, his utterance was correct, powerful, and pathetic, and his manner peculiarly solemn, dignified, and devout. As a preacher, he was not splendid, but able. His discourses were rich in thought, and edifying. Deeply versed in the history of the church, her constitution and government, her doctrines and liturgy, he was immoveably attached to her communion, and a firm guardian of her rules and ordinances. He was an undeviating advocate for primitive usage and discipline, and strongly averse to schism and enthusiasm.

From the Oneida Observer of October 3, 1826.

The Bible and Common Prayer Book Society of the central Part of the State.

THE sixth anniversary of this society was observed on Wednesday the 27th ult. at Trinity church in this village [Utica.] Evening prayer was conducted by the rector, and a sermon preached by the Rev. Mr. Whipple, of Herkimer county. The following report of the board of managers for the past year was laid before the society:—

The board of managers congratulate their constituents on the occasion of another anniversary, and upon the prospect which begins to open before the society, of increasing usefulness in the sphere in which it is called to move. At the last anniversary, the sum of $500, it was stated, had been invested in a permanent fund. A similar sum (being the amount of a grant made to the society for the same object) has since been received and invested. The establishment of this fund is a subject for mutual congratulation and thankfulness. Under the good providence of God, it will, it is hoped, tend to place our institution upon a stable foundation, and must prove an additional recommendation of its claims to a liberal support from our fellow-Christians. By the provisions of the constitution, all monies arising from life-subscriptions and from donations exceeding five dollars, go to the increase of the permanent fund. The board would urge the attention of the members to this object—the steady increase of this fund. Its establishment secures the existence of the society. The *benefits* which it may be the means of *dispensing*, will depend upon its being *judiciously* managed and cherished. From the report of the agent, it appears that 206 volumes have been sold and distributed since the last anniversary. The whole number of books sold and distributed since the formation of the society is 2091. But the state of our funds is found entirely insufficient to present calls and future prospects. The opportunities for future usefulness have enlarged and are enlarging far beyond the abilities of your board to pursue them. The field of operation cannot of course be extended without extended supplies. The annual sales and distributions might be increased fivefold, did the actual income of the society justify the necessary expenditures. Your board make this statement, not through any desponding apprehensions, but in the hope that the knowledge of the fact will be sufficient to provoke the zeal and liberality of the pious. Our efforts, though not successful to the extent that could have been wished, have yet been attended with very gratifying results. And at what period has there ever been a louder call for renewed exertion? "Many are running to and fro, and knowledge is increasing." Where shall we look for a deep and wide channel, in which the feelings of men upon the most momentous of all subjects may *safely* flow? Where shall we find a *purer* and a *safer* one than the sacred records, and the venerable formularies of our church? Who that recognizes this truth, would not wish to impart this blessing far and near, that as soon as the Scriptures have opened man's understanding to discover the importance of Christian communion, "a form of sound words" peculiarly suited to his wants, may be ready for his adoption. "If our church is formed after the model of primitive communities; if our doctrines are orthodox, our liturgy spiritual and scriptural, her ceremonies sober and decent, and her very defects but as spots on the face of the brightest luminary; if prudence requires us to adopt what is safe, and benevolence to diffuse what is excellent; if the character of the times calls for action as well as circumspection, and the imperious wants of our fellow-men prefer the strongest plea to our charities;" then let us "go forward" in the work which we have undertaken; let us sustain an institution which is peculiarly calculated to promote the interests of Zion, and make her the praise of the whole earth; let us aim—and can there be a higher and holier object? to furnish the destitute with the Scriptures of truth; and let us accompany the precious gift, wherever it is desired, with the Common Prayer Book, "the best manual with which we are acquainted, of doctrinal and practical Christianity, and the best guide to Christian supplication and praise for all things which are requisite and necessary, as well for the body as the soul."

September 27th, 1826.

For the Christian Journal.

Bishop Hobart's Address

To the Convention of the Protestant Episcopal Church of the Diocese of New-York, on Wednesday, October 18, 1826.

BEFORE I proceed, according to the canon, to lay before you my proceedings during the past year, and the present state of the diocese, it may be proper in this way to put on record the Episcopal acts performed for me by my right reverend brother of the diocese of New-Jersey, during my absence abroad.

He admitted as candidates for orders, Edmund D. Griffin, John S. Stone, Orson V. Howell, William L. Keese, Edward Davis, Alexander H. Crosby, Richard Peck, Hiram Jelliff, John M'Carty, Joshua L. Harrison, Norman H. Adams, John A. Clark, Alva Bennet, William M. Weber, Albert Hoyt.

He admitted to the holy order of priests, on the 24th of October, 1823, at Christ church, New-Brunswick, the Rev. Moses Burt, the Rev. Algernon S. Hollister, the Rev. Thomas K. Peck, the Rev. Richard Bury, and the Rev. Seth W. Beardsley.

On the 6th of January, 1824, also at Christ church, New-Brunswick, Samuel R. Johnson and William C. Mead, to the order of deacons.

On the 24th of January, 1824, at Trinity church, New-York, the Rev. Burton H. Hickox, to the order of priests.

On the 1st of August, 1824, (7th Sunday after Trinity,) in St. Paul's chapel, New-York, James Lawrence Yvonnet, to the order of deacons.

On the 10th of October, 1824, (17th Sunday after Trinity,) in Grace church, New-York, Henry J. Whitehouse, to the order of deacons.

On the 11th of October, 1824, at St. Luke's church, New-York, the Rev. Cornelius R. Duffie, to the order of priests.

On the 11th of November, 1824, at St. Peter's church, Perth-Amboy, Joseph Pierson, to the order of deacons.

On the 15th of April, 1825, at Christ church, New-Brunswick, William W. Bostwick, to the order of deacons.

He gave, on the 15th of January, 1824, to the Rev. William Thompson, of the diocese of Pennsylvania, the certificates required by the 31st canon, preparatory to his being received in the church at Rye.

He also gave similar certificates to the Rev. John West, of the eastern diocese, and the Rev. Caleb Hopkins, from the diocese of Pennsylvania, dated March 23, 1824, preparatory to their settling in the diocese of New-York.

He gave a letter dimissory to the Rev. Joseph Pierson, addressed to bishop Ravenscroft, about the 20th of November, 1824.

He gave letters dimissory to Edward Neufville and Charles P. Elliot, candidates in New-York, addressed to Bishop Bowen, of South-Carolina, dated February 23, 1824.

He received into his diocese, the Rev. Eli Wheeler, on the certificates of several clergymen of this diocese.

He consecrated Trinity church, New-Rochelle, on Saturday, August 28, 1824, and preached.

He consecrated St. Ann's church, Brooklyn, on Saturday, July 30, 1825.

On the next day (9th Sunday after Trinity) he administered the rite of confirmation in St. Ann's church, Brooklyn, to 72 persons.

It is also proper to note the following acts performed by other bishops on behalf of this diocese, during my absence:—

First Sunday after Epiphany, January 9, 1825, by Bishop Bowen, in St. Michael's church, Charleston, Isaac Low, A.M. was admitted deacon; and on the

Ninth Sunday after Trinity, July 31, 1825, by Bishop White, in Christ church, New-York, Benjamin Holmes and Orson V. Howell, A. B., alumni of the General Theological Seminary, were admitted to the order of deacons.

September 16, 1824, by Bishop Brownell, the Rev. Alonzo Potter, deacon, professor of mathematics and natural philosophy in Union College, Schenectady, was ordained a priest; and on the

Second Sunday in Advent, December 5, 1824, by Bishop Brownell, in

Christ church, Hartford, the Rev. John Sellon, deacon, minister of Christ church, Ann-street, New-York, was admitted to the order of priests.

The following changes during the period of my absence, from September 1823, to October 1825, are also to be noted:—

The Rev. Deodatus Babcock removed from Buffalo to Balston Spa, and the Rev. Addison Searle settled at Buffalo.

The Rev. Lewis P. Bayard became rector of St. Thomas's church, Mamaroneck.

The Rev. Seth W Beardsley removed from Sackett's Harbour to Waddington.

The Rev. James P. F. Clarke removed from Canandaigua to North-Hempstead, and the Rev. Mr. Hickox settled in Canandaigua.

The Rev. George W. Doane left the diocese, being chosen professor in Washington college, Hartford.

The Rev. Samuel Haskell left Rye, and the Rev. William Thompson, last from the diocese of Pennsylvania, settled there.

The Rev. Daniel M'Donald, D. D. professor in the college at Geneva, resigned St. Paul's church, Waterloo.

The Rev. Thomas K. Peck left this diocese for the state of Maryland.

The Rev. John F. Schroeder was appointed an assistant minister in Trinity church, New-York.

The Rev. Richard F. Cadle removed to Detroit; and the Rev. Timothy Clowes, LL. D., and the Rev. Henry N. Hotchkiss, to Maryland.

The Rev. Cornelius R. Duffie was appointed rector of St. Thomas's church; the Rev. Mr. Sellon, rector of Christ church, Ann-street; and the Rev. William A. Clark, rector of All-Saints' church, New-York.

The Rev. David Huntington resigned St. Paul's and St. Mary's churches, Charlton, and was succeeded by the Rev. Amos G, Baldwin.

The Rev. Nathaniel Huse left Richfield, and settled in Binghamton.

The Rev. Palmer Dyer removed from Manlius to Granville, when he was succeeded by the Rev. William J. Bulkley.

The Rev. Samuel Phinney resigned the charge of the church at Ithaca, and acts as principal of an academy there. The Rev. Ezekiel G. Gear removed from Binghamton to Ithaca.

The Rev. Richard Salmon settled at Geneseo, and the Rev. Samuel R. Johnson at Hyde-Park.

The Rev. Samuel Sitgreaves was appointed rector of St. Peter's church, Auburn.

The Rev. Edmund D. Barry, D. D. returned to this diocese.

The Rev. Joseph Pierson removed to North-Carolina, and died recently in the city of Washington.

The Rev. Charles J. Todd removed from Connecticut and settled at Ogdensburgh.

The Rev. Thomas Warner, ordained in Connecticut, removed from the West-Indies, and resides in this diocese.

The Rev. Beardsley Northrup, from Connecticut, settled at Waterville.

The Rev. William H. Bostwick settled at Bath, and the Rev. Orsamus H. Smith at Moravia, Owasco Flatts.

During the above period, the Rev. Caleb Hopkins, of Bath, Steuben county, lately removed from Pennsylvania, died, and also the Rev. William S. Irving, deacon, while journeying for his health in France, and the Rev. James L. Yvonnet, deacon, and the Rev. Isaac Low, deacon, all excellent and highly promising clergymen.

I commenced my visitation of the churches of the diocese with those in the city, and in the course of the last spring the ordinance of confirmation was administered as follows:—

Trinity church 55 persons, St. Paul's chapel 68, St. John's chapel 97, Christ church 59, Grace church 61, St. George's church 73, St. Stephen's church 87, Zion church 93, St. Mark's church 25, St. Luke's church 44, Du St. Esprit 18, All-Saints' church 14. I also take pleasure in stating, that I confirmed at St. Philip's, the church of the people of colour, under their exemplary pastor, the Rev. Peter Williams, 113; and on this occasion, as on all others when I have officiated there, I witnessed an orderly and devout congregation.

In the month of May I visited the congregation of Yonkers, and admitted the officiating minister, the Rev. John West, to the order of priests.

In the month of June, my visitations were performed as follows:—

The 11th, the numerous and respectable congregation of St. Andrew's church, Staten-Island, and confirmed 113 persons. On the 17th, I consecrated Grace church at White-Plains, where an enterprising and zealous congregation has been collected by the Rev. Mr. Mead; and on the following day confirmed there, in the morning, 16 persons; and in the afternoon, at Rye, 14; and officiated in the evening at Mamaroneck. The following day my appointment was at New-Rochelle, where I attended, but a storm of great and unusual severity prevented the assemblage of a congregation. The next day, the 19th, I confirmed at Westchester 14 persons, and officiated at Eastchester in the afternoon. On the 25th, I visited the churches of St. Michael's, Bloomingdale, and St. James's, Hamilton-Square. And on Sunday, the 2d of August, I was induced, from particular circumstances, to repeat my visit to the church at Eastchester, and confirmed 27. In the afternoon I confirmed 24 at New-Rochelle. On Sunday, the 20th, I took pleasure in visiting the church at Hempstead, where the present incumbent has been rector for 25 years, and confirmed 39 persons; and in the afternoon, at North-Hempstead, 18. The next day, the 21st, I confirmed in the morning, at Grace church, Jamaica, 32, and admitted John A. Hicks, who is at present assistant minister of St. James's church, Newtown, to the order of deacons; and in that church, in the afternoon, confirmed 29. On the 12th, I visited the church at Fishkill, administered confirmation to 17 persons, and admitted the officiating minister, the Rev. William B. Thomas, to the order of priests; and Edmund D. Griffin, Alexander H. Crosby, and William L. Keese, to the order of deacons.

In the afternoon I proceeded towards the western and northern part of the diocese, where I visited and confirmed as follows:—

The 15th, New-Hartford, 19 confirmed. 16th, at Utica, where the *prudent and faithful exertions of the rector had preserved his congregation* steadfast to the church, amidst a very general state of irregular religious feeling, I confirmed 43. 17th, Rome, 14. 18th, the Indian congregation at Oneida Castle, of whom 25 were confirmed; and Eleazar Williams, of Indian extraction, admitted to the order of deacons. On the 19th, Trenton, consecrated the church, and confirmed nine persons. 20th, Fairfield, and confirmed 31. 21st, Turin, and confirmed 13. 23d, I officiated at Brownville, where there is a prospect of establishing an Episcopal congregation; and again at the same place, on the morning of Sunday, the 24th; and in the afternoon, at Sackett's Harbour, which has for a long time been destitute of a clergyman, and nine persons were confirmed. From the Black River country I proceeded to the St. Lawrence, and officiated in the morning of the 27th at Morristown; and in the afternoon, at the request of the highly respectable missionary at Brockville, in Upper-Canada, with whom I had become acquainted in London, previously to his coming to that province, crossed the St. Lawrence, and officiated in that place. The next day, the 28th, I consecrated the church at Ogdensburgh, and the following day confirmed 44 persons. In the afternoon I proceeded to Waddington; and the next day, Sunday the 30th, in the morning, confirmed there 24 persons. In the afternoon I travelled 16 miles to a recently formed and promising congregation at Norfolk, and confirmed 11 persons. I then proceeded near the northern boundary of the state to Plattsburgh, on Lake Champlain, the congregation at which place has been long destitute, and officiated there; and on the 4th, to the congregation at Ticonderoga. On the 5th, I confirmed 50 persons at Granville, Washington county, nearly all of whom had united themselves to our church within two years; and officiated in the afternoon, and on the following morning, at Hampton. On the 8th, I visited Sandy-Hill, and confirmed nine persons, and then returned to the city.

I had received so urgent a request from the wardens and vestrymen of the respectable congregation of St. Paul's

at Boston, in which Bishop Griswold, of that diocese, united, as well as their rector-elect, the Rev. Mr. Potter, to preach at his institution, that I was induced to do so; and I experienced, in all respects, the highest gratification from my visit. I preached at Boston on Sunday, the 27th of August; at St. Paul's in the morning, Trinity in the afternoon, and Christ church in the evening—the next day at Salem—and the following day, the 29th, again at St. Paul's, at the institution of Mr. Potter, which solemnity was performed by the bishop of the diocese. I left Boston on Friday, the 1st of September, and on Sunday, the 3d, officiated at the Little Falls, on the Mohawk, near 300 miles distant. This journey was rendered unusually difficult by the extraordinary freshets in the Green-Mountains, which had seriously injured the roads, and in some places rendered them almost impassable. On Monday, the 4th, I consecrated the church at New-Hartford, four miles west of Utica, and the following morning admitted the Rev. Amos C. Treadway, deacon, the officiating minister there, to the order of priests. In the afternoon I officiated at Paris, and confirmed 7 persons. The next day, at Manlius, 40; and in the afternoon I officiated at Jamesville. Thursday, the 7th, I confirmed 12 at Onondaga in the morning; and in the afternoon, 6 at Syracuse. On the 8th, I confirmed, in the morning, 14 at Marcellus; and preached at Skeneateles in the afternoon. On the 9th, I confirmed 21 at Auburn; and on the 10th, Sunday, I consecrated St. Matthew's church, Moravia, Owasco Flatts, and confirmed 17; and on the 11th, I consecrated St. John's church, Ithaca, and confirmed 16. The next morning I travelled 10 miles to Danby, and confirmed 12; and travelled 25 miles to Catharine-Town, and preached in the evening; the distance, and the extreme badness of the roads through a new and very mountainous country, where, for some distance, it was necessary I should leave my carriage and walk, preventing me from fulfilling the appointment which had been made for me at an earlier hour in the afternoon. The next day I proceeded 20 miles to the Painted Post, on the Flatts of the Tioga, where there is some prospect of a congregation of our church being established, and confirmed 5 persons. The succeeding day, the 14th, I confirmed at Bath, 30 miles distant, 5 persons. The 15th, at Penyan, 32 miles distant, 13. The 16th, I consecrated St. Paul's church, Waterloo, and confirmed 16 persons; and on Sunday, the 17th, officiated at Geneva morning and afternoon, and confirmed in this, one of the most important and flourishing congregations in the western district, 50 persons. The following day, the 18th, I confirmed at Lyons, in the morning, 12; and at Sodus, in the afternoon, where a new and zealous congregation has laid the foundation of a building for worship, I confirmed 10. The 19th, at Palmyra, 13. On the 20th, in the morning, at Canandaigua, one of those many beautiful villages that adorn the western part of our state, I confirmed 59; and in the afternoon, at Richmond, 11. The next day, the 21st, at Genesco, I confirmed 15; and the 22d, at Batavia, I consecrated St. James's church, and confirmed 53 persons; and in the afternoon I officiated at Le Roy. On the 23d, I pursued my journey to Buffalo, where the church is rising from a depressed state, through the blessing of God on the faithful exertions of the missionary there; and on Sunday the 24th, in the morning, I confirmed 26 persons; and officiated at Black Rock in the afternoon. The road from Buffalo to the south-west corner of the state on Lake Erie not admitting of convenient travelling in any other vehicle but a strong stage waggon, I was compelled to travel all the night of Monday in the stage to Fredonia, where I confirmed, on the morning of Tuesday, 12 persons; and the next day, the 27th, at Mayville, 27. In this village, beautifully situated on Chatauque Lake, the head-waters of the Alleghany, seven miles distant from Lake Erie, and elevated near 700 feet above it, a new church is erecting by an enterprising congregation, under the faithful services of the clergyman there. On the 28th, I retraced my way to Buffalo, from whence, on the 29th, I

proceeded to Rochester, where I arrived on the morning of the 30th, when I consecrated the elegant Gothic stone edifice of St. Luke's church, in this prosperous village; and the next day I was highly gratified in administering confirmation to 72 persons. My course of visitation closing at this place, I departed for my home, which I reached on the following Thursday, with abundant cause of thankfulness to Almighty God for my preservation during the labours and fatigues of the journeys of a year past, embracing in the whole between 3 and 4000 miles.

Last Sunday I confirmed 26 at St. Thomas's church, in this city; the spacious and elegant Gothic edifice of which I consecrated the last winter.

The whole number confirmed during the past year is 1940.

To detail minutely the incidents of these journeys, would be too great a trespass on your time and patience; and perhaps would not fall within the design of these addresses to you. Yet there is one incident which I think you will excuse me for mentioning. On my journey from Rochester home, I left the state of New-York, a few miles south of Owego, and entered the Beech Woods of Pennsylvania. which cover the exceedingly wild and mountainous district through which runs the boundary that separates these two states. On my arrival at the village of Montrose in the evening, I was surprised with the information that Bishop White was at that moment preaching in the Court-house. I of course immediately hurried there, entered the room, and saw the venerable father of our church in the midst of the flock who had crowded around him; and was struck with the clear and edifying words of truth from that voice whose benevolent tones had instructed and cheered my childhood more than forty years back. Little did I then think that I should hear them in what is still almost a wilderness, at a period when he who uttered them should have attained nearly the age of fourscore. The unexpected meeting under such circumstances was, I may say, truly *delightful; and the* interesting visit of *the aged bishop* of Pennsylvania to this remote part of his diocese, must be attended with highly salutary effects.

In the above visitations I always preached, and often delivered an address on the subject of confirmation, and always, with one or two exceptions, an address after confirmation to the persons confirmed.

My visitation afforded me the fullest evidence of the zeal and assiduity with which the clergy prepared the candidates for confirmation, and of the highly beneficial effects thence resulting. Almost all the congregations which I visited in the country are comparatively of recent origin; and in these the persons confirmed were generally more advanced in life than in our city congregations. They consisted principally of converts to the church—of those who attached themselves to her from other denominations; and the enlightened seriousness with which I had every reason to believe they received this holy rite, gave evidence of the fidelity with which their pastors had prepared them for it.

In several places, too, I found strong evidence that the clergy can counteract the powerful course of religious fanaticism, and not only preserve any of their flocks from being led astray, but secure accessions, without any departure from the primitive principles and sober institutions of our church. Increased public ministrations by the clergy, and pastoral instruction from house to house, with prudent zeal and fidelity, explaining and enforcing the institutions of the church, and showing their connexion with the great and distinguishing doctrines of the Gospel, and their tendency to excite a rational yet fervent devotion, will, through the divine blessing, prevent the members of the church from wandering elsewhere in search of spiritual light and consolation; and will tend to satisfy others of the high excellence of her ordinances and liturgy, as the best security for sound doctrine, and for an enlightened and substantial piety. The increase of our church by any other means, by relinquishing any of her principles or institutions, is not to be desired. Numerical strength might thus prove absolute weakness, by bringing within her

pale those who will seek to change her character, and to accommodate her to other religious views, and other modes of worship. Our church in this diocese has hitherto increased by a faithful adherence to her principles. In new settlements, a few churchmen, in some cases scarcely more than one zealous churchman, using the liturgy for worship, and at last obtaining the aid of some missionary, on Sunday, have often succeeded in establishing a respectable congregation, and in erecting a house for worship. At Moravia, Owasco Flats, four or five years ago there was but one churchman: the service of the church was introduced, ministerial aid occasionally procured, and a congregation has been gradually formed, who have erected a handsome edifice for worship. The above remarks may be applied to the little congregation at Trenton, and to the larger one at Ithaca, and to the still larger ones of Ogdensburgh, Batavia, and Rochester, where handsome brick or stone buildings are erected. The congregation at Rochester, itself but a new settlement, has been organized but six or eight years; and in that period they have erected two houses for worship; and the large stone edifice in which they now assemble, a beautiful specimen of Gothic architecture, is surpassed by none in the state. The small congregation at Waterloo deserve great credit for the singularly neat and commodious church which they have erected; and that at New-Hartford is principally indebted for their convenient structure to the liberality of one venerable individual, who at the first generously endowed the church, and has since continued his munificent benefactions. In the handsome brick edifice at Batavia, a large body of worshippers assemble, where, not many years since, I officiated in the court-house to an assembly, scarcely any of whom were acquainted with our mode of worship. I might apply the same remark to Ithaca.

For all this, for the increase of our congregations, which now amount to *150, and which*, within 12 or 15 years, *have been* nearly doubled in number, *12 being* organized during the past year, we are very much indebted, under God, to missionary exertions. And I am thus led to entreat an increased attention to measures for augmenting the Missionary Fund. I would impress this particularly on the large and wealthy congregations in our cities and elsewhere. Our new congregations in the country are not deficient in their contributions for erecting churches, and for supporting their ministers. Many of them consist of but few families, who, in proportion to their ability, most liberally contribute to the support of their church. Surely they have a claim on the benevolent and pious sympathy of their more favoured and opulent brethren. The report which I shall lay before you from the Committee for Propagating the Gospel, &c. will show the number of missionaries employed—who, it should be remembered, only receive each the small stipend of $125. The remainder of their support comes from their congregations. Many are the new settlements where our church would be established, could they be supplied with missionaries. But the funds are wanting. I must entreat, therefore, a renewed attention to the missionary collections, and to the missionary societies for raising funds. To the *one in* this city we are much indebted for their liberal exertions. It has occurred to me, and the suggestion was approved of by the Missionary Committee, that the fund might be increased, by collections made for the purpose in every congregation, at the visitation of the bishop—particularly when he holds confirmation. The occasion is an interesting one; it usually brings together a large congregation—and the religious sensibility which is generally produced by the administration of the ordinance of confirmation, will be favourable to pious liberality. A resolution, providing for this measure, will be laid before you for your consideration.

I ought not to omit to notice my visit to the congregations of Indians at Oneida Castle. Their behaviour was, as usual, orderly and devout—several were confirmed—and the solemnities were rendered more interesting by the

admission of Mr. Eleazar Williams, who is of Indian extraction, to deacons' orders, and who goes with several of the Oneidas to Green-Bay, in the territory of Michigan, where there are other Indian tribes.

The names of the persons admitted as candidates for orders during my absence have been already mentioned.

Since my return, I have admitted John C. Porter, Ephraim Punderson, Samuel Fuller, jun. Isaac Pardee, Horatio Potter, George L. Hinton, John W. Curtis, Hiram Adams, William A. Curtis.

The following deacons have been admitted priests:—Richard Salmon, Palmer Dyer, Orsamus H. Smith, William C. Mead, Augustus L. Converse, Manton Eastburn, John West, Peter Williams, William B. Thomas, Amos C. Treadway.

The following persons have been admitted deacons:—Samuel B. Youngs, who is missionary in Madison county; Alva Bennet, officiating at Windham; Norman H. Adams, missionary at Unadilla; Joshua L. Harrison, officiating in Orange county; John M'Carty, missionary at Onondaga and Syracuse; John S. Stone, tutor in Geneva college; Samuel Seabury, officiating on Long-Island; William M. Weber, missionary at Waterloo; John A. Clark, officiating at Palmyra, Lyons, and Sodus; Smith Pyne, who has removed from this diocese to Elizabeth-Town, in New-Jersey; Edward Davis, residing at present at Poughkeepsie; Edmund D. Griffin, in New-York; William L. Keese, missionary at Sackett's Harbour and Brownville; Alexander H. Crosby, officiating at White-Plains; Eleazar Williams, removed to Green-Bay; John A. Hicks, officiating at Newtown.

You will feel with me, that it is a great cause of thankfulness to God, that during the past year, in a diocese consisting of so great a number of clergy, there has been no change among them by death.

The following changes are to be noted:—

The Rev. John C. Rudd, D. D., for more than twenty years the highly respected rector of the church at Elizabeth-Town, New-Jersey, has removed to Auburn, and taken charge of the academy in that village.

The Rev. Moses Burt, who officiated as missionary at Hampton, has removed to Ticonderoga.

The Rev. Lawson Carter has taken charge of the church at Eastchester.

The Rev. Edward K. Fowler has removed from Long-Island to Monticello, in Sullivan county.

The Rev. Orson V. Howell, and the Rev. William Shelton, have received letters dimissory from this diocese to Connecticut; as also the Rev. William C. Mead to Pennsylvania, and he is succeeded at White-Plains by the Rev. Alexander H. Crosby; the Rev. Alonzo Potter, who so ably filled a professorship in Union College in this state, to Boston; the Rev. John V. E. Thorn has also removed from Flushing, where he is succeeded by the Rev. William A. Muhlenberg, from the diocese of Pennsylvania.

The Rev. Edward I. Ives, from the diocese of Connecticut, officiates in the churches at Peekskill and Phillipstown. The Rev. Henri L. P. F. Péneveyre, D. D., for many years the worthy rector of the church du St. Esprit in this city, has removed to Switzerland, his native country. I have since heard from him, and he desires his grateful remembrance to his brethren of the clergy with whom he was acquainted in this country.

During the last winter, I was compelled to a painful act of discipline in the suspension of the Rev. Augustus L. Converse from the ministry; but in consideration of his previous excellent character, of the deep penitence he has expressed for the offence which occasioned his suspension, of the testimony of the vestry of the congregation where he resides to his present exemplary conduct, and of their earnest wish for his restoration to the ministry, I have been induced recently to remove the sentence of suspension.

As a means of diffusing religious knowledge, I need hardly insist on the importance of religious tracts; such as exhibit views of divine truth, in accordance with the sentiments of our church, and explain her institutions, are particularly wanted in the new congrega-

tions. There is a Tract Society of our church in this city, which has been exceedingly useful in this way, and I wish to call your attention to it. I hope the society will take measures for making itself more known. One would think, that on the subject of diffusing religious knowledge by tracts, there would be no difference of opinion, or of measures among us. An union here with our Christian brethren who differ from us, must inevitably, to say the least, endanger our religious system, either by circulating sentiments in dissonance with its distinctive principles, or by keeping them out of view in a general association of commanding influence, lead to the belief, common among ourselves, that they are of little importance. "To *teach* the people committed to their cure and charge, to keep and observe the doctrine, the sacraments, and the discipline of Christ as the Lord hath commanded, and as the church hath received the same," is the solemn promise of our clergy; and surely in the important matter, therefore, of instruction by means of tracts, we ought not to be subject, directly or indirectly, to any supervision, or any control, extraneous from our own church. The same observation applies to Sunday schools. They are the seats of religious instruction, and in the high and important duty of instructing the young in religious truth, the minister of our church should be under the jurisdiction of his own church alone, and should not be subject to influence, or supervision from any other quarter. I am confident, my brethren of the clergy and of the laity, that you value your church for her doctrine, her sacraments, her ministry, and her worship, or you would not have assumed her ministry, or continue in her communion. You must consider then the extension of this church as the best mode of extending the blessings of Christianity, and as your most sacred duty. To this extension, then, let us unitedly devote, as far as in our power, our time, our talents, our influence, our worldly substance, and our prayers. *And above* all, let us, through divine *grace, adorn* her doctrine by the purity *and sanctity* of our tempers, and our conduct, and by that lively faith in the great doctrines of salvation, through a divine Redeemer and Sanctifier, which, by the renovating power of the Divine Spirit, will produce holiness of heart and life. Thus we shall save our own souls; and letting our light shine before men, lead them to glorify our common Father in heaven.

JOHN HENRY HOBART.

New-York, October 17th, 1826.

From the Church Register for November 4.

Address of the Right Rev. Bishop WHITE, *at the opening of the Special Convention to consider the Expediency of electing an Assistant Bishop, October*, 1826.

Brethren, the Members of the Convention of the Diocese, here assembled;

THE call of this body has been in virtue of a power intrusted to your bishop by the constitution. However unquestionable the right, there is responsibility to public opinion in the exercise of it, in relation to a subject so interesting to the cause of religion within the diocese. The motives to the measure have been set forth in the communication to the standing committee; agreeably to which there issued the summonses by that body to the present meeting. The increase of the duties of the Episcopacy, their increasing interference with the parochial duties of the bishop, and his advance in years, were the reasons submitted to the committee, and should be borne in mind.

Your bishop, in his said communication, went no further than an exhibition of what he thought the exigency of the case; leaving all attendant circumstances to be provided for by the standing committee, so far as was within their sphere; and beyond this, to the convention where it should be assembled. On the same principle, whatever might be construed an endeavour to give a direction to your proceedings, has been avoided by him. It is his intention to persevere in this line of conduct, especially so far as the contrary might have a bearing on the character or on the qualifications of any individual, until the subject shall be brought

before the house of bishops by three precedent measures—an election by this body; their testimonial in favour of the person elected, to be individually signed by the greater number of the members; and another testimonial, to be individually signed by the greater number of the members of the house of clerical and lay deputies of the General Convention, expected to assemble in this city within a few days; all of which are exacted by the canons.

The forbearance mentioned has not been owing to indifference to the subject. There are several reasons, which ought to induce the taking of a deep interest in it; and it is in consequence of solicitude felt from the beginning, that I proceed to lay before you three points, which have pressed on my mind with especial weight; not as comprehending all the qualifications desirable in the Episcopal character, and perhaps essential to any considerable measure of usefulness in it; but being such, as that deficiency in any one of them would threaten extreme injury to the church within the diocese.

The point to be first mentioned, and certainly the first in importance, is *piety*, manifested by a long perseverance in the profession of Christian obligation, and by a consistent life and conversation. This is a position so manifestly important, as would excuse from further notice of it, but for the expediency of exhibiting it in such a point of view, as that it may have an especial bearing on the occasion. For this reason, when the possession of piety is spoken of, it should be understood of that of the heart, so far as can be judged by the conversation and the conduct, coincident with correct views of the Gospel dispensation. It sometimes happens, that with the first impressions of religion, especially when excited in the course of a life of entire forgetfulness of God, there are awakened sensibilities, which, from the want of a proper direction, become the sources of many errors, continuing to be combined with them under the law of association, during the whole of succeeding life. In any professor of Christianity this is to be deplored; in the pastor of a congregation, the mischief is more extensive; and in him who is to preside in a large body of his clerical brethren, there is no knowing to what length the deteriorating influence may reach. The subject may remind us of what we learn from St. Paul, that with "the gold, the silver, and the precious stones" of evangelical piety, there may be "the wood, the hay, and the stubble" of matters unauthorized by the word of God. Now whatever tenderness may be due, in consideration of human frailty, yet, if the introduction of such adventitious matters should characterize the bishops of our church, she will no longer be conformed to the pattern of the primitive church, as existing for some centuries after the age of the apostles; nor to that model, as cleared of a load of errors by the reformation; nor to the same, as illustrated in the Church of England by the characters and the writings of a long series of prelates, of other divines, and of not a few of the learned of the laity, extending to the present day.

The next point in contemplation, is the being furnished with such a measure of theological literature as may be shown to be called for by the station of a bishop: and when this qualification is mentioned, there should be considered as implied under the term, acquirements not exclusively ecclesiastical, but called for by such as should be so entitled in the strict and proper sense. It is a task of some delicacy, when the matter in question is now presented; since there may seem implied by the speaker, his claiming of what is called for in his successor. The same reserve may be considered as having been due on the former point. Under that, however, there was considered the saying of St. Paul, "it is a small thing to be judged of man's judgment." As to the present point, two answers may be given: *first*, that in proportion to the deficiency of the present bishop, there is the demand for a supply of it in the choice before you; and *secondly*, that at the period of the former choice, since which forty years have passed away, the extreme destitution of our church seems to have apologized for a degree of condescension which would be unjustifiable at the

present time, when the person to be elected will have to take his seat in a body possessed of such a stock of talent, and of acquirement, as would render the want of them in the representative of this diocese, a lessening of its reputation in the estimation of the general union, and after the lapse of some time, and after the subsiding of present impressions, a permanent subject of mortification to all orders of persons within our bounds.

The remaining point, is attachment and conformity to the institutions of our church, in doctrine, in worship, and in ecclesiastical constitution and government: a sentiment so far from being inconsistent with liberality to forms of profession preferred by our fellow Christians of various denominations, that it is the only ground on which peace and mutual good will between us can be maintained. On this ground, he who addresses you has acted for more than half a century. He thinks that he has found the fruit of it, in the friendships of many wise and pious persons, whose sentiments on some points differ materially from his own: whereas, had their theories been brought into collision in discourses under the same roofs, there is no knowing in what degree there might have been the excitement of unamiable sensations, nor to what extent the consequences might have been injurious.

Thus the subject appears to him as connected with Christian discretion, and with a view to utility. But it comes under a more serious aspect, when taken up in its relation to the integrity of divine truth. While we believe that the doctrines of grace, as contained in our articles, are precisely what were professed by the whole body of professing Christians during the first three centuries, we are not ignorant, that at no very long period afterwards, there were engrafted on them speculations, the fruit of misguided ingenuity; that these were cultivated, and enlarged, during the reign of succeeding errors, especially among the subjects of some of the monastical institutions, and maintained their influence in connexion with the same; and that when there was an abandonment of the latter at the reformation, the others were consummated and fastened on various forms of profession, but not admitted within the authorized institutions of the Church of England.

Besides regard to integrity of Christian faith, the church lays great stress on the worshipping of God in a prescribed form of prayer. We believe we have inherited this, first from the temple worship divinely instituted; then, from the example of our blessed Lord and his apostles, who attended the appointed prayers as well of the synagogues as of the temple; and subsequently, from the practice of the primitive church in the best ages; during which, as we conceive, there was no period when every officiating minister was tolerated in the utterance of the immediate suggestions of his own mind in public prayer; although we do not allege that there was the same form obligatory at all times and in all places.

In addition, we have received the three orders of the ministry, instituted by the apostles, and universally retained for about 1500 years from the beginning; and while we pass no judgment on what we consider the more modern ministrations of our fellow Christians, we do not think ourselves at liberty to admit them within our pale.

The enumerated particulars have been cherished by us; first, during our dependance on our mother Church of England; and since, from the beginning of our present ecclesiastical organization. Could it be supposed probable, that there will be hereafter a bishop of this diocese, who shall either openly oppose himself to the received properties of our communion, or endeavour to undermine them insidiously, and by degrees, heavy will be his responsibility. Should his talents be equal to the meditated undertaking, he may distract and divide the church, but he will not consummate his work; "and the old paths will be still sought" by those who have walked in them, and to whom they have been endeared; and who may, perhaps, by a steady perseverance, regain their rights, after experience of the results, and of a manifestation of the spirit which has produced it.

Of the body now assembled, it is trusted by him who addresses them, that they will not lose sight of the shape in which the recited points have been brought before them. It has been the disclosing of a solicitude resting on the mind of the speaker, not merely as applicable to the present crisis, but as reaching the concerns of the diocese when his voice will be heard in them no more, and perhaps while it may still be heard either by the failure of a choice at the present meeting, or by the non-compliance with it when made. Having been so long occupied in sustaining the principles which have been detailed, and being desirous of continuing his testimony whenever it shall be especially called for, he has conceived of the present as an opportunity not to be unimproved. Could he foresee, that during his episcopacy, either now or at any future time, the stated points will be either dismissed or disregarded, he would make some such request as that of Hagar in the wilderness, in reference to what has been so long an object of his anxieties, of his prayers, and of his exertions: "Let me not see the death of the child!"

Brethren, I will no longer detain you from the work for which you are assembled; but shall offer up my silent prayers, that the result may be such as shall redound to the glory of God, and to the peace and prosperity of the church. Next to this, it is my desire and my prayer, that your deliberations may be conducted in such a spirit as would have borne to be laid open to the Searcher of hearts during that celebration of the eucharistic sacrifice in which we were occupied in the morning of yesterday WM. WHITE.

For the Christian Journal.

Messrs. PUBLISHERS,

THE rubric at the end of the gospel for the twenty-fifth Sunday after Trinity, applies to the present ecclesiastical year. By that rubric, the collect, epistle, and gospel, for the twenty-fifth Sunday, must be read on the twenty-*seventh, November* 26th, that being "*the Sunday next* before Advent." Consequently, on the two preceding Sundays, November 12th and 19th, "the service of some of those Sundays that were omitted after the Epiphany," is to be used. Which of those Sundays is not specified. Without the most distant idea of dictation, I will take the liberty merely to state, that the collect, epistle, and gospel for *the sixth Sunday after Epiphany* have ever appeared to me peculiarly fitted for immediately preceding the solemn services of Advent, and therefore proper to be read on the day, or the last of the days, on which the omitted part of the Epiphany services are to be used. I very respectfully submit this idea to my brethren of the clergy; and humbly suggest whether an uniformity in thus introducing that part of the ante-communion service for the sixth Sunday after Epiphany, would not be interesting in itself, and accordant with the prevalent beautiful harmony and fitness of our ritual; and whether, therefore, when, as in the present year, the above-mentioned rubric applies on two Sundays, it would not be well to unite in reading, on the *twenty-fifth Sunday after Trinity*, the collect, epistle, and gospel for the FIFTH, and on the following Sunday, those for the SIXTH Sunday after Epiphany.

PRESBYTER PAROCHIALIS.

Population of Egypt.

It is computed that there are in Egypt 2,514,000 inhabitants; of whom about 200,000 are Copts, 2,300,000 Fellahs, and 14,400 foreigners. The Copts are descendants of the ancient Egyptians, and pretty generally inhabit the towns; the Fellahs, a mixed race of Arabs, Persians, Syrians, and Egyptians, live more commonly in the villages, and devote themselves to commerce and agriculture. The number of villages in Egypt is 3475, of which about half are in Lower Egypt. According to M. Langles, the population of Cairo in 1810, was 263,700. M. Mengin estimates it at only 200,000, allowing eight persons for each house; and he considers the population of Alexandria to be from 12,000 to 13,000.

THE REV. JOSEPH PIERSON.

At page 340 of our October number, we noticed the death of the Rev. Joseph Pierson. The Washington Theological Repertory for October, in noticing this event, has the following extracts from an address delivered in St. John's church in that city, on the day of his interment. We transfer these extracts to our pages by particular desire.

We are told in the word of inspiration, that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." We have before us the evidence of the former in the death of our departed friend and reverend brother. Cut down in the morning of his days, and gathered to his fathers, we shall see his face no more until the morning of the resurrection. For nearly six thousand years has death, the last enemy of man, smitten the generations of our apostate race, and consigned the countless millions that have gone before us, to the silent mansions of the dead. Another of his victims lies before us. A few days since, he left the people of his charge and came to our city, on his way to visit the place of his nativity, and gladden the heart of an aged widowed mother, flushed with health, and joyfully anticipating the happy meeting which he expected soon to realize. But God, the supreme Arbiter of all events, had ordered it otherwise. On the fourth day after his arrival, he was attacked with the fatal disease which for several weeks rioted upon his frame, and at last stopped the pulse of life and closed his eyes for ever. Whether he now enjoys that eternal life which is the gift of God through Jesus Christ, remains to be known by us when the last enemy shall be destroyed, when death shall be swallowed up in victory, and all appear at the righteous tribunal of him who once died upon the cross for us, but who is now the Judge of quick and dead. But on this subject we cannot for a moment entertain a doubt; for in the many and repeated declarations that fell from his lips, of his ardent love and sincere attachment to his dear Redeemer, and his willingness to commit his immortal soul into his hands for eternity, we have abundant evidence of his fellowship with Christ, and of his reception into the mansions of the blessed.

He bore his long protracted sickness with uncommon Christian patience. Not a murmur escaped his lips, not even a groan was heard, until called to struggle with the king of terrors, when his agonizing frame extorted from his quivering lips the expression of extreme pain and suffering.

The throes of dissolving nature, when contending for existence with this mighty foe, however subdued the spirit may be to the obedience of Christ, will always testify its grief in the separation and yielding up of its immortal part. In this respect, the Christian and the unbeliever have alike to encounter the same pains, the same struggles, and the same giving up of the ghost. But while the former is receiving continual support from on high, and being justified by faith, enjoys peace with God through our Lord Jesus Christ, the latter has nothing to sooth his heart and quiet his soul from the alarming apprehensions and fearful forebodings of the untried scenes of another world. To the one, light springeth up in darkness, the light of God's reconciled countenance, and cheers him on his way through the valley and shadow of death, and at last gives him the victory over all his enemies; —to the other, no kind spirit lends its aid to mitigate the anguish of the sting of death, or remove the thick and impenetrable veil which overhangs his future destiny. The one falls asleep in Jesus, to awake up in his likeness, put on immortality, be exalted at his right hand, and dwell with him for ever;—the other, building on the baseless fabric of his own righteousness, closes his eyes in death, launches forth on the ocean of eternity, buffets the billows, and contends with Jehovah's wrath, and finally sinks into the bottomless abyss, to rise no more for ever.

Oh how rich, how inestimable is the Christian's hope! "He knows in whom he has believed, and is persuaded that he is able to keep that which he has committed unto him against that day." This was strikingly verified in the sickness of our departed friend. Amid all the delirium that attended the burning fever on his wasting frame, the subject of religion at once appeared to call home his wandering mind, and restore his reason to its proper exercise.

Although not so highly favoured with those clear views and bright prospects derived from the full assurance of faith in his Saviour which many enjoy, yet on the day of his decease he declared his readiness to depart and be with Christ. We trust he has gone to receive his reward—a crown of unfading glory.

Of the manner and faithfulness with which he fulfilled the high commission committed to his trust, we can say nothing. To his brethren in the ministry he sends this message: "*Be strong in the Lord; be faithful unto death.*"

And here, my reverend brethren, on this solemn occasion let us call to mind the duties devolving upon us "as ministers of Christ and stewards of the mysteries of God," and endeavour to renew our strength in the Lord.

The divine appointment of the Gospel ministry to proclaim the knowledge of

salvation to a perishing world, when received in all its various momentous consequences, is calculated to excite the deepest astonishment.

Can lips of clay tell the wonders of redeeming love? Can a frail sinful mortal speak to his dying brethren of the great things of eternity?

"The theme demands immortal tongues."

Yes, brethren, notwithstanding all his weakness and insufficiency, God has been pleased to ordain feeble, fallible man, to the high and holy office of an ambassador from heaven—to appoint him to declare the will of Jehovah to the sinful inhabitants of earth; on the faithful execution of which commission greatly depends not only his own salvation, but also the everlasting felicity of those to whom he is sent. Hence the vast importance of a right knowledge of the various duties pertaining to the sacred ministry. Any lack of wisdom, of zeal, or deficiency of spiritual attainments in the divine life, will inevitably lead to consequences awful in their nature and effects upon both minister and people.

In preaching the Gospel to an apostate world, let us ever bear in mind that by the law is the knowledge of sin; and that no sinner will ever embrace the Saviour in his heart, until he is thoroughly and deeply convinced that he is under the condemnation of the law—until he sees and feels his perishing condition. And while it is the peculiar office of the Holy Spirit to convince the world of sin, it is no less our duty loudly to proclaim, that he that believeth not is condemned already; that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" and that none can be saved except they repent and believe the Gospel. For the accomplishment of this all-important object, the only effectual means is the faithful preaching of Christ crucified.

"The law gave sin its strength and power,
But Christ our ransom died."

However terrific may be the lightning and loud the thunders of Mount Sinai, in exhibiting the holiness and purity of the divine law, and whatever alarming fears they may excite in the bosoms of sinful men, the awful scene of Mount Calvary most effectually seals home upon the conscience the stern demands of inflexible justice.

The bloody cross, the vinegar and gall, the crown of thorns, the spear, the expiring Saviour, with that agonizing cry, "My God, my God, why hast thou forsaken me!" exhibit in the strongest possible colours the extreme turpitude of sin, and the dreadful punishment that *awaits the ungodly in* the world to come.

Hence the apostles, guided by the Holy Spirit, made Jesus Christ the great, the principal, the paramount theme of all their discourses. They constantly and boldly placed him first in all their addresses. St. Paul, at Athens, preached Jesus and the resurrection. Philip, at Samaria, preached Christ unto them; and in opening the Scriptures to the Ethiopean nobleman, he preached unto him Jesus. And it is said of the apostles Peter and John, that in every house they ceased not to teach and preach Jesus Christ.

If Jesus Christ be formed in us the earnest and hope of glory, and if we love him with all our heart supremely, the Saviour and his cross will form the most prominent subject of all our discourses. It will be the joy of our hearts

——"to tell to sinners round,
What a dear Saviour we have found."

And this has ever been found to be the most effectual method of winning souls to Christ.

Some no doubt will call this enthusiasm; be it so. By means of it perishing souls are saved, and God is glorified. If we must err, (and to err is human,) let it be rather in doing too much than too little for the glorious cause of the Redeemer of the world.

But, brethren, besides the arduous duty of public instruction on the holy Sabbath, we have a still more important and difficult task to perform. After the example of the apostles, we are required privately, or, as the evangelist expresses it, "in every house," to teach the same blessed Gospel. Parochial instruction from house to house opens to us a door for pressing home upon the conscience the odious nature of sin—to warn sinners, by direct appeals to the heart, of the great danger of neglecting the offers of mercy—to describe the preciousness of a Saviour's love, and point out the blessings which belong to the faithful follower of the Lamb of God. It is the minister's duty also, beside the couch of pain, the pillow of sickness, and the bed of death, affectionately to administer, to those who have believed, the rich consolations of the Gospel. To the house of mourning, of sorrow, and of woe, it is a part of our office to bend our steps, and carry to the broken-hearted, the disconsolate, and the afflicted, the healing balm of the Gospel;—into their bleeding wounds to pour the oil and wine of consolation—to wipe away the widow's tears, and hush the orphan's cry—tell them how Jesus suffered and died—tell them of joys beyond the tomb; and point to those blessed abodes "where the wicked cease from troubling, and the weary are at rest;" and committing them, with fervent prayer, into the hands of their Creator and Judge, wait the issue of the last day for the reward of our labours.

It is difficult, my reverend brethren, so long as we remain in the flesh, rightly to estimate and comprehend the awful responsibility of our holy office. We bear a commission issued from the court of heaven, sealed with the seal of the Spirit, confirmed by the imposition of hands, and ratified by those blessed words, "Lo I am with you alway, even unto the end of the world." It runs thus: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand." God of mercy, who among us, poor earthen vessels, the ministers and stewards of thy church, can be saved!

Thus, brethren, clothed with plenipotential powers, our embassy is regarded by the inhabitants of heaven with anxious solicitude. To some, it will be found on the great day of account, that we have been ministers of condemnation, to others of life eternal. God, from his throne in heaven, is constantly noticing the feelings of our hearts, and the manner of our lives. In his book of remembrance are recorded every thought and desire of the soul. He knows whether we preach to please him, or to please men—whether we are actuated by the constraining love of Christ, or a worldly spirit—whether we preach Christ or ourselves—whether, under all the embarrassing circumstances in which we are placed, we bear a decided and uniform testimony to the power of his grace.

Let us now place ourselves, with the people of our charge, at the bar of God, whither our brother has gone. When called upon to give an account of our stewardship, with what feelings shall we witness the joy of some, and the agony of others—to whom we have preached. Surrounded by the innumerable multitude of an assembled universe, the Judge will exhibit, in awful contrast, our numerous offences, and his great mercies—our commission to preach his Gospel, and the manner in which we have executed that commission. To the people we must appeal for the evidence of our faithfulness.

And O have we not reason to fear, lest some one will rise up against us—lest some one will cry out, "Me he never warned—my sinful and depraved nature he never described—my condemned state and exposure to thy wrath he never pointed out—the necessity of being spiritually born again I never heard from his lips. Oh! wretched man that I am! Wo is me, for I am undone for ever. Better had it been for me, never to have been born."

My dear brethren and fellow-labourers in the Gospel, the anticipation of this possibly awful scene, and the thought that the blood of one thus lost for ever, through our unfaithfulness, will be laid to our charge, is sufficient to appal the stoutest heart, and involuntarily call forth the exclamation, "O Lord, who is sufficient for these things?"

Let us then be admonished, in committing to the dust this our brother, of the necessity and importance of having our lamps trimmed and burning, our wedding garments on, and all things ready, that we may give a good account of our stewardship, and enter with our divine Master into the marriage supper of the Lamb. The time must soon come, when we must follow our departed friend to the bar of God. Health and strength must yield to the overpowering force of the stroke of death. Could the assiduity and unwearied attention of friends, the skill and kind attendance of physicians, and the earnest and importunate prayers of his brethren in the ministry, and the people of his late charge, have averted the blow that has consigned him to an untimely grave, he would have been spared. But his days were numbered. Mark the feelings of some of his people on hearing of his sickness, and the interest excited on his behalf.

One writes, "We have anxiously waited the arrival of the mail to-day, to hear from you; and though much grieved to hear of your severe illness, we were truly thankful to find that you were living, and have hopes that you may be restored. I feel truly thankful that you are with kind friends. Give my most grateful thanks to Mrs. —— and family, for their kind attention to our pastor, and tell her, I hope it will be returned to her fourfold. You cannot imagine the anxiety we feel—I fear we think more of our minister than we ought, and that he will be taken from us. Oh I pray we may not, and that he may be spared to us; and may all the congregation appreciate his worth as they ought to do. May our minister be enabled to visit his friends, and return to us in perfect health as soon as possible, is my most fervent prayer."

Another writes to a friend, "Your letter has added greatly to our painful apprehensions respecting our beloved friend and pastor, and nothing but the *small ray* of hope imparted in your postscript, in which you say he is *certainly better*, can make us bear with *any degree of resignation* another *week* of anxious *suspense*. I speak in the name of all his friends. Could Mr. Pierson have witnessed the tears that have been this day shed at the idea of his

sufferings and danger, he could never doubt the strength of our *attachment* to him. However, painful as this state of suspense is, we are compelled to submit to it, and can only offer up our fervent prayer to Almighty God, to spare a life so truly valuable and so necessary to the happiness of his family and friends. If it can be the *smallest comfort* to him, to know that we all deeply sympathize with him in his sufferings, I can assure him of the fact. Some few of us would gladly go on to see him, were it practicable; but we must resign him into the hands of a kind Providence and the attention of affectionate friends. As soon as he is able, he must certainly write to us, and let us know when we may expect to see him here. I am sorry that his visit to his mother will be so much shortened by his illness; yet as he is universally so punctual in his appointments, we anticipate the pleasure of having him with us on the third Sunday in October. I have suggested the probability of his not returning so soon, but those with whom I conversed would not doubt his punctuality. You have no idea what general interest his situation excites here." Under a subsequent date the same friend writes:—"The melancholy contents of your letter have deeply distressed us all, and blasted the pleasing hopes we entertained of our dear friend's recovery. We fear that he is no longer among the living. And oh, I *pray*, if *it* be *so*, that we may have the satisfaction of hearing that his departure from this world was tranquil, and that he felt some assurance of everlasting happiness. You know not how much he had endeared himself to us by his amiable and affectionate deportment, and we shall all lament him as a *much* loved brother. Great and irreparable indeed will be our loss, if he should die. And oh what a lesson will it be to us, to see one possessing every qualification to render him happy and useful, snatched from us by the cruel hand of death, in the bloom of life, and in the full vigour of his most sanguine hopes. But *our* loss will be *his* gain; and God grant that the recollection of his virtues and affection for us, may stimulate us to persevere with ardour in following that path which he so faithfully pointed out."

Bishop's College, Calcutta.

The buildings are now complete, with the exception of the chapel, printing-house, and dwellings for the native instructors. There are resident within the walls of the college, besides the Rev. Principal Mill and his family, one missionary (the Rev. Mr. Tweddle), a printer, three foundation, and five non-foundation students. The Rev. Mr. Christian has been *placed by the bishop* at Bhagulpore, in Bahar, where he is diligently engaged, and at present with the most favourable promise of success, in the promotion of a circle of schools among the Hindoo children in that neighbourhood, and in acquiring the dialect and confidence of the mountain tribes near Rajmahl, an interesting race of men, whose freedom from caste, and their indifference towards the idolatry practised on the plains, seem, by the blessing of God, to afford a favourable prospect to the labours of Christian missionaries. Mr. Christian has already three candidates for baptism. Mr. Morton is engaged in the formation of a mission at Chinsurah, while Mr. Tweddle is occupied in the superintendence of the extensive range of schools in the immediate neighbourhood of Calcutta, hitherto supported by the diocesan committee of the Society for Promoting Christian Knowledge. The remaining establishment of the college consists of a Sanscrit and a Bengalee pundit, a moulavie, who gives lessons in Hindoostanee and Persian; to which it is proposed to add, as soon as the funds of the institution can bear the expense, native teachers of the Mahratta, Tamul, and Cingalese languages.

The present establishment will have been completed by the arrival of Professors Craven and Holmes, together with a fourth ordained missionary, the Rev. Mr. de Mello, who, agreeably to the statutes, will reside in the college during his first year in India.

Prayers are read daily in the library, and are attended on Sundays by a small but highly respectable congregation from the neighbourhood. The daily course of lectures, by the principal, and by the native teachers under his inspection, is stated to be unintermitted, and the progress of the pupils satisfactory. We trust that this institution will prove an extensive and permanent blessing to India.—*Christian Observer for August.*

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Another Arctic Expedition.

The board of admiralty have determined on fitting out the Hecla for another expedition to the arctic seas; the first object of which will be the survey of the eastern coast of Spitzbergen, where it is expected that new and prolific fishing ground may be discovered. Captain Parry has been selected to conduct the survey. The Hecla will take out a sort of boats, in which Captain Parry and a party of the officers and men are to attempt to reach the north pole.—*Ib.*

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Recent Discoveries made in the Excavations at Pompeii.

In the excavations lately made at Pompeii, there have been discovered a marble statue of Cicero, and a bronze equestrian

statue of the Emperor Nero. A house has been laid open, which, from the tablets found in it, is conjectured to have belonged to a dramatic poet. At the door a dog is couched, with the inscription, "Cave canem."—*Ib.*

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Number of Newspapers in the Languages of India.

The number of newspapers published in the languages of India, and designed solely for native readers, has increased, in the course of seven years, from one to six. Four of these are in Bengalee, and two in Persian.—*Ib.*

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Treasure, &c. taken at Bhurtpore.

The treasure found at Bhurtpore is stated to amount to ninety lacs of rupees, besides plate and jewels. There has likewise been captured there an enormous brass gun, 102-pounder, which, with a state palankeen, is to be sent home to his majesty. A splendid native idol has been deposited in the British Museum. Several others have been presented to the Marischal College at Aberdeen.—*Ib.*

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Sale of rare Books.

Lydgate's *Troy Book*, the beautiful manuscript poem on vellum, was purchased at Evans's, on the 26th of May, by Mr. Perkins, of the house of Barclay, Perkins, and Co., for 95 guineas. On the same day, the *Shakespeariana*, a collection of books and pamphlets relating to Shakespeare, was bought by a gentleman in Warwickshire for 62 guineas. Charles Mathews, the comedian, bid 61 guineas. It would have been an invaluable addition to the treasures of Mathews.—We hear that the bishop of Salisbury disputes the authenticity of the lately published *Treatise upon Christian Doctrine*, attributed to Milton. —*Christian Remembrancer for July.*

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Achromatic Telescope.

Mr. Tully, of Islington, has constructed an achromatic telescope, the largest and most perfect yet made in England. The object-glass of the telescope is 7 inches in diameter: the glass was manufactured at Neufchatel, in Switzerland, and cost about 30*l.*; the grinding and adjusting of it by Mr. Tully are valued at 200*l.* viz. for the compound object-glass alone. The length of the telescope is 12 feet; it is mounted in a temporary wooden case, and is supported on a frame, moved by pulleys and a screw; it is easily adjusted, and is perfectly steady. The magnifying powers range from 200 to 780 times, but the greater excellence of the telescope consists more in the superior distinctness and brilliancy with which objects are seen through it, than in its magnifying power. With a power of 240 the light of Jupiter is almost more than the eye can bear, and his satellites appear as bright as Sirius, but with a clear and steady light; and all the belts and spots upon the face of the planet are most distinctly defined. With a power of near 400, Saturn appears large and well defined, and is one of the most beautiful objects that can well be conceived. The great advantage which this telescope possesses over reflecting telescopes of equal size, is the greater degree of light, by which the most delicate objects in the heavens are rendered distinct and brilliant. England had the honour of discovering the principle of the achromatic telescope, but our artists have ever had great difficulty in obtaining suitable glass for the purpose, and the excise laws have hitherto prevented proper experiments being made at our glass-houses. An establishment has been recently formed in Surrey for the manufacture of glass for achromatic telescopes, under the superintendence of men of science, and with permission to make experiments without the interference of the excise.—*Ib.*

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Magnetic Power destroyed by Electricity.

The brig Medusa, Captain Asplet, of Jersey, while on the passage from Laguayra to Liverpool, lost a portion of her spars and sails in a thunder storm, in lat. 33 deg. 38 min., long. 58 deg. 12 min., during which the electric fluid destroyed the magnetic power of the compasses on board, two of which were on deck, and two in the cabin. An optician has examined the compasses, and finds they have entirely lost their attractive powers.—*Ib.*

Convention of the Eastern Diocese.

The convention of the Protestant Episcopal Church for the Eastern Diocese, was held in St. Michael's church, Bristol, Rhode-Island, on the 27th of September last. The Right Rev. Bishop Griswold presided, and the Rev. Benjamin B. Smith was chosen secretary. We have no document by which to furnish our readers with the doings of this convention, but we understand the standing committee of last year were continued in office, and that the next meeting of the convention is to be held at Claremont, New-Hampshire.

The convention of the church in the state of New-Hampshire was also held in the month of September, but we are ignorant as to the time and place, as well as to the doings of the same. It will gratify us to be enabled to communicate to our readers the transactions of the meetings of these two conventions.

Convocation of the Clergy in Connecticut.

A convocation of the clergy of the Protestant Episcopal Church in this diocese, was held at New-Haven, on Tuesday, the 3d of October.

The bishop was absent, on account of sickness in his family. About thirty of the clergy attended. The Rev. Mr. Marsh was appointed to the chair. The sermon was preached by the Rev. E. Rutledge.

The subject of converting the Churchman's Magazine into a weekly paper was discussed, and left to the determination of the bishop, with such of the clergy as he should see fit to consult. A committee was appointed on the subject of religious tracts, and authorized to contract with some bookseller for the publishing such as they should select, on the terms that tracts are sold by the American Tract Society. After some very interesting discussion, a committee was appointed on the subject of an Education Society. The sense of the convocation was also expressed on the subject of a General Sunday School Society, and the delegates from this diocese to the General Convention were requested to co-operate in any measures which might be adopted for the organization of such a society. Some discussion took place on the subject of the Domestic and Foreign Missionary Society. A committee was appointed to address a letter of condolence to the family of the late Rev. Dr. Bronson. Several other subjects occupied the attention of the meeting, and elicited discussion.

The session was one of the most interesting that we have attended. Its proceedings were conducted with great unanimity, and we trust the measures which were adopted in a spirit of zeal for the advancement of Christ's kingdom, and with earnest prayer for the direction and blessing of heaven, will exert a salutary influence over the interests of Zion.—*Churchman's Magazine.*

Convention of New-York.

The forty-first annual convention of the diocese of New-York was held in Trinity church, in this city, on Tuesday, October 17th, and Wednesday, October 18th. It was, probably, the largest convention ever held in this country; consisting of 177 members, viz. 75 clergymen, and 102 laymen; the latter representing 49 parishes. At the opening of the convention, the Right Rev. Bishop Hobart delivered a charge to his clergy, in which he ably and eloquently advocated those truly evangelical views of doctrinal and practical religion, for the maintenance and defence of which he has been so long and so justly celebrated. The charge is published, and for sale at the office of this Journal. The *bishop's address* to the convention, inserted on the pages of this number, and the parochial and missionary reports, afforded the most gratifying evidence of the increase of the church in this diocese, and of the temporal and spiritual prosperity with which it has pleased God to bless it. They also bore testimony to the fidelity and success with which the Episcopal and pastoral functions are executed. As our usual abstract of the proceedings will be given, we will only farther remark, at present, that it was a source of the purest Christian pleasure and gratitude, that a convention, it is believed hitherto unequalled in point of numbers, conducted its business with a harmony and unanimity, it may be safely said, never surpassed. May God long preserve to us this blessed unity of the spirit in the bond of peace, so well founded, and so truly accordant with that apostle's doctrine and fellowship which distinguished the unity of those ages in which evangelical piety flourished in its greatest purity!

Special Convention of Pennsylvania.

This convention met, agreeably to appointment, on Wednesday last, at four o'clock P. M. The whole clergy of the diocese, with a single exception, were present, and a very unusual number of lay-delegates. The convention adjourned at about seven o'clock.—The next morning, divine service was performed by the Rev. J. Rodney, of Germantown, and a sermon preached by the Rev. R. D. Hall, of York; after which the Lord's supper was administered by the bishop. The clergy and lay-delegates then assembled, and, after a short recess, having organized, adjourned at about half past eight o'clock. —The convention met again yesterday morning at ten o'clock, and after the discussion of some preliminary questions, late in the afternoon divided for the purpose of balloting. On counting the ballots of the clergy, it was found that no person had a constitutional majority; and under the belief that no other decision could be had, the measure was postponed to the next stated convention.—*Church Register.*

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On Thursday the 19th October, St. Peter's church, in Hebron, was consecrated to the service of Almighty God by the Right Rev. Bishop Brownell, in the presence of a number of clergymen, and a large concourse of people from that and the neighbouring towns. Morning prayers were celebrated by the Rev. Bethel Judd. The bishop's sentence of consecration, which separates it from all unhallowed and common uses, was read by the

Rev. William Jarvis, rector of the parish; and a very appropriate and impressive sermon from Ps. xxvii. 4, was delivered by the bishop. After the sermon, the bishop administered the apostolical rite of confirmation to about 25 persons. The stillness which pervaded the numerous assembly, and the deep attention visible in every countenance, were a very satisfactory evidence that the congregation took a lively interest in the solemnities of the day. Among the interesting services, we ought not to pass unnoticed the singing, under the direction of Mr. Porter; it was in a style, solemn, devotional, and unaffected. Seldom or never have we heard this interesting part of public worship better performed.—The zeal and liberality displayed by the congregation of St. Peter's church, is worthy of commendation and imitation. Though few in number, and far from abounding in wealth, they have erected a beautiful Gothic brick church, which is at once an honour to their Christian profession and an ornament to their town; thus proving, where the will is good, the means will be found, and the deed accomplished. May their laudable example speak with authority to their brethren situated as they have been, "Go ye and do likewise." The practice of consecrating certain places to the worship of Almighty God, and setting them apart from all unhallowed and secular purposes, is of high antiquity. Whether the practice originated with man, or was a dictate of God himself, every person must see and acknowledge its decency and propriety. My feelings, and I presume the feelings of others, have been deeply wounded, on seeing a house erected for the worship of God, one day employed for this purpose, and perhaps the next, made the theatre for the display of some of the worst passions of our nature. A building erected for public worship, should always create in us a reverential awe of the great I AM who inhabits it. When we enter it, we should feel as Jacob did when he exclaimed, "Surely the Lord is in this place. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."—*Canal of Intelligence.*

On Sunday the 29th of October, in Grace church, Hamden, the Rev. William T. Potter, assistant minister in Trinity church, New-Haven, was admitted to the holy order of priests by the Right Rev. Bishop Brownell.

In the Diocese of New-York.

On Tuesday, the 17th of October, in Trinity church, New-York, the Rev. William W. Bostwick, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Hobart.

On Monday, October 23, the Right Rev. Bishop Hobart consecrated to the service of Almighty God, St. Mary's church, recently erected in the village of Manhattanville, in the twelfth ward of this city. On this occasion morning prayer was read by the Rev. Benjamin T. Onderdonk, D.D., an assistant minister of Trinity church, New-York, and the Rev. William Richmond, rector of St. Michael's and St. James's churches, New-York; and the sermon preached by the Rev. Henry J. Feltus, D. D., rector of St. Stephen's church, New-York. The erection of this neat and commodious church, in a village in which the regular celebration of divine service is peculiarly needed, and in a part of York-Island, in which a church is a great accommodation to many owners and occupants of farms and country seats, is highly creditable to the zeal and enterprise of a few individuals, and especially of one, a member of the vestry and a student of theology, who has manifested a devotion to the good work of building an house to the honour of the Lord, and a perseverance in the face of the many difficulties which often oppose that act of pious benevolence, the imitation of which would confer the most valuable and lasting blessings upon our church. May the reward of this truly Christian enterprise be found in the success, through the divine blessing, of the word, the worship, and the ordinances, to which this hallowed building is devoted, in bringing many to the sanctification here, and salvation hereafter, designed by the grace of God in Jesus Christ.

In the Diocese of Pennsylvania.

On Wednesday, the 11th of September, Bishop White returned to the city of Philadelphia, after an absence of 17 days, during which he visited the congregations in the north-eastern section of the state.—On Sunday, the 1st October, accompanied by the Rev. Messrs. Kemper, Huntington, and Marks, the bishop consecrated to the worship of Almighty God, St. Matthew's church, in Pike township, Bradford county, and administered the holy rite of confirmation to 20 persons. Twenty-six participated of the Lord's supper.—On Tuesday, the 3d of October, at New-Milford, Susquehanna county, we learn that public worship was held in a private house, when the bishop preached, and administered the holy communion to 20 persons: he delivered an address on confirmation, and confirmed 10 persons. He afterwards rode to Montrose, the distance of 10 miles, and preached at night, in the court-house, to a large and attentive audience. Among his hearers, we are told, was Bishop Hobart, who, after an absence of several weeks on Episcopal duty, was returning to his family, and arrived in the stage in time to hear that voice, which from infancy he had been accustomed to hear

proclaiming the sacred truths, and the precious consolations of the Gospel.—On Wednesday, the 4th of October, at Springville, Susquehanna county, in a schoolhouse, which has been for some time appropriated by the Episcopalians of the township to public worship, the bishop preached from the text, Rev. xxii. 17, —*And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come. And whosoever will, let him take the water of life freely,*— to a crowded and deeply attentive audience. The holy communion was administered to 25 persons, and 26 were confirmed. This was the first time the congregations in the Beech Woods had enjoyed a visit from their bishop. Firmly attached to the doctrines and worship of the church, they received the venerable man, now in his 79th year, with exultation and joy. The tear trickled down many a cheek as they welcomed his presence, or received from him the sacred and affecting ordinances of the church.—The congregations at Pike and Springville are under the pastoral care of the Rev. Samuel Marks, with whose faithful and laborious exertions for the welfare of the souls committed to his charge, the bishop, we understand, expressed himself much gratified.—On Sunday, the 8th of October, the bishop preached in St. Stephen's church, Wilkesbarre, and confirmed 15 persons, 4 of whom had been baptized by the rector, the Rev. Mr. Hnntington, the day before. On his journey up, the bishop preached in this church, on confirmation, on the evening of the 28th September.—*Church Register.*

Mr. Benjamin Hutchins, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons, in St. James's church, Philadelphia, on Sunday, September 24, by the Right Rev. Bishop White.

In the Diocese of North-Carolina.

On Sunday, the 8th of October, Mr. George W. Freeman, of Newbern, North-Carolina, was admitted to the holy order of deacons, in the Episcopal church at Raleigh, by the Right Rev. Bishop Ravenscroft.

William and Mary College, Virginia.

The Rev. William H. Wilmer, D. D., rector of St. Paul's church, Alexandria, District of Columbia, has been elected president and professor of moral philosophy in this institution, and has acceped the appointment.

Acknowledgment, &c.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of September and October, 1826:—

From Messrs. G. and C. Carvill; Gretseri Opera omnia, 17 vol. folio, vellum, clasps; Tostati Commentaria in Scriptures Sacres, 13 vol. fol. vellum, clasps; and Concordantiæ Bibliorum Vulgatæ editionis, 4to. vellum.

From John Pintard, Esq.; Erasmi Novum Testamentum Græco-Latinum, *editio princeps*, folio; Erasmi Novum Testamentum, *editione secundo*, folio; King's Account of the Rites of the Greek Church, 4to.; and Middleton's Free Inquiry into the Miraculous Powers of the Christian Church, 4to.

From the Rev. Thomas Breintnall; Verklarung van de geheele Heilige Schrift, 5 vols. 4to.

From the Rev. Henry M. Mason; Athanasii Opuscula, folio.

From the Rev. Henry U. Onderdonk, M.D.; Scacchii Elæochrismatan Myrothecia tria, folio.

From the Rev. William F. Potter; Eusebius' Church History, with the Notes of Valesius, translated into English, folio.

From the Rev. Jonathan M. Wainwright, D. D.; Weismanni Historia Ecclesiastica, 2 vols. 4to.; Fabricii Lux Evangelii per totum Orbem exoriens, 4to.; Rivetî Opera, 3 vols. folio; Vitringæ Doctrinæ Christianæ Religionis, 9 vols. 4to.; Witsii Opera omnia, 5 vols. 4to.; Werenfelsii Opuscula, 2 vols. 4to.

From Mr. Hiram Adams; Anquetil du Perron Theologia Indica, 4to.

From Mr. William Wail, Denham's Version of the Psalms, 8vo.

From R. Whittingham; 2 vols. folio, 2 vols. 8vo. and 2 vols. 12mo.

Obituary Notices.

At page 340 of our October number, we noticed the death of the Rev. Roger Searle, at Ashtabula. The following notice of that event is taken from the Churchman's Magazine for November:—

Died at Ashtabula, in the state of Ohio, the Rev. Roger Searle, formerly of this diocese, in the 54th year of his age.

Mr. Searle was, for several years, a clergyman of the Methodist denomination. From a conviction of the insufficiency and irregularity of their ordination, he was led to apply for ordination in the Protestant Episcopal Church. It is not known at what time he received holy orders, but it is believed that he was ordained by the Right Rev. Dr. Jarvis, at New-Haven. Soon after his ordination, he settled at Durham, where he officiated two or three years. From Durham, he removed to the parish of St. Peter's and St. Matthew's,

in Plymouth, the rectorship of which he held for a period of ten or twelve years.

His labours were here much blessed, and he gained the esteem and affection of a large circle of friends. At the earnest solicitation of some of the bishops and clergy, and many gentlemen of distinction in Ohio, he visited that state in the year 1817, and in a few months travelled over a large part of that extensive region, and organized churches in a number of the most important settlements. He was every where received with much cordiality; and we trust, by his great exertions, that much good was accomplished. The following year he removed his family to Medina, in that state, the centre of the extensive field in which he determined to labour.

For several years his labours were arduous, and his privations great. He was amiable and affectionate in his diposition. The remembrance of his good qualities will be long cherished in the domestic circle. He closed a life of much vicissitude at the place where he first preached after he crossed the Alleghany, and among the friends who first embraced him on his mission to the west.

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Died at Elizabeth-Town, New-Jersey, on the 27th of September, Mrs. ELIZABETH OGDEN, wife of the Hon. Aaron Ogden, late governor of the state, in the 60th year of her age.

When death removes characters of great worth and excellence, the circles which have enjoyed them exhibit chasms that nothing but time can fill; and even then, the loss sustained by those more immediately interested cannot be repaired. Such a chasm is now made—such a loss is now felt in that large and peculiarly engaging circle in which the subject of this article moved. One who no longer enjoys that society, but who for many years partook of its pleasures and its sorrows, and who will cherish the recollection of them to the end of his life, deems it his duty, and feels it to be his melancholy pleasure, to pay this tribute to the memory of one, of whom it may with confidence be said, that she united in no common degree those qualities which render the domestic circle delightful, which give to friendship its highest enjoyment, and which present the Christian character in its utmost loveliness.

While her domestic and social virtues were the admiration of all who knew her, the extent of her sympathy in the sorrows of those around her was her peculiar characteristic. She literally made the sufferings of others her own. She wept with *those* who wept, with a grief unusually *deep* and abiding. When the subjects of *her commiseration* were needy, she never failed to prove that her benevolence was substantial to the full extent of her means.

The highest excellence of this much-lamented woman consisted in her Christian life. Her faith was strong without enthusiasm—her piety ardent without extravagance—her devotion deep without ostentation. She loved "the courts of the Lord's house, and the place where his honour dwells;" while those who knew her most intimately can testify to her enjoyment of private reading, meditation, and prayer. The gentleness and kindness of her disposition would not allow her to indulge in severity of remark upon any one; nor would she contend with other denominations upon religious questions; and yet, there have been few who cherished a more ardent attachment to the truth of revelation as held by the church which her life adorned. In the liturgy of that church she ever delighted to send forth her prayers and praises to the God of her salvation. In all the services of the sanctuary, and especially in the supper of her Lord, were always manifested the deep humility and the lively interest of the Christian, as she partook of those symbols which reminded her of the sufferings of him whose blood flowed to atone for her sins, and upon the merits of whom she relied for the salvation of her soul.

The recollection of her social and domestic virtues, and the Christian graces which adorned her, while it must heighten the sense of her loss, will furnish the most ample source of consolation to those who must long feel that a very wide breach has been made in their enjoyment. May they follow her example, and thus be qualified by the use of the same means, sanctified by the same grace, for partaking of those unalloyed felicities upon which, we trust with humble confidence, she has entered. Her warfare is accomplished—the vicissitudes, the disappointments and pains of life are over, and she dwells with those departed relatives and friends who rest in the Lord. "Let me die the death of the righteous, and let my last end be like his."

Calendar for December, 1826.

3 Advent Sunday.
10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 } Ember Days.
23 }
24 Fourth Sunday in Advent.
25 Christmas Day.
26 St. Stephen.
27 St. John the Evangelist.
28 Innocents.
31 First Sunday after Christmas.

THE

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 12.] DECEMBER, 1826. [Vol. X.

Bishop Griswold's Address to the Convention of the Eastern Diocese.

At page 368 of our last number, we noticed the meeting, on the 27th of September last, of the Convention of the Eastern Diocese. Since then, we have received the Episcopal Register for November, in which there is a brief account of the transactions of that body, but no business of importance occurred.—The editor states, that "in consequence of there being present neither of the clergy appointed to deliver the convention sermon, the bishop was pleased to substitute in its place his annual address.—We were allowed the privilege of making the following copious extracts from the manuscript before its publication:—"

'Through the Lord's preserving mercy, we are once more, friends and brethren, permitted to assemble in council on the momentous concerns of our common salvation; and once more it becomes my duty to render you some account of the progress of our labours, and especially of my own official conduct during the year which has last passed away.

'It is a just subject of mutual congratulation and of thanks to the Father of mercies, that our lives and our labours have been prolonged through another annual revolution of fleeting time, and that another convention of this diocese is formed under circumstances so favourable and auspicious. This place indeed, which you are pleased thus to honour, has been visited with great reverse of fortune, and is very much depressed; but we are not the less rejoiced to see those whom we respect and love:—our circumstances are changed—our *hearts* remain the same.

'My labours, in the year past, have not been less abundant than at former periods. Since our meeting last year in Boston, I have been able, through the Lord's goodness, to visit all the churches in the diocese, with the exception of three or four, which are not far distant, and which I should have visited, but for the difficulty of finding some one to supply my place here. But this cause of my failure in visiting these few—this circumstance that none of our clergy were disengaged, gives us a pleasing idea of their diligence, and of the state of our churches.

'*And what is* yet more encouraging, *and demands* our grateful acknowledgments to the Lord of the harvest, eight or ten clergymen, or candidates since ordained, respectable for talents and pious zeal, have recently from other parts come into this diocese, where they are labouring with much success and approbation. This, we humbly trust, is an evidence that the Lord has not forsaken, but is still smiling upon us, and if we are faithful, that he will continue to bless his churches committed to our care. These our brethren who have kindly come to our help, we are bound to receive, and I trust that they are received by the right hand of fellowship, and with the most sincere and cordial affection.

'In these visitations, during the year past, I have travelled about 3000 miles, including one journey, which was extended into Lower-Canada; a journey, it is believed, not without use to the churches in these states. A friendly intercourse between our churches and those in the Canadas will evidently be of mutual benefit, and especially favourable to our brethren in Vermont. The kindness and cordiality with which I was received at Montreal and Quebec, especially by the honourable and very worthy bishop of those provinces, was an interesting proof of the politeness and hospitality of our brethren in those cities, and also of their Christian love and their readiness to co-operate in whatever shall best promote the cause which we all have in view. The recent appointment to the episcopate there, of one so justly and so universally respected and esteemed—of one so long and so very much devoted to the cause of the blessed Redeemer and of the best good of mankind, causes the most pleasing anticipation of the future prosperity of the Protestant Episcopal Church in that part of America.

'I have also to acknowledge, what I shall never be able sufficiently to express, the many favours and long-continued kindness which I have received both from the clergy and the laity in this diocese. The patience with which they have borne with my many infirmities, the kindness and more than hospitality with which I have been every where received, the sacrifices often made for my accommodation, and the aid given me in my journeyings, have laid upon me obligations which the Lord only can repay; and we trust that he will repay, and the rather, because for his sake the benefits have unquestionably been

conferred. For we know who hath said, "Whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, shall not lose his reward."

'At the time of our last convention, the situation of St. Paul's church, in Boston, was such as caused us painful anxiety and deep concern. But here, too, the Lord has blest us beyond all that we could reasonably expect. The reasons for my conduct in that case were then briefly stated. Soon after, Dr. Jarvis caused to be printed and sent to all parts of the country, especially of this diocese, a narrative of the transactions in that unhappy business; intended, of course, to exculpate himself and throw all blame upon others. I deem it my duty, however painful, to say that in that narrative, and especially in the concluding remarks, my conduct is much misrepresented; and (with what intention, I pretend not to say) that opinions and motives are ascribed to me which have no foundation in truth. After my having exercised this ministry for fifteen years, the people of this diocese can easily judge whether I am disposed to usurp power which does not appertain to my office, or to abuse that which does.

'But whatever is thought of me respecting that business, much praise is due to the stability and united zeal of the proprietors of St. Paul's church: and the blessing of God, we may humbly believe, has been with them. Though some valuable members, from their attachment to their pastor, withdrew from the parish when he left it, still the congregation appears to have been gradually increasing, even during the time of their having no settled minister, and notwithstanding the heavy burden which has fallen upon the parish. And now, we have reason to believe, the affairs of that important church are completely settled, and the people happily united under the ministry of the Rev. Mr. Potter, from the diocese of New-York, who was instituted into the parish on the 29th of the last month. And it gives me much pleasure to add, that the highly respectable bishop of that diocese, whose talents, activity, and zeal in the service of the church are so eminent and so extensively known, consented not only to Mr. Potter's removal to Boston, but himself to visit that city, and to preach on the occasion of the institution. There is much reason to hope that this kind and friendly visit will be productive of very happy effects.'

* * * * * *

'Vermont appears to be the most flourishing part of this diocese. In my journey through it last October, I consecrated new churches in Sheldon and Fairfield; and at Middlebury admitted Moore Bingham and Louis M'Donald to the order of deacons. The Rev. John Bristead, Joseph H. Coit, and Richard Peck, from the state of New-York, who have been ordained within the year past, are now also labouring in Vermont; and the Rev. Mr. Nash, from Virginia, is also added, and is a valuable addition to the number of their clergy. Mr. Peck is labouring in Berkshire, Montgomery, and Enosburg; Mr. Bingham in Fairfield and Sheldon; and Mr. Nash in St. Albans and Swanton: and much cause have we of thankfulness that those churches are at length supplied. Mr. Bristed, it is hoped, will officiate at Ferrisburg (a new parish) and at Vergennes. The parish in Middlebury are now engaged in erecting a new stone edifice, which, if they succeed in obtaining means to finish, will be one of our best churches. Mr. M'Donald has officiated in Rutland. The Rev. Mr. Bronson has removed to Manchester: the church in Arlington is under the care of the Rev. Mr. Coit.

'In my tour through Vermont in June last, accompanied by my reverend brethren Leonard and Clapp, I visited for the first time a parish newly formed in Woodstock, where I passed the fifth Sunday after Trinity, June 25th. The kindness and hospitality with which we were received and entertained, and still more the prospects of a good parish in that place, were highly gratifying. The people who have organized themselves into an Episcopal society, are respectable in point both of numbers and character; and what is still more encouraging, they appear to be united, prudent, and zealous. In that beautiful village they have selected a pleasant spot for erecting a church, and had, it was said, already subscribed liberally for that purpose. We had the most pleasing proof of their being much in earnest, in the large number who assembled for worship, and the devout attention which they gave to the various services of the day. I preached three times, confirmed twelve, and for the first time in that place according to our mode, the communion was administered. They who had been confirmed, with several others, devoutly united in commemorating that adorable sacrifice which alone can expiate sin and give spiritual life. I have witnessed but very few occasions more interesting: may the Lord in his merciful goodness guide and bless them. In other places in that state are opening prospects; and when, through the divine blessing, they shall have obtained quiet possession of their lands and the expenses shall be defrayed, we may hope for still greater increase.'

* * * * * *

'But two names have been added to the list of candidates for holy orders—James M. Tappan and Ebenezer Boyden. Seven have been admitted to the order of dea-

cons—Moore Bingham, Louis M'Donald, Joseph H. Coit, Richard Peck, John Bristed, Southerland Douglass, and Benjamin C. C. Parker. And the Rev. Silas Blaisdale, Henry W. Ducachet, Thomas S. W. Mott, George Otis, and George Griswold, deacons, have been ordained priests. Confirmation in several of the churches visited, has been postponed till the next year; and in others, none were desirous of receiving that rite: in the compass of the year I have administered it 27 times, and yet the whole number confirmed amounts only to 210. The small number of our people who are pressing forward to confess the name of Christ and partake of his mercies, presents a mournful contrast to the Lord's blessings showered upon us, which we have been recounting. This is what is most discouraging in the present state of our churches—a lack of zeal, of devotedness to God, and a sense of his mercies. Some of our churches, in my late visitations, did not evince that lively interest in spiritual things, and that pious zeal, which have been happily witnessed on former occasions. While people are themselves indifferent whether or not they partake of the ordinances of the Gospel, they will of course view it as of no great importance whether these ordinances are extended to others. The missionary funds at my disposal will not, it is feared, be adequate to the appropriations made for the year ensuing.'

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'My brethren of the clergy, fellow-labourers in the Lord's work; if some who desire the comforts of our ministrations are yet destitute, and in those parishes where we constantly minister coldness prevails, and little good fruit appears, we are of all men the most deeply interested, and should feel the most awakened concern. Have we indeed been faithful on our part? Have we given all possible diligence, and done all that lieth in us, according to our bounden duty, to preach the Gospel in its purity, in season and out of season—to enlarge the borders of the Redeemer's kingdom—to restrain men from sin, and to excite them to their duty? We have solemnly engaged, the oath of God is upon us, "that we will not cease our labour, our care and diligence," till we have done this. Confident I am that, considered as a body, no ministers of Christ are more sincerely engaged in his service. But you know also the infirmity of our natures, and the temptations which surround us. You know well the vast importance and the awful responsibility of our office; that through our ministry men are to be converted to God, their hearts renewed by faith, and their souls saved for ever! You know, too, what confidence *the people repose in us, as ambassadors of Christ, as the* interpreters of God's word, and as their examples and guides in religious life, and in the way to heaven. On our diligence and fidelity may (we know not in what degree) depend the present comfort and immortal well-being of thousands of our fellow-men. It is necessary to our usefulness, and to the success of our ministry, that they see us deeply interested and zealously engaged in promoting their best good. They should be convinced that we seek not theirs, but them. It is highly important too, that we reflect often and much on the near and very endearing connexion between a Christian pastor and the flock committed to his charge. The people among whom we labour in the Lord, are the souls for whom our divine Master gave his soul in death; they are souls by him committed to our pastoral care; to us has he given the momentous charge to reclaim them from sin, and to train them for heaven. It is, I repeat, a very affecting consideration, that the people have voluntarily chosen us, who are respectively their ministers, to be their spiritual guides—that to our wisdom, fidelity, and pious zeal, they confide what so much concerns their immortal well-being. When we consider further, that they cheerfully contribute of their hard earnings to our present comfort, and make us partakers of their temporal things—these, with many other reflections, must endear them to our hearts, and make us ever ready to spend and be spent in labour for their benefit.

'A minister of Christ, who has such feelings and such views of the relation between him and his people, will not, without urgent necessity and great reluctance, leave them: and a people so blest in a pastor, will be likely to do all in their power to make him happy. The frequent removals of our clergy from one parish to another, is one cause, I doubt not, that our labours are not more effectual: they cause both ministers and people to think lightly and with indifference of the connexion between them: in parishes they produce discouragement, and sometimes disgust.

'It is also necessary to the success of our ministry, to convince the people that we do not enter it for "a piece of silver or a morsel of bread," nor because it is a genteel profession. Perhaps it would be quite as well for the true interests of religion, if the profession, in the estimation of worldly people, were less genteel. It may, too, possibly be the fault of our order, that the office of a Christian minister has become, we may fear, an object of worldly ambition. I know well, and it is a subject of painful regret, that many of our clergy have but a scanty and inadequate maintenance: and generally, too, those whose labours are most abundant, have the least pecuniary reward. But

God is just, and the reward which we chiefly look for, is sure and certain. Let us manifest to the world that the Lord is our hope and reward—that we seek first and supremely the kingdom of God and his righteousness, leaving to his merciful goodness to bestow upon us such portion of temporal comforts as seemeth to him fitting.'

* * * * *

'Since we last met, and indeed within a very few weeks, it has pleased the Head of the church to remove from our society, and from his ministry here on earth, our worthy and much esteemed brother, the Rev. Herbert Marshall. The Lord knoweth his own purpose, and can overrule the most calamitous event to the furtherance of the Gospel. The death of that able, pious, zealous, and most exemplary minister of Christ, is, in all human appearance, a deep affliction, and a great loss to our church. May the Lord who has removed him to a better world, in his compassion, his goodness, send others of the like spirit, the like abilities, to supply his place. Our respect for his memory cannot be better shown, than in our kind regard to this lovely family which he has left in sorrow.'

* * * * *

"The foregoing selections have been made, with deference to the parts of the address which our Bishop compels us to omit are less worthy of attention, but because some omissions were unavoidable. The remarks particularly addressed to the laity, are not less admirable than the above fragments of the address to the clergy. At some future time, more of this invaluable matter may possibly grace the pages of the Register. At present, we must content ourselves with the concluding paragraph."

'But I am extending these remarks, it is feared, beyond the limits of your patience. So far as they are correct, let them guide us in our present deliberations. Let it be considered, that the object of this, our convention, is nothing less than the honour of God, the building up of the Redeemer's kingdom, and the salvation of mankind. And let it not be forgotten, that "except the Lord build the house, they labour in vain who build it; except the Lord keep the city, the watchman waketh in vain." Let us endeavour to be duly sensible of our dependence, and devoutly to seek the favour of God's holy protecting providence.

'I will only add, that it is my desire and request that neither this convention, nor any of this diocese, will, from feelings of delicacy towards me, refrain from proposing, or from carrying into effect, any measure or measures for the benefit of the church. My acceptance of the appointment to this important and very difficult office and ministry, was under a deep sense of my disqualifications for such a work, being influenced by the critical and very peculiar circumstances of our church, (which then few in number, and in a broken state, providentially were led to form this union,) that we might not wholly lose the ground which was so happily gained. But I was then, and still am determined to retire from the office, should the good of the church require it; or to accede to such division of the labours, or such other arrangements, as will best promote its prosperity.

'Whether I ever meet you again on the like occasion, must of course be doubtful. This may be my last address to the Eastern Diocese; and let it assure you of my grateful sense of a thousand favours, of my increasing affection and concern for these churches, and of my prayer (to be constant while I trust till my latest breath) that God will bless them.

'ALEXANDER V. GRISWOLD.'

For the Christian Journal.

Convention of New-Hampshire.

The Episcopal Register for November, contains a brief account of the proceedings of the convention of the Protestant Episcopal Church of the State of New-Hampshire, held at Cornish, in that state, on the 6th of September last.—It appears from that account, that there were present four clerical and six lay members. Morning prayer was read by the Rev. Moses B. Chase, minister of Christ church, Hopkinton; and a sermon preached by the Rev. James B. Howe, rector of Union church, Claremont. The communion was administered by the Rev. George Leonard, rector of Trinity church, Cornish.—The Rev. James B. Howe was appointed president, and Abbe Cady as secretary.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard; Nathaniel Adams, esq. Hon. James Sheafe.

The delegation to the General Convention were also appointed, and consist of the following gentlemen:—The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard, the Rev. Moses B. Chase; Baruch Chase, esq. Hon. Samuel Fiske, Hon. James Sheafe, and Abbe Cady, esq.

The following resolution, which was

adopted at the diocesan convention, holden at St. Paul's church, in Boston, September 28, 1825, was communicated by the secretary, to wit—"*Resolved*, that the secretary be requested to inform the secretaries of the several state conventions composing this diocese, that the business of devising means for the more effectual support of the episcopate, is committed to the state conventions, and that they are hereby requested to attend to that duty."—Which being read and considered, it was, on motion, referred to the Rev. Mr. Howe, the Rev. Mr. Leonard, and Isaac Hubbard, esq., with instructions to report thereon at the next annual convention.

Parochial reports were received from only three churches and two societies, and give the following aggregate, viz. Baptisms 30, marriages 8, communicants 168, funerals 18.

Voted, that the secretary be requested to make report of the state of the church to the General Convention in November next.

Voted, that the annual convention of this church be holden at St. John's church, in Portsmouth, on the first Wednesday of September next; that the Rev. Moses B. Chase is requested to preach before the convention, and that the Rev. Mr. Leonard is appointed substitute.

Bishop White's concluding Address.

At page 360 of our last number, we inserted the address of Bishop White, delivered at the opening of the late special convention of the diocese of Pennsylvania. We have since received the printed journal of that convention, and now transplant from it to our pages the address of the same venerable and excellent prelate, delivered at the close of the said convention.

Brethren,

In consideration of the result of the business on which you have been called together, and aware of its having appeared to many of you, that the call of a special convention might have been dispensed with, either by the presentment of the subject to the annual convention in May last, or by the reserving of it to the convention expected in May of the next year; I beg your patience, while there shall be accounted for the state of my mind on those points. Let the reasons which have influenced me, pass for what they may be thought worth; but for the purity of my motives, I throw myself on the judgment of your charity.

In answer to the first part of the question, I give the following narrative:—

Within a considerable time before my adoption of the measure—perhaps more than a year—I had heard of some discourse, and even of some measures, tending to the choice of an assistant bishop. Since the last convention, some of my brethren of the clergy intimated to me their dissatisfaction with such discourse and proceedings—carried on, without a reference to what might be the state of my mind on the subject. Concerning this circumstance, I had nothing to answer; but as to the matter itself, I said, that considering my age and the weight of my engagements, I ought not to entertain an objection to the design. After a developement of the exigency of the case, there was expressed to me the opinion, that the church generally would appreciate the reasons of the measure in question, if the proposal of it were to proceed from me; but that there would be reluctance to the giving of a beginning to it, from the motive of respect. To the taking of a lead in the matter, the gentlemen with whom I conversed, and who, I believe, had not been engaged in any measure, or in any precedent discourse alluded to, were decidedly averse. For some time I hesitated as to the suggestion of my being the proposer. My reason for this, is a confession now drawn from me by the occasion, and by the regard to truth.

It has pressed on my mind during the last few years—it has not been so during the general course of my episcopacy—that possibly a candidate might be brought forward, whose disposition to something in contrariety to the principles of our church, would not be known to a considerable portion of our clergy, and much less to the greater number of our lay-members, coming from different sections of the state, and having little access to the sources of information concerning characters; and that in consequence I might be put into the disagreeable predicament of declining to join in the consecration of such a person; leaving that duty to any of my brethren, if there should be any, who are either not so scrupulous on the subject, or are not possessed of the facts which may have had such an influence on my mind: and which ought to be of such a character, that for my refusing of a participation I could answer to God and to the church. In proof that there may be reason for the refusal, I refer to the solemn form of words which the bishop elect is required to take on his tongue, before the advancement of a step in the act of consecration. How can any bishop, in his official character, knowing the intendment of the form, conscientiously re-

cept the promise, with the understanding that the promiser has no intention of performance, according to the obvious meaning of the words?

Let it be noticed, that the state of my mind now disclosed, had no reference to any individual; and that at the time of the conversation referred to, no person was contemplated, so far as I know, to be proposed as the assistant bishop.

After considering the subject in every point of view in which it presented itself, I became apprehensive, that in shrinking from responsibility on the ground that has been stated, it might be evidence of more regard to personal comfort, than to the wants of the diocese: which prompted to the course that has been pursued.

Whether it would have been the best, to have delayed the business to the next annual convention, is a matter in which I have no concern. The standing committee have acted on the principles set forth in their document addressed to the churches; which, to my mind, have considerable weight; although there are considerations on the other side not to be disregarded.

Although my calling of you together has been ineffective as to the object designed by it, there ought to be the effect of satisfying the whole diocese that I have not yet the frequent infirmity of age, inducing reluctance to yield to providential entailments on it, and to surrender a portion at least of the rights and of the influence, of which, it may be supposed, that long habit would have rendered me unreasonably retentive. From the statement made, you will have perceived that it was a different cause which produced in me reluctance to the giving of a beginning to the measure of electing an assistant bishop. Having dismissed my first impressions, from the apprehension that they may have been in some degree selfish, I shall consider myself excused in future from whatever has a bearing on the same object; but will not interpose any hindrance to the endeavours of others for the accomplishment of it.

There is a claim which I shall think myself entitled to make on the indulgence of the diocese, and with the greater weight, in consequence of the result of your deliberations: it is, that in proportion to what you have witnessed of increasing calls on the episcopacy, seen in connexion with my increasing weight of years, and taking into the account my large extent of local labours, you will not complain of proportionally decreasing exertion, induced by the many relations in which I stand, and probably by the decay of bodily strength, if not also of mental energy. This indulgence I may the more reasonably expect, if you should find in me what I purpose with the aid of divine grace, that so long as my faculties shall be continued to me, my cares and my counsels are not wanting in any matter that may concern the integrity, the peace, and the prosperity of the church; and especially by bearing my protest against whatever may be an inroad on her system, in doctrine, or in discipline, or in ecclesiastical constitution and government. Not only so, without founding any pretensions on personal merits, but availing myself only of a long course of labours, I now consider myself as addressing not only you, but the members of the church in the diocese, when both myself and all you, my juniors, shall be laid in the dust.

Brethren, with these sentiments, and with my wishes for the safe return of the distant members of your body to their families and to their churches, I bid you an affectionate farewell.

WILLIAM WHITE.

For the Christian Journal.

Convention of New-York.

The meeting of the late convention of the Protestant Episcopal Church in the state of New-York, was noticed at page 369 of our November number. In addition to the information there communicated, we now add our abstract of the printed journal of that convention.

On the morning of Tuesday, the 17th of October, the delegates assembled in Trinity church, in this city. Morning prayer was read by the Rev. William B. Lacey, rector of St. Peter's church, Albany; a charge to the clergy delivered, and the holy communion administered, by the bishop. The Rev. Benjamin T. Onderdonk, D. D. was appointed secretary, and Mr. William R. Whittingham assistant secretary. On the second day, morning prayer was read by the Rev. Addison Searle, missionary at Buffalo; and the bishop having delivered his annual address, as published in our last, the following newly incorporated churches were received into union with the convention, viz.—

St. Peter's church, Lenox, Madison county; St. Mark's church, Nunda, Alleghany county; Grace church, Black Rock, Erie county; St. Matthew's church, Moravia, Cayuga county; St. John's church, Gerry, Chatauque county; St. Clement's church, Wethersfield, Genessee county; Grace church, Norfolk, St. Lawrence county; St. Thomas's church, Bath, Steuben county; St. John's church, Sodus, Wayne county; St. Paul's church, Lyons, Wayne county; St. Mark's church, Penyan, Yates county.

The Committee of the Protestant Episcopal Church for Propagating the Gospel, reported the names and stations of twenty-six missionaries who had been employed by them during the past year.

A resolution was passed, "that in addition to other contributions in the respective congregations for missionary purposes, a collection shall be made for the same purposes at every visitation of the bishop to the said congregations, unless, in his judgment, this should be inexpedient."

Collections and contributions were reported for the Episcopal Fund to the amount of $810 98; for the Missionary Fund $1676 82; and for the Diocesan Fund $662 48.

The trustees of the Episcopal Fund reported, that the capital now amounts to $34,228 91, and that the whole increase for the last year was $2,773 19.

A committee having been appointed on the subject of trustees of the General Theological Seminary, they reported, that the diocese was entitled to 31 trustees for the same; when the convention made choice of the following gentlemen to be nominated to the General Convention as the said trustees:—

The Rev. William Harris, D. D., the Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. William Berrian, the Rev. John M'Vickar, D. D., the Rev. James Milnor, D. D., the Rev. William Creighton, the Rev. Henry U. Onderdonk, M. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Henry Anthon, the Rev. Lucius Smith, the Rev. John Reed, D. D., the Rev. Orin Clark, the Rev. William B. Lacey, the Rev. Francis H. Cuming, Wright Post, M. D., Nehemiah Rogers, David S. Jones, esq., Henry M'Farlan, Thomas S. Townsend, esq., Edward R. Jones, Stephen Warren, esq., Robert Troup, esq., Thomas L Ogden, esq., Isaac Lawrence, esq., David E. Evans, esq., Jacob Lorillard, the Hon. James Emott, the Hon. Nathan Williams, John C. Spencer, esq., Wm. Johnson, esq.

The following gentlemen were appointed delegates to the General Convention:—

The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. Orin Clark, the Hon. James Emott, the Hon. William *A. Duer, the Hon.* Nathan Williams, *Stephen Warren, esq.*

The standing committee consists of the following gentlemen:—

The Rev. William Harris. D. D., the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D., the Rev. William Creighton, Nicholas Fish, esq., Henry Rogers, esq., Edward Lyde, Thomas L. Ogden, esq.

The following gentlemen were appointed the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York, of which the bishop is, *ex officio*, chairman:—

The Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D, the Rev. John M'Vickar, D. D., Dr. John Onderdonk, Thomas L. Ogden, esq., Hubert Van Wagenen.

A resolution was offered to change the word "Tuesday," in the first article of the constitution of the church in this diocese, to Thursday; the consideration of which lies over of course to the next convention.

The missionary and parochial reports, which do not all seem to be perfectly kept, afford the following aggregate, viz. Baptisms 1920, marriages 585, communicants 6179, funerals 694.

The missionary reports are highly interesting. We have room only for the following extracts from some of them:—

The Rev. Norman H. Adams, deacon, missionary at Unadilla, Otsego county, writes—

Although the congregation at Unadilla is small, yet the prospects of the church, I think, are flattering. The impediments which have formerly existed, I believe are now wholly removed; and from the apparent increase of the congregation, together with the liberality of the friends, and the zeal which is manifested by the members, of the church, we indulge the pleasing hope, that a brighter day is about to dawn upon *our Zion*, and that this church, formerly planted in the wilderness, may yet stand as "a city set upon an hill, which cannot be hid." The congregation, the summer past, have purchased a good organ, from which we derive great benefit.

Much praise also is due for the zeal and liberality which the members and friends of St. Peter's church, Bainbridge, have manifested in the exertions which they have made to support the preaching of the Gospel, and erect a house of public worship. The church has been formed

but a short time, and there were but few professed Episcopalians, although at present there appears to be a pretty general attachment, or good feeling, to the Episcopal Church. They have gone to great lengths in erecting their church, and getting it enclosed; but will be under the necessity of letting it stand till some future period, unless they can get some assistance.

The Rev. David Brown, missionary at Fredonia, Chatauque county, writes,

Since my last annual report, the prospects of the church in this county have considerably improved. At Mayville, the church which I organized three years ago, notwithstanding the opposition of all the various infidelities and heresies of the age, is assuming a permanency of character, that places it above the reach of its enemies. Under the faithful ministry of the Rev. Rufus Murray, the number of its members has considerably increased; and very creditable to the liberality of the congregation is the progress already made in the erection of a house of worship.

In reporting on the state of the church at Granville and Sandy-Hill, in Washington county, their missionary, the Rev. Palmer Dyer, thus remarks:—

By the above report it will be seen that God, of whom alone cometh the increase, continues to give us abundantly his blessing. The number of our communicants has been nearly doubled at Granville, within the last three years; and the congregation of worshippers in our church has been greatly augmented. Among the converts from other denominations, is a gentleman who has been, for four or five years, a preacher of the Universalist doctrines within the bounds of the parish. These doctrines, as well as the Socinian, which are embraced by most of the Universalists, were by him publicly and fully renounced. The reading of Bishop Hobart's admirable "Preliminary Instructions concerning the Church," contained in his "Companion for the Festivals and Fasts," and of "Bowden's Letters," was instrumental in convincing him that Episcopacy is of apostolic and divine origin.

A gentleman belonging to this parish has generously deeded to the rector, wardens, and vestrymen, a lot of land, consisting of 40 or 50 acres, of which we are to have possession after his death. If every professor of the religion of Christ would do as much in proportion to his *ability*, the Gospel would be supported, *and our* churches would no longer complain *of* the deficiency of their funds.

Much good has been effected by the *parish library* which we established last year, and which now consists of 113 volumes. Experience has taught us, that the best books to circulate among the people, for counteracting their prejudices, and preparing them to admit the validity of Episcopal claims, are well written histories of our church; and especially ancient ecclesiastical histories; whether in the form of volumes, or in the more compendious form of tracts and cheap abridgments. It is therefore certainly desirable that some efficient measures should be adopted, to supply the country with a greater number and variety of such valuable publications. In many places, those who are seeking for information can find almost any thing excepting a good and satisfactory historical account of the church.

The missionary in Albany and Greene counties, the Rev. Samuel Fuller, writes,

At Greeneville the worship has been attended, the greater part of the time, in a meeting-house belonging to a Baptist congregation; where, also, a number of that denomination usually attend.—The church, of which I gave some notice in my last report, is now under contract, and it is expected that it will be finished by the latter part of November—in time, it is hoped, to be consecrated this fall.—This building, which is of wood, together with half an acre of ground and other appurtenances, will cost, by estimation, about 2,700 dollars: and although the subscriptions for the building are generally respectable, about five-sixths of the whole expense will be paid by two men, Mr. Reuben Rundle, jun. and Mr. Hardy Rundle; the former will pay about 1,600 dollars. These two brothers, with uncommon liberality, take upon themselves the principal responsibility of the building, and with characteristic energy and perseverance provide for its completion.

The Episcopalians in Greeneville, consisting only of about twelve families, have been, through missionary aid, kept together, and the worship of the church preserved, a number of years. After being deprived of the use of a room in the academy, there appeared no alternative in their case, but either to discontinue their worship, or to make an exertion (which to many of them appeared a hopeless one) to put up a house of worship, in which they might be accommodated; and it is by the benevolent and persevering efforts of a few men that the house has been erected, and is soon to be finished.—On the whole, the prospects of the church in Greeneville are encouraging; and the friends of Zion look forward with hope and prayer, that God, who knows the end from the beginning, and in his wisdom connects one event with another, will follow with his enlightening and sanctifying

grace their laudable exertions to promote the external accommodations of his worship, that they may prove means in his hands of the spread of knowledge and piety, and of preparing many souls for final salvation.

From the report of the Rev. Algernon S. Hollister, missionary in Oneida county:—

Your missionary reports, that his labours have, as heretofore, been principally devoted to Trenton and Paris. No material alterations have taken place in these churches during the past year, but, on the whole, the interests of the church are gaining ground. At Trenton there is far more religious seriousness prevalent than at any former period since my residence in the county, and I may reasonably expect an addition of several communicants soon. On the whole, I am flattered with the hope that the church in this place will attain to a permanent standing, and will be respectable for its numbers.

In Augusta, which is ten miles west of Paris, are a few families ardently attached to the doctrines and usages of the church, and the labours of the ministry are received with flattering attention.

At Eaton, in the county of Madison, seven miles west of Augusta, I met with a few families who retained a decided preference for the doctrines and usages of the Protestant Episcopal Church. In both these places the missionary is received with the most affectionate welcome, and the words of truth are heard with lively interest and profound attention.

The Rev. Daniel Nash, missionary in Otsego county, states—

In most of the places where I have officiated, the congregations have been respectable as to numbers, and all of them solemn and attentive.—Wherever I have gone, I have been received with kindness, and often with that Christian love which sweetens the toils of the weary missionary. Judging from appearances, I can say, that however we have to lament our unprofitableness before our Maker, yet a spirit of serious inquiry on religious subjects is gaining ground among our people, accompanied with a spirit of deeper devotion than at any former period.

From the report of the Rev. Amos Pardee, missionary at Skeneatales and Marcelius, Onondaga county:—

The congregation at Skeneatales is composed of very respectable people, small in number, but for the most part firm in the church, and on the whole the prospect is improving.

The congregation at Marcellus is more *numerous than* that at Skeneatales, but composed chiefly of people who, until recently, have had very little knowledge of our church.

During the last six months, the congregation has greatly increased, from what it was during the preceding six months; numbers have become settled in their views with respect to the faith once delivered to the saints; piety and zeal have manifestly increased among them, and our present prospects are equal to any reasonable expectation.

The Rev. Richard Salmon, missionary at Geneseo, Livingston county, states—

I have the pleasure of saying to you, that I yet continue to occupy your missionary station at Geneseo; and I know no sufficient reason why I may not remain here for the ensuing year. And I have the satisfaction of further stating to you, that the missionary cause in this branch of our holy and apostolic church, continues, through God's blessing, to prosper in my hands. And although, from the nature of this report, I have not much to say farther, particularly in regard to Geneseo, yet permit me to take this opportunity to recommend to your very particular notice the churches at Wethersfield and Warsaw, Sheldon and Nunda, where, at the two former and last mentioned places, I have given my services for a little more than one-fourth of the time during the past year.

At Warsaw, connected with Wethersfield, which is a very flourishing village on Allen's Creek, in Genessee county, there is, at present, the greatest zeal manifested for our church. Divine service is performed in the masonic hall, which is a large and commodious room. A majority of the most opulent and influential men of the village have engaged in the good cause. Great numbers attend, and the service is already performed with great propriety.

From the report of the Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county:—

It is pleasing and encouraging to remark a growing interest in favour of the doctrines and worship of the church in these parts. A little more than three years ago, there was but one individual in Moravia who had ever known much of the Episcopal Church; now we have a congregation which is generally respectable for numbers, and which always unites with hearty zeal in the liturgy. In this village a neat Gothic church has been erected by the liberality and zeal of a few individuals, which was consecrated to the service of Almighty God on the 10th of September.

The Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown, Otsego county, writes—

Providence has smiled upon the efforts made to promote the prosperity of the church in this place; the congregation has increased in numbers, in attachment to the church, and, we humbly hope, in the love of God and man.

From the report of the Rev. Amos C. Treadway, missionary at New-Hartford, Oneida county:—

The church reported in the last journal to have been commenced in this village, is now, by Divine Providence, completed; and the service is well attended. Two years since, when your missionary first visited this place, he found the people utterly unacquainted with our forms, and the ground wholly occupied by those whose views and principles are in discordance with the doctrines of the church. Of course, we had to overcome the influence of early prepossession, and also to labour against the most deeply rooted prejudices. But we have found that truth is mighty, and will prevail, if listened to.

In erecting the edifice above noticed, however, your missionary must observe, that much credit is due to the generosity of the Hon. Judge Sanger. This gentleman has distinguished himself by the very liberal subscription of fourteen hundred dollars, besides other valuable considerations. He has also presented a deed of 130 acres of land, the avails of which are to go to the support of the clergyman. Added to this the many favours bestowed upon your missionary by this truly benevolent individual, the church is certainly brought under the most grateful obligations to him.

The missionary at Waterloo, Seneca county, the Rev. William M. Weber, deacon, writes—

During the two months previous to confirmation, divine service was performed every Friday. An addition of several to the church, and an increased attention to religion, have been, through the blessing of God, the benefits of these stated ministrations. These effects are indeed cheering. Still it must be confessed, that I have only watered what others had planted. That there is a love and enlightened knowledge of the church—that a neat edifice, after the Gothic style, is a testimony of that love and knowledge—are certainly not among the least of those recollections which must fill with complacency the bosom of the late rector of this parish.—Seneca-Falls has become a place of importance to the church, from the fact, that several distinguished families friendly to her interest have lately become residents of that flourishing village.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, writes—

The church is here prosperous. Many of the students from the academy and college attend the service, of whom a few from education are acquainted with its order; some partially so; but more for the first time here witness our sublime service, which, when properly performed, carries with it a solemnity and an effect which revilers cannot gainsay, and which calls upon churchmen to bring to it hearts touched with the fire of holy devotion.

From the report of Mr. Solomon Davis, catechist and lay-reader amongst the Oneida Indians:—

The mission among the Oneida Indians still continues in a prosperous state. Divine service has been regularly performed during the past year, with the exception of four Sundays, when I was prevented by sickness from attending to this part of my duty. A respectable number of the natives, manifesting a serious attention, have usually attended. It is truly gratifying to witness the humility and devotion which distinguish these people when engaged in public worship; to behold the sturdy savage, who once roamed at large in the desert, ignorant of the way of salvation by Jesus Christ, and endeavoured to appease the anger of his fancied god by the sacrifice of dogs—now enter the house of prayer, and reverently offer up his adorations in the language of our excellent liturgy, to that exalted Being who alone is to be worshipped—of whom cometh pardon, peace, and salvation.

The school has not been so well attended during the summer as formerly. Thirty scholars now attend, and make very good proficiency. Several of them are able to study the Scriptures in the English language.

Some of the parochial reports are also attended with interesting remarks. We give the following:—

The Rev. Samuel Sitgreaves, jun. rector of St. Peter's church, Auburn, Cayuga county, after reporting the state of the parish, adds—

The parish continues to flourish. The pews are all sold, and the congregation is increased. During the three months preceding the date of this report, the rector was absent from the parish, in consequence of an afflicting dispensation of Divine Providence; but for the greater part of this period, his place was ably and efficient-

supplied by the Rev. Dr. Rudd, the principal of the Auburn academy.

The Rev. Rufus Murray, deacon, minister of St. Paul's church, Mayville, Chatauque county, writes—

The people of this congregation are erecting a neat and commodious church, which will be ready for consecration in the course of next summer. Our expectations have been more than realized, and the people are becoming more and more attached to our incomparable liturgy, and to the primitive doctrines and usages of the church.

Of Christ church, Ann-street, New-York, the Rev. John Sellon, rector, states—

This congregation has rapidly, and (as it is trusted) permanently increased during the last three years; but from the circumstance of the whole debt, arising from the original price of the building and subsequent repairs, being borne by only two individuals, it is found very difficult at present to support it; and the more so, as it has never received any extraneous assistance whatever.

Of the new parish of St. Thomas's church, New-York, the Rev. Cornelius R. Duffie, rector, remarks—

Since the last report, the church has been completed and consecrated, and the congregation now consists of about 130 families. The house erected by the vestry for the accommodation of the rector, on their grounds adjacent to the church, has been finished. The congregation, by their voluntary contributions, have purchased a valuable service of communion plate.—Within a few months, a society has been organized in this parish, under the name of "The Theological Scholarship Society of St. Thomas's Church, in the city of New-York," for the purpose of founding a scholarship in the General Theological Seminary; and the sum of six hundred dollars has been raised towards the accomplishment of that object, and securely vested.

The Rev. Henry Anthon, rector of Trinity church, Utica, states—

Since the last report, the rector has had the satisfaction of witnessing in this parish an increase of numbers and of substantial piety. During the prevalence of much religious excitement, ample provision was found in the institutions of the church, for promoting among her members the knowledge and practice of pure and undefiled religion, and guarding them from self delusion. By a faithful adherence to what the wisdom of the church has sanctioned and enjoined, no small degree of odium and misrepresentation were incurred; but we have nevertheless had reason to bless and praise God, that this portion of his fold has enjoyed his guidance and protection, and that many have found in it the ark in which, when steadfast in faith, joyful through hope, and rooted in charity, they may so pass the waves of this troublesome world, as finally to come to the land of everlasting life.

The vestry have this year completed a handsome and commodious parsonage; and the solicitude of the congregation for the comfort of their pastor, demands of him every acknowledgment. The Female Missionary Association continues its labours with unabated zeal. Since its formation in 1822, it has contributed $350 and upwards to the Missionary Fund. The last year it was inadvertently reported in the journal as deficient in its contribution: $38 were collected and paid over to the parent society.

The late minister of St. Andrew's church, Coldenham, Orange county, the Rev. Joshua L. Harrison, deacon, writes as follows:—

Since my ordination, I have been engaged in attempting to resuscitate the parish of St. Andrew's church, Coldenham, from its present depressed condition. The vestry have commenced the erection of a neat Gothic chapel in the village of Walden, a flourishing situation, about five miles from the church at Coldenham, with a view to prevent the extinction of the church in that quarter. The building is now enclosed, and will be ready for consecration early in the spring. During the spring and summer, I was actively engaged in promoting the interests of the church, to the satisfaction of the people, and with every prospect of succeeding in raising a congregation at Walden, until the 20th of September, when I was compelled to resign my charge through severe indisposition.

The Rev. William W. Bostwick, rector of St. Thomas's church, Bath, Steuben county, and St. Mark's church, Penyan, Yates county, writes—

In this extensive region are a number of scattered families of Episcopalians, who have hitherto been deprived of the ordinances of the church; her services having never been performed here before, except at Bath, where the Rev. Mr. Hopkins, now deceased, (of whose piety and zeal the inhabitants speak in the highest terms of commendation,) officiated a few times the preceding year. There has been found much ignorance, prejudice, and sectarian opposition to encounter; but a more thorough acquaintance with the church has had the effect of removing the prejudices

of some, and creating an attachment to her doctrines and worship.

The Rev. John A. Clark, deacon, minister of Zion church, Palmyra, Wayne county, gives the following statement:—

This church was organized in June, 1823, under the ministration of the Rev. Mr Murray, who remained at Palmyra but a few months after its organization; from which time to the 1st of May, 1826, it was entirely destitute of regular and stated service. In the interim, a variety of events transpired which greatly contributed to depress this church; indeed the hopes of its friends were well nigh extinguished. But, by the blessing of Heaven, the aspect of things is now greatly altered: the attendants upon divine service are becoming numerous, and those who join vocally in the worship of our church are weekly increasing.

At Lyons, previous to May, 1826, the services of our church had never been performed more than once or twice. Although there were many difficulties to encounter, and many prejudices to overcome, the excellencies of our church are so obvious, that there are now in this village many ardent and devoted friends to our communion; and our congregation embraces some of the most respectable and intelligent inhabitants of the place.

Although the prospects here are so encouraging, it is feared that they may all be blighted, unless these congregations succeed in procuring missionary aid. The congregations at Lyons and Palmyra are not at present able to raise a salary adequate to the support of a clergyman without such aid; and it is feared that their minister will be forced to abandon this interesting ground unless this aid can be procured. He has no hesitation in saying, that at the end of two years, with the ordinary blessing of Providence, these two churches will of themselves be able, and more than able, to support a clergyman.

At Sodus, a town 14 miles north of Lyons, a church was organized in August. At the first visit to this place, I knew of but one family of Episcopalians: upon inquiry, however, several other families were found, who, from education, had attachments to our service. So soon and so widely was the excellency of our liturgy, and of the doctrines of our church, appreciated, that within two months from the first time our service was performed here, more than $2000 were subscribed for the erection of an Episcopal church. The building has already been commenced: the corner-stone was laid on the 26th September, with appropriate rites The individuals composing this congregation have manifested a regard not only for the eternal welfare of the church, but a deep and serious concern in reference to their own spiritual relation to this apostolic church.

The list of the clergy appended to the journal, makes the whole number in the diocese 114. The number of congregations is stated to be 153.

The next annual convention is to be held in Trinity church, in the city of New-York, on Tuesday, the 16th October, 1827.

General Convention of the Protestant Episcopal Church.

This convention commenced its triennial meeting in St. Peter's church, in the city of Philadelphia, on Tuesday the 7th of November, 1826. The journal is not yet printed, and we are therefore unable to lay before our readers at this time our usual abstract. From the Church Register of the 11th, we extract the following brief account of its organization:—

The sermon, at the opening of the convention, was preached by the Right Rev. Bishop Bowen, of South-Carolina. All the bishops were present, except Bishop Moore, of Virginia, who was detained at Hartford, Connecticut, by indisposition. The Rev. W. H. Delancey, of this city, was appointed secretary of the House of Bishops. The Rev. W. H. Wilmer, D. D. of Virginia, was elected president of the House of Clerical and Lay Deputies. The Rev. B. T. Onderdonk, D. D. of New-York, was chosen secretary, and the Rev. G. Weller, of this city, assistant secretary, of the same house.

In the same paper of the 18th, we find the following among other particulars relative to the business transacted during the sitting of the convention:

The diocese of Mississippi was admitted into union with the convention, and the Rev. A. A. Muller took his seat as a delegate from that diocese.

A standing committee was appointed to procure the correction of any errors in certain editions of the Bible, printed under the operation of the second canon of 1823, and to whom information of such errors may be communicated.

A new selection of hymns for public worship was adopted, and ordered to be printed, under the direction of the committee who reported them. The revision of the Psalms is referred to the same committee, to report to the next convention.

The second Wednesday in August, 1829,

was fixed for the meeting of the next General Convention, to be held in this city.

A joint committee of both houses was appointed to revise the canons of the General Convention, and to propose such others as may be needed, with directions to report to the next General Convention.

But the most important subject which came before the convention, was the following proposition from the House of Bishops for sundry alterations in the liturgy. The measure was adopted by the House of Clerical and Lay Deputies, and according to the constitution must be communicated to the conventions of all the dioceses, and acted on by the next General Convention; when, if adopted by that body, it becomes a part of the liturgy. We give the proposal at length, that our readers may have the earliest and best information on this highly important subject.

"The House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:

"The House of Bishops, deeply solicitous to preserve unimpaired the liturgy of the church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the Communion Office, which is commonly called the *Ante*-Communion, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the VIIIth article of the constitution.

"1. *Resolved*, That in 'The Order how the Psalter is appointed to be read,' the following be added to the fourth paragraph—'or any other psalm or psalms, except on those days on which proper psalms are appointed;'—so that the whole paragraph will read as follows:—'The minister, instead of reading from the psalter as divided for daily morning and evening prayer, may read one of the selections set out by this church, or any other psalm or psalms, except on those days on which "proper psalms" are appointed.'

"2 *Resolved*, That in 'The Order how the rest of the Holy Scripture is appointed to be read,' the following be inserted after the fifth paragraph—'The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than 15 verses. And on other days than Sundays and holy days, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed lessons; it being recommended that, unless circumstances *render it inexpedient*, on the stated prayer *days of Wednesdays* and Fridays, the lessons for those days, or for one of the intervening days, be read.'

"The bishops, in the use of the Office of Confirmation, finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:—

"3. *Resolved*, That after the present preface in the Office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the bishop:—'It appears from Holy Scripture, that the apostles laid their hands on those who were baptized; and this ordinance, styled by the Apostle Paul the "laying on of hands," and ranked by him among the principles of the doctrine of Christ, has been retained in the church, under the name of *Confirmation*, and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same; and also promise, that by the grace of God, they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.'

"And to correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the Office of Confirmation, the bishops *unanimously* propose the following resolution:—

"4. *Resolved*, That after the first collect in the Office of Confirmation, the following be inserted, to be used at the discretion of the bishop, instead of the first collect:—'Almighty and ever-living God, who hast vouchsafed in baptism, to regenerate these thy servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost; strengthen them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.'

"*And whereas*, in the opinion of the bishops, there is no doubt as to the obligation of ministers to say, on all Sundays and other holy days, that part of the Communion Office which is commonly called the Ante-Communion, yet as the practice of some of the clergy is not conformable

to this construction of the rubric on this point, the House of Bishops propose the following resolution:—

"*5. Resolved*, That the following be adopted as a substitute for the first sentence in the rubric, immediately after the Communion Office:—

"'On all Sundays and other holy days, shall be said, all that is appointed at the communion, unto the end of the gospel, concluding divine service in all cases, when there is a sermon or communion, and when there is not, with the blessing.'"

The closing scene was worthy of the pencil. It is the practice at the close of the session, for the president of the House of Clerical and Lay Deputies to leave the chair—the bishops enter the house, and take seats appropriated to them, while their president takes the chair and leads the concluding devotions. On this occasion, immediately on the close of the prayers, the venerable presiding bishop addressed a few words to the assembled body, in the course of which he mentioned his great gratification, that though some subjects which had come before them were calculated to excite deep feeling, because of their highly interesting character, yet their proceedings had been marked with harmony and the spirit of conciliation. It was touching to the feelings to observe the tall, erect, and venerable figure of this eminent man, now on the verge of fourscore years, as the light fell full upon his mild but aged features, thus pouring forth the feelings of his full heart, and terminating the whole scene with his almost patriarchal blessing. For forty years, and since its first organization, has he been a member, and most of the time president of the House of Bishops, and in no instance has he been absent from his place. May he be long spared to be the ornament of the church, and to enjoy the affections of the wide circle by whom he is known only to be respected and loved.

From the Christian Guardian for September.

TRIALS FROM A COUNTRY HOUSE.

Sir,

I have sometimes thought that a plain story like mine might do good to others, and prevent them from falling into those mistakes, under the effects of which I now suffer.

I am, Sir, a tradesman, living in London. I received my education at a common school near town, and was at the usual age put out apprentice. I was too hard worked during my apprenticeship, and too closely confined, to get into much mischief; and as I had very little pocket-money, I was forced to resist the temptation of going to tea-gardens and places of that kind on a Sunday evening, and soon fell into a way of going with one friend or relation or another to different places of worship. Here I heard a great deal, and was sometimes affected or alarmed at what I heard; but, generally speaking, I thought little about the matter, employing the time when the minister was at prayer in looking about me, and then joining with some earnestness in the singing; for I always was fond of music, and having a tolerable voice and ear, met with more praise than I deserved.

When I was out of my time, I became a journeyman, and being a pretty good hand at my trade, in which good workmen are well paid, I soon found myself in very comfortable circumstances. I did not now spend my Sundays quite so well, and perhaps might have fallen into wretched ways, if I had not suffered so much from one or two acts of intemperance as to make me feel the folly and misery of sin, even when I had little fear of God before my eyes.

After a time I married, and my wife being a prudent woman, we went on very comfortably; and before long I set up for myself. We had not much religion, but used generally to go either to church or chapel once a-day, come home to a good dinner, and then take a long walk. As, however, our family increased, my wife often could not go out of a morning; and as I always felt somewhat wrong if I did not go to a place of worship, I went generally by myself in the morning, and with her at night, and my Sunday walks were gradually given up.

About nine years ago, Sir, I moved to a different part of the town; and my wife, who had profited more than I had by the means of grace, and by those trials which the weaker vessels are called to endure—for we have had several children, and lost some of them after suffering a great deal;—my wife, I say, became very anxious to sit under a Gospel ministry, and after looking around the neighbourhood in vain for

some time, all the churches and chapels being so full that we could not get a seat, we at length found a place where we and our family could attend. I must own, Sir, I was soon impressed in a way I never felt before, and my wife was still more affected. Her alarms and fears, which were at one time very great, were soon removed; and her delight in hearing the word, and her attachment to the minister was more than I can describe. We were led to set up family prayer, to engage in missionary and Bible societies, and to assist various charities which our minister patronized.

We had been, Sir, for some years in the habit of taking a lodging a few miles out of town in the hot weather, where my wife and children used to be, to whom I used to go down two or three times a-week, and where I generally spent my Sundays. After our eyes were opened, Sir, we found that this mode of spending Sunday was not profitable, and so my wife and elder children used to come to town on Saturday night, and we generally walked out together on the Sunday evening, and called at —— chapel in our way. Three years ago, Sir, I met with a very pretty cottage, which we liked; and on calculating the expense, I found it would be nearly as cheap to have it altogether, as to hire a lodging for the summer, and in consequence I bought the place. We went to it with great pleasure, and were quite happy. When Sunday came, however, we found the same objection as in our lodging, with this additional inconvenience, that my wife could not very well walk the whole distance to or from town. We soon found a place of worship within a moderate distance, at which the church prayers were read, and where things did not seem much different from the church, except that there was not that air of devotion we usually see in the Establishment—the people coming in all prayer-time, and looking about, or sitting while the hymns were sung, and the minister never coming into the chapel till the prayers were over, and then making a prayer as long as if nothing had been prayed for before. I must own I was struck with his preaching; there was more originality and more animation than I had been used to. He told us many anecdotes, and entered much more into philosophy and criticism than I expected at Meeting, and I thought I could not do better than take a seat for the season, to which my wife agreed, though she was not quite so well pleased with the minister as I was, and thought his sermons did not come so close home as those of our own pastor.

After we had taken a seat at the chapel, the minister soon favoured us with a call.—We found him a very agreeable and interesting man. He spoke in high terms of the church, commended the character and sentiments of our own pastor, expressed his admiration of his writings, and wished that such a minister was in every church and parish in the kingdom. He explained in the course of conversation some of the things which we have felt unpleasant at his own chapel; saying, that as many of his congregation were rigid dissenters, they were accustomed to stand when they prayed, and sit when they sung; that their looking about them did not disturb their minds so much as we thought it would—but that, as posture was nothing and devotion every thing, he wished every one to sit, stand, or kneel, as he could be most devout. He also explained his reasons for adopting a long prayer before sermon, as being both agreeable to his people, and enabling him to introduce cases for which the liturgy had not provided.

This call was soon repeated, and my wife and family became warmly attached to their new minister. A difficulty however soon arose in our minds: we had been in the habit of attending our monthly sacrament, and when the time came round, I rather wished my wife and elder children to go to London on Saturday evening, and attend our own place. My wife however thought this would interfere with our quiet, and we agreed to stay in the country. The Lord's supper was administered at the meeting in the afternoon, and my wife and I staid as spectators. This brought another call a few days afterwards, wherein the dissenting mode of admi-

nistration was explained: the minister spoke more decidedly than I had before heard, and appealed to many learned books with which I was not acquainted, but from which he made out that their practice was more agreeable to that of the early Christians than our own. I own I was not convinced; but in the course of the following month my wife had several conversations with the minister and some of our new fellow-worshippers on the subject, and was at length induced to express her wish of joining in the ordinance with them, which was, on their part, conceded without stipulating for any formal admission as a member of their church, in consequence of our being stated communicants with one so well known and highly esteemed as our own minister.

Things went on thus, Sir, during the summer, and late in the year the family returned to town, and all went to our own place on the ensuing Sunday. We had now been absent five months, and we all found a very great change. Our old minister was still at his post, and our old friends and fellow-worshippers in their places. But the service appeared dull. The congregation was so still that my wife felt quite melancholy. The singing was not so lively we thought as it used to be; and the sermon had little in it but what we had heard before. My wife complained louder than I liked, before we left the seat, how cold and dull it was; and when we came home, could scarcely speak with patience of some of our friends, who, after congratulating us on our return, expressed their delight with the sermon, as eminently faithful, experimental, and useful. I am not, Sir, a man of many words, and my business prevents my having much time for reading; while my wife, having now daughters grown up, who ease her of much family care, has plenty of opportunity, and is very fond of reading: I therefore always feel that on these points she knows more than I do, and I therefore said little on this occasion. We went to our old place again in the *evening*, and twice on the following *Sunday*—my wife making the same *complaints*, in which my elder children joined, and I feeling not very comfortable: for though I really could not find any fault in the sermon, yet it stirred up some fears and anxieties in my own mind, which I had not felt under the preaching of our country minister.

I was however much concerned the next Sunday morning, to find that my wife did not intend to go to our own place, but wished to hear another minister. I would not however go with her, but taking all the family, except my eldest daughter, who accompanied her mother, I went and heard from our old pastor a most affecting discourse on Joshua's resolution, "As for me and my house, we will serve the Lord." My wife chose again to be absent in the evening, while I heard a striking appeal from "Stand in the old ways, and see and ask for the old paths," &c. I would have given any thing if my wife had been with me; but when I attempted to talk of what I had heard, at supper time, she replied, Oh, we know all that he would say on that subject; or if not, we can at any time read it in his book. She and her eldest son and daughters then proceeded to converse on what they had heard, which led to a long and curious discussion as to whether the days of creation were the same length as days are now, or six thousand years a-piece; and when I endeavoured to give the subject a turn. by reminding them of how little importance the question was to us, and suggesting that as the day was now far spent, we should call our family together to prayer, I received a rebuff which was to my feelings most painful, but in which my wife and three eldest children joined.

After they had gone up stairs, I took down the book to which my wife had somewhat scornfully referred. I read it till a late hour, and recollected the heavenly conversation which my partner and I had over it, when first it was given to us by our affectionate pastor. It did not excite the pleasing feelings which it had formerly; nay, on some points, it made me feel very uncomfortable: but it discovered to me a great deal of which I was not aware. I felt I had gone very far from God,

and that the world had got much hold of my mind. I felt that both I and my family had been very remiss in our devotions; that we had talked too much about religion, and been too little religious; that we had sought amusement in sermons rather than edification; and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing harsh and severe, after we had been so long accustomed to smooth and entertaining preaching.

I have since gone on with the inquiry; and have had many painful emotions and severe family trials. The more I see of my own minister, the more I love and admire him. He is faithful and affectionate; disinterested and yet prudent; independent but not proud. I find him at the sick-bed of the poor, while declining invitations to the dinners of the rich: if I or any of my family are ill, he comes as soon as he has the least idea of it; and though he cannot but know that my wife and children are not the stated attendants they once were, he never alludes to the painful subject, but endeavours to lead our minds to better things.

Meanwhile I am in a painful situation. I have still the house at ——, and cannot part with it without endangering domestic harmony. Not that my wife is so much attached to Mr. —— as formerly, for I perceive there are other preachers who seem to be preferred. But as I have deemed it my duty to spend the Sunday mornings in town, she is enabled with less interruption, and without any remarks, to change from one place to another as she pleases. For here, Mr. Editor, is one evil which has arisen, namely, a love of change, something like what the apostle calls itching ears. My wife and my elder children have all contracted this unfortunate propensity, nay I find that they cannot agree long to which place they shall go, and I often discover when I reach home on Sunday evening, that my wife and three elder children have been to different places; and it not unfrequently happens that my son and his elder sister will walk together to town in order to hear *different* preachers.

We cannot now therefore be any longer said to dwell together in unity. Every one has a psalm, or a hymn, or an interpretation, and I am afraid we are in danger of belonging to as many churches as we are members in family; nor should I wonder if some of my children belong to one place in the morning and another in the evening. I feel, Sir, that these divisions lead to serious consequences. My son appeared a long time diligent and attentive to business. We used to leave work at eight o'clock. Our shop and every thing was arranged by nine, when we had supper, and prayers, and a pleasant conversation, and then to bed. He is now anxious to leave business at seven, or still earlier, if any popular preacher is to be heard; and even if I am out of the way, he will go, though in our business, where we have many articles of value about, some responsible person should always be in the way, or else we are in danger of spreading a temptation before a poor mechanic, and eventually of losing our property. Add to which, he often comes home late; for after having attended meeting, or assisted at Bible and missionary societies, he not unfrequently goes to supper with his friends, and is thus not able to be up in time for the workmen in the morning, nor does he appear at all concerned at compelling me to be in the workshop at six or seven in the morning to supply his place, and when I once asked him whether this was honouring his father, he gave me no answer, but walked away and staid out two hours longer.

Indeed I find this association with persons of a different communion has very much injured the principles of my family; a spirit of independence has grown up among them; and there seems little sense of obligation to the performance of what I have thought very clear duties. One of my daughters became very much attached to a young man, an occasional preacher, who had no means whatever of supporting himself or her; and my wife and other children winked at their courtship, and contrived to deceive me for a long time; nor do I know where this would have ended, had I not found an elderly gentleman, a relation of the

young man, who convinced him that even should I succeed in raising him 500*l.* out of my business, they must still be very poor and miserable, while I could hardly spare so much without wronging my other children; this made my young man cool, but I have great reason to fear the disappointment has very much injured my daughter's health, and made her look upon me as her enemy; whereas, I am sure I should very much rejoice to see her settled in life with any one who I thought would be a good and kind husband, and who had a fair prospect of keeping her and her children from want.

I don't know, Sir, whether you will not think me very tedious, but I hope this history of the troubles I have fallen into by a little imprudence may be a warning to others. Had I my time to come over again, I should always look out for a house or a lodging in a place where the Gospel is preached in the establishment; and if I could not find such a place, I would stick to my old custom of coming in every Saturday night and going to my own church at least once on the Sunday. Indeed when I reckon up the additional expense of seats at two or three places of worship, the being called upon for subscriptions for the ministers and charities belonging to those places, &c. I find that if I had hired a coach every Sunday from my country-house to town and back again, it would have cost me very little more than I have now paid; but if it had cost me 10*l.* a-year more, I am sure it would have been money well laid out, for I fear that my oversight has brought my family into a state which bodes nothing but trouble and vexation as long as I live; especially as I perceive my two younger children have learnt that they are to think for themselves, and have picked up some arguments against the church to which I belong, and which I find are taken from a book that the dissenting minister secretly put into the hands of my wife the second summer she was in his congregation, and which was carefully concealed from me.

I hope, Sir, I know that we ought to *obey God* rather than man; and if my *wife* or *children* could tell me of any one false doctrine preached by our minister, I should think it right to attend to them; nay, if I found they really profited by going to other places, I should think less of it; but, Sir, they and their favourite ministers all allow that our old pastor preaches the truth. —I find many holy walkers in his congregation, and his people are serious and loving Christians. Whereas I cannot but fear that my family are making religion consist in hearing sermons, rather than walking according to them; in disputing about doctrines, rather than practising duties; in singing hymns rather than in prayer, the study of God's word, and a meek and loving spirit and temper. Sure I am that neither my sons nor daughters are so diligent as they used to be, nor so dutiful to me or their mother; nay I think they behave worse to her, though she is of their sentiments, in general than to me; and I am clear that they are far more proud, more self-indulgent than they once were, and less willing to go out of their own way to do good than formerly; if therefore it is true that by their fruits ye shall know them, I cannot help fearing they are deceiving themselves. May God show them where they are wrong, and make them repent.

If, Sir, my case should make any person cautious how, for the sake of ease and pleasure, they allow themselves or families to go to places where they are in danger of contracting an itching ear, I shall hope that my trials and misfortunes have not been in vain.

I am, Sir, yours at command,

JOHN FAIRLY.

[The following unexpected information we copy from a newspaper, without being able to pronounce it either correct or incorrect —*Ed C J.*]

Unemployed Ministers.

Mr. Sabine, a Presbyterian minister at Boston, in a postscript to a sermon lately published, says—

"A great many unemployed ministers of the Gospel, who have been counted faithful, and put into the ministry, and have stood for years acceptable and useful, and who have lost

none of their real moral character and talent, are now in this great and ancient city, [Boston,] seeking a morsel of bread, by keeping *boarding-houses, teaching schools, writing and editing for printers, delivering philosophical lectures.* Others, younger men, licentiates and candidates, are degraded at the very onset of their ministerial career, by suffering themselves to be employed as agents to collect monies and get subscribers for mere speculations in a kind of religious traffic. In fact, this part of the country abounds with clergymen unemployed in their own proper way, and condescending to labours for which they were never designed, and to which their characters are ill adapted."

We further learn from a statement of Mr. Sabine, founded on the authority of the American Education Society, that out of 527 young men which this society has patronized in ten years, only 34 are preaching the Gospel, and 10 only of these are settled or ordained. What a small number in comparison to the number patronized, and the vast expenditure which has been made during these ten years! Including buildings, founding professorships, &c. the expenses cannot be much short of half a million.—*Reformer.*

Enthusiasms and their Effects.

[The following extract from a periodical work not of our denomination, is of a tendency so sound, so judicious, so really useful, (though perhaps rather sharp in some expressions,) that we willingly transfer it to our Journal. It is a well-merited exposure of some of the *enthusiasms* and *enthusiastic dissipations* of the age.—*Ed. C. J.*]

THERE are many people who are never easy unless they are attending some religious assembly; hearing a sermon, a lecture, or a prayer, going about to all kinds of missionary meetings, and all sorts of clerical conventions; receiving exhortations, and perhaps making them; listening to the recital of experiences, and then in turn reciting their own; crowding round a show of Cherokee children, or conversing with a convert from New-Zealand; never easy, in fact, unless while they are trespassing on their real duties, by the fruitless performance of imaginary ones. They must have the bell of the meeting-house rung every other day, and the doors of the school-house opened every other night; but their own house may take care of itself.

I am pretty confident, that motives of *vanity* have considerable influence over this class of devotees. It is not enough that they are seen in the house of worship one day in seven. Every body else is seen there too, and they are not noticed in the crowd. This gives them no distinction—they have nothing to do—people are on that day assembled together to worship God, and not to talk about themselves; there is no opportunity to exercise any particular gifts, or show off any remarkable graces. At an "anxious" or an "inquiry" meeting, they can measure their spiritual growth with much apparent meekness, and confess the vileness of their nature and the enormity of their sins with much real pride, and while they are calling themselves *worms*, mean all the time that they are the chosen of God's creatures.

Another motive with a number of these constant frequenters of religious meetings, may be a love of excitement, change, novelty, and gossipping. That same restlessness of temperament, which is the root of all dissipation, is also the origin of its religious variety; for what is the spirit and essence of dissipation of any kind, but a perpetual desire of finding that pleasure abroad, which cannot be found, or which cannot be felt, at home?

A third motive, is the idea which many entertain, that there is a positive merit in attending religious meetings, apart from the instruction which they may afford. They imagine that this scrupulous and incessant attendance will atone for other negligences, and fill up some ugly blanks in their moral deportment; and that therefore it is a prudent thing for them to compound for duties with ceremonies, and divert the scrutiny of conscience and of Heaven from the substance to the shadow of piety.

Some people are always going to church, lecture, and conference, be

cause they have nothing else to do—that is to say, because there is nothing else that they will do; for if we were disposed to do all our duty, we should never lack employment.

I am sure that very many of those who so assiduously wait on the various assemblies and exercises connected with religion, do so from the persuasion that they are engaged in a high and actual duty, and are performing what is well pleasing in the sight of God. However much I may respect the feelings of such persons—and I do most sincerely respect them—I cannot but lament their erroneous views, and I cannot give up my conviction that their conduct proceeds from mistaken impressions.

I mean not to disparage the institutions of public and social religion. I delight to see a village pointed out by its church spire. I delight to hear the voice of praise filling the house of God. I delight to behold those who enjoy the blessings of Christianity, endeavouring to diffuse them by every suitable means in every possible place. But I hate to see a man leaving his business or trade, to be instructed in the doctrine of total depravity, or to talk solemn fustian himself; and I hate to see a woman take all her religion to church or conventicle, and let her own house burn up if it will, with every thing in it, while she is dissolving in tears at some shocking story about the Hindoo widows who burn themselves. —Oh! why will we not make religion the unreserved and smiling companion of our hearts and our homes and our duties, instead of forcing her to be the object of formal and mysterious and lifeless ceremony.—*Christian Monitor.*

[We extract the following from a newspaper, as it seems worthy of preservation in a more permanent form.—*Ed. Chris. Jour.*]

WICKED DEVICES EXPOSED.

Easy Directions how to get a Name in the World; or, Notice of Kneeland's Translation of the New Testament.

Mr. Editor,

It is probably known to most of *your readers,* that there have been two translations of the New Testament published in this country within a few years past. One is called "the Improved Version," and was published by some Unitarians in Boston, to do away, so far as possible, the doctrine which St. John teaches, when he says, "The Word was God," "This is the true God and eternal life;" and to put a gloss upon that part of the Scripture which respects other doctrines equally obnoxious. The other translation to which I have alluded, was made by a Mr. K., of Philadelphia, to get the Universalists all safe into heaven; especially to calm the minds of unbelievers, which are sometimes disturbed in consequence of certain passages of Scripture, especially our Saviour's reply to the question in the 13th of Luke, "Are there few that be saved?" and the parable of the rich man and Lazarus.

Mr. K.'s translation, which I have examined so far as patience would enable me, is noticed in a recent publication, entitled, "M'Calla on Universalism." The notice is so *satirically just,* that I presume it will be interesting to many of your readers. After remarking that South, Horsley, Newcome, Campbell, and Macknight, "have set the world mad about new translations," he proceeds to give some "easy directions," from the conduct of Mr. K., how a man may get himself a name in the world. "Although," saith he, "you may not know whether Greek is read from right to left, or from left to right, you will profess, of course, to translate 'from the original Greek according to Griesbach;' upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of others. Then sit down and copy Scarlett's translation, with a number of unmeaning (and therefore safe) transpositions and alterations of words and phrases, to make the work your own. Enclose many words and sentences here and there in brackets, to show, that upon a careful examination of manuscripts, you, in your judgment, think them spurious. Adorn your margin with notes from the Improved Version. Give credit for some, to show

your reading; and after altering a word or two, give others as your own, to show your learning. Get some printer who understands Greek to publish the work, with Griesbach in one column and your doubly improved version in the other. Send a copy to every college in the Union, and invite all the clergy and literati of America to read this thing, and send you their remarks, after they have paid the postage. As they will probably be weak enough to consider you, as Nabal did David, a servant broken away from his master, they will of course take no notice of this invitation. Then publish, that they are silent, because they do not consider the work susceptible of any further improvement, except from its highly improved author. After this, you can institute a course of lectures on the Greek language, and send round invitations to all the clergy of the city to attend and be enlightened. They will not come; but their places will be filled by others, who will think you the greatest prodigy that the world has ever seen, since the time the image fell from Jupiter."

These "easy directions" how to get a name in the world, are not thought of by every one. Had Mr. K. never lived, such contrivances would never have been so happily marked out, and so *illustriously* exemplified.

THERMOMETER.

Love to the Souls of Men, the Minister's prevailing Habit of Mind.

CONSIDER the importance of this temper to a minister in its influence on his pastoral studies. These are among the most important and difficult duties of the sacred office; and the best preparation for the discharge of them is ardent love to the souls of men. And does it imply a too humbling confession, my brethren, to intimate that it may be owing to the want of such love that these duties are so much neglected by us, or performed with so little constancy and faithfulness? Why is it, that we often find so much reluctance to speak directly to our dying people *on the concerns of their souls*—to *reprove the slothful*, to counsel the unwary, to warn the wicked of their danger, and urge them to become reconciled to God? Why is it, that, within the limits of most, if not all of our parishes, there are so many individuals and families who are sunk into a state of practical heathenism, and are left, even within the sound of our voice, to go into eternity unwarned and unreclaimed? *Would this be so*, if we had more of the spirit of Paul? In what manner he performed the pastoral duties, we learn from his very tender address to the elders of Ephesus. "Remember," he says, "by the space of three years, I ceased not to warn every one, night and day, with tears,—I kept back nothing that was profitable, but showed you and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."

Under the influence of such a spirit, no minister will rest satisfied with meeting his people on the Sabbath, and giving them general instruction from the pulpit. He will endeavour, as far as practicable, to become acquainted with the members of his flock—to know their particular characters and wants; that he may thus be able to give to each a portion in due season. He will go forth among them as a Christian friend and counsellor; and going forth in the spirit of love, he will be likely to meet with an easy and a welcome access to the houses and hearts of his people, and find very little difficulty in lodging with each one some weighty truth—some affectionate counsel—some faithful warning. "When your people see that you unfeignedly love them," says Baxter, "they will hear any thing and bear any thing. With a heart glowing with benevolent affection, how spiritual and enlivening will be a minister's conversation with the people of his charge; how profitable his visits; how endearing and edifying all his intercourse! With what fidelity and love will he instruct and guide the young; with what wisdom and tenderness, counsel and direct the inquiring; with what sympathy and affection, visit the sick and impart consolation to the mourning! In every situation, where his

counsel and prayers are needed, he will be present with a cheerful readiness; willing to spend and be spent in promoting the spiritual welfare of his beloved charge; and whilst his pastoral attentions will be extended to all, according to their circumstances and wants, the spirit of kindness and benevolence that pervades his own character and animates all his services, will send forth a healing and peaceful influence among his people—an influence that will allay all bitterness of feeling, calm all animosities, and be to all around as the dew of Hermon—as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life for evermore.

This temper is of great importance to a minister in his trials. These, in one form or other, every minister must expect to meet: they are a part of the sacred office; and no one invested with that office can expect exemption. However pleasant his situation and fair his prospects at the beginning, let him not be too much elated, for difficulties are before him. The day may open with a clear sky, but dark and stormy clouds will lower in his horizon before evening. Not to mention the common trials of life, such as feeble health, sickness, want, bereavement in the loss of near relatives and friends; in all of which, ardent, devoted love to souls is a minister's best support; it is pertinent to remark, that, if he "preaches faithfully and lives faithfully," he may expect to be tried with opposition in the discharge of his duties. Some, who perhaps were most zealous for his settlement, will, by and by, become cold and distant on account of his plain and faithful reproofs. Others will quit his ministry, become his bitter enemies, because he tells them the truth; and give vent to their feelings in murmurings and complaints, in reproachful language and false accusations. But the love which he bears to their souls will allow no irritation or bitterness to spring up in his bosom. He remembers that the servant of the Lord must *not strive*, but be gentle unto all men—*patient; in meekness* instructing those *that oppose* themselves. Instead of indulging unkind feelings and uttering angry invectives against his opposers, he regards them with benevolent concern, returning only good for evil, and praying with his divine Master—"Father, forgive them, for they know not what they do."

Or he may be tried by the unfruitfulness of his ministry. Year after year he labours in his holy calling, but apparently labours in vain, and spends his strength for naught. Will he then become weary in well doing? will he in discouragement give over exertion, and see, unmoved, the tide of irreligion and worldliness rolling in upon his people and bearing them on to ruin? No; he will renew his diligence; he will endeavour to preach more faithfully and pray more fervently; encouraging himself with the gracious assurance—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And what is to sustain a minister under those exhausting, life-consuming labours, which, by day and by night, lie as a heavy burden on his spirits—allowing no intermission but that of passing from one service to another, and having no end but the end of life? If he loves not the souls of men; if he has not an ardent, untiring desire for their salvation; he will not long bear up under these labours, but will either relinquish them altogether for some easier calling, or perform them in such a reluctant, heartless manner, as will defeat entirely the great ends of the ministry. Nothing but the spirit of Paul, the spirit of self-denying benevolence, will keep a minister always alive, always active, always abounding in the work of the Lord. But, with such a spirit, he will never faint, nor be weary: it will sweeten all his labours, alleviate all his cares, sustain him in all his trials, and make him willing to wear out his strength and his life in promoting the spiritual welfare of his people.—*Philadelphia Recorder.*

New Wesleyan Methodist Chapel.

This beautiful and truly magnificent edifice in Teviotdale, was opened for divine service on Sunday and Monday, the

10th and 11th of September. Under the chapel two large rooms are prepared for the use of 800 children belonging to the Methodist Sunday school, and an additional gallery erected in the chapel for their accommodation during the hours of public worship. Public worship commenced on Sunday morning. The *liturgy of the Church of England, which is to be regularly used as a part of the morning service,* was read in a most impressive manner by the Rev. R. Newton; after which the Rev. A. Clarke, LL. D. delivered a truly excellent sermon, in the course of which he stated *the very great pleasure it afforded him to witness the introduction of the liturgy in that place,* and expressed his ardent desire that he might live to see it adopted in every place where the Methodists have a morning service. The Rev. R. Newton preached in the afternoon, and the Rev. Jabez Bunting, A. M. in the evening. The whole expense of the building is estimated at 11,000*l.* including the purchase of the adjoining land, which is to be used as a burial ground. Nearly 4000*l.* had been previously subscribed towards the erection of this building, and notwithstanding the pressure of the times, the very liberal sum of 550*l* (§ 2444) was collected at the several services connected with the opening.—*Stockport (England) Advertiser.*

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Opening of a Protestant Church at Naples.

A Protestant church has very recently been formed at Naples. Divine service is performed in the house of the Prussian minister. Two clergymen have been appointed, who preach alternately every Sunday—M. Adolphus Monod (son of the venerable Pastor Monod, of Paris) in French, and M. Kunst in German. Previously to the establishment of this church, the Protestants at Naples were entirely deprived of the blessed privileges of divine worship, and were utterly destitute of every kind of pastoral spiritual assistance. The expenses are defrayed by private subscriptions.—*Christian Guardian for August.*

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Leipsic Fair.

It is stated, that no fewer than three hundred and ninety-one booksellers met at the last Easter fair at Leipsic; and that two thousand three hundred and seventy-four new works were exhibited, written in German or in the ancient languages, besides atlasses, romances, dramatic pieces, musical compositions, &c.—*Christian Observer for September.*

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Analytical Dictionary.

M. Cheloni, of Leghorn, has lately published a specimen of a mode of facilitating the study of languages, by means of an analytical dictionary, in which they are reduced to a small number of fundamental words, classed according to the nature of the subjects they express, and to the use which is made of them in speech; to which catalogue of the most common words, others having relation to them are gradually added.—*Ib.*

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Herculaneum Manuscripts.

The Canon Jorio, of Naples, has recently published an analysis of the labours of many past years on the manuscripts found at Herculaneum, and of the means adopted to unrol them. One of the most remarkable of the discoveries which have been recently made, is that of a manuscript by Philodemus, attributing to Theophrastus the Treatise on Polity which has to this day been ascribed to Aristotle. Several *papyri* are ready for publication. —*Ib.*

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Interesting Relics of Antiquity.

The following discovery has been mentioned before, but not so particularly described as in the subjoined account from the Cincinnati National Republican of the 31st of October:—

"A new subject for antiquarians to exercise their minds upon, has lately been discovered in this city. It is a shoe, made of iron, nearly in the form of a common horseshoe, of a size and shape apparently suitable for the foot of a jack, but evidently too small to fit the foot of a horse of the smallest size, and too short for that of a mule. It differs from a horseshoe in having only six nails, four of which are now in the shoe, and are considerably different from those made by smiths at the present day. But what renders it a curiosity is, that it was found imbedded in the hard gravelly bank, where the workmen are digging out Third-street, 25 feet below the surface. The remains of one of those ancient fortifications with which this country abounds, were directly over the spot where this curiosity was found. Several teeth, apparently those of the rhinoceros, and one of the mastedon, have been found within a few feet of the same spot. The ground where these were dug up is about 100 feet above the present level of the river, but is undoubtedly an alluvial deposite.

That the ground has not only been formed over this spot to that depth, but that a race of inhabitants have existed, who formed this ancient work on the surface, since these teeth as well as this shoe were left there, cannot be doubted. At what period, then, did a race of people inhabit this country, who were acquainted with the use of iron, and perhaps a still greater art, that of preserving it from entire oxidation, as this still remains in a great degree perfect?

That it is an extraordinary relic of antiquity, affidavits of respectable persons can be had, to prove the situation (as above described) in which it was found.

This additional proof that this country was anciently inhabited by a race different from any Indian tribe now known, is deposited in Lotton's museum."

Large Reflecting Telescope.

The Hon. Walter Folger, of Nantucket, has lately constructed a large and elegant reflecting telescope. It is of the Gregorian form, and is elevated on a strong frame, and moved with great facility, by means of nicely adjusted rack-work. It is six feet nine inches in length; the large speculum is five inches diameter; the focal length four feet and a half; and with a power of 450, renders land objects sufficiently distinct and preserves their true colours. The speculums are compounded of the following materials: copper, in the proportion of 32 ounces to 15½ of tin, 1 of silver, 1 of brass, and 1 of arsenic—composing a very hard metal, extremely brittle, and not wrought upon but with great difficulty.

The view of the heavenly bodies which this telescope affords, is truly magnificent and sublime. The inequalities on the moon's surface are defined with an exactness not excelled by the celebrated telescope of Herschel. A few evenings ago, in the course of half an hour's glance at the moon in the first quarter, we could plainly perceive her long ridges of mountains, with multitudes of scattered protuberances and round spots of various magnitudes: some of the latter seemed like vast hollows, others presenting a conical appearance, whose shapes, when seen in a vertical direction, we could compare to nothing but ant-hills. This specimen of mechanical skill and philosophical perseverance demands the admiration of every friend of genius and science.—*Nantucket Inquirer.*

General Missionary Society.

This society held its second triennial meeting in St. Peter's church, on Friday, the 10th of November. The report of the board of directors, containing an account of their proceedings for the past year, which from the want of funds have been very limited, was read, and referred to the board of directors for publication.—*Church Register.*

From the Church Register for November 25.

Protestant Episcopal Sunday School Union.

On Saturday evening, November 11, 1826, a meeting of the members of the General Convention, and others, friendly to the objects and designs of Sunday schools, assembled in St. Peter's church, in this city, for the purpose of devising a method of concentrating and aiding the operations of Sunday schools and Sunday school societies in the Protestant Episcopal Church. The Right Rev. Bishop White was requested to take the chair, and the Rev. Theodore Edson was chosen secretary. The Rev. William H. Delancey explained the objects of the meeting, and moved the appointment of a committee to consider the expediency of forming a General Protestant Episcopal Sunday School Union; and, in case it should be deemed expedient, to report a constitution for such a society. The motion, having been seconded by the Right Rev. Bishop Hobart, was carried; and the Right Rev. Bishop Hobart, Rev. Dr. Wyatt, Rev. Dr. Gadsden, Rev. Mr. Croswell, Rev. Mr. Delancey, Rev. Mr. Edson, and Hon. Nathan Williams, were appointed.

On Tuesday, November 14, an adjourned meeting was held in St. Peter's church, when the committee reported that it was expedient to form a General Protestant Episcopal Sunday School Union Society, and presented a plan of a constitution, which after being read and discussed, article by article, was unanimously adopted. By this constitution, the society consists of the bishops, and of the clerical and lay deputies of the General Convention, and of the members of such Sunday school societies, and of the clergymen of such particular Sunday schools, as may become auxiliary to the society, by paying two dollars into its treasury, and by sending to it a copy of their constitution and a list of their officers, and by making an annual report to it. The presiding bishop is, *ex officio*, president; and the other bishops are, *ex officio*, vice-presidents of the society. Its business is to be conducted by a board of managers, consisting of the president, vice-presidents, a secretary, a treasurer, fifty clergymen and laymen—to be chosen at the triennial meeting of the society—and such of the clergy of the place in which the society is located, as may have Sunday schools in connexion with it. An executive committee, consisting of the bishops and seven other members of the board of managers appointed by the board, are to transact all such business as may be committed to them by the board, and report annually, or oftener if required, to the board. In both the board of managers and the executive committee, the votes may, if required, be taken by order, a majority of each order being then necessary to give validity to any act. The board of managers shall have authority to recommend a system of general Sunday school instruction, and the books and tracts necessary for carrying such system into effect. Sun-

day school societies, or particular Sunday schools, contributing to the society, are to be entitled to receive to the amount of their contributions in books or tracts recommended by the society, at the lowest rate of printing, &c. Contributions, donations, and bequests, may be received by the society for any specifically designated purpose; or, if no object is designated, for the publication of books and tracts under the direction of the board of managers. A permanent fund is to be established from contributions for that specific purpose, the interest of which is to be subject to the application of the board of managers for the objects of the society. All Sunday schools and Sunday school societies in connexion with the society, must send an annual report of the state of their schools or societies, to the secretary, by the 1st of June in each year, from which the executive committee shall prepare a report to be submitted to the board, and, after receiving their approbation, to be circulated as they may direct.

The general meetings of the society are to be held triennially, at the time and place of meeting of the General Convention, when the board of managers shall make a report of their proceedings, and the election of officers shall take place. The board of managers and the executive committee may meet as often as circumstances require, in the city of New-York.

After the acceptance of the constitution, it was resolved that the proceedings of the meeting, and the constitution, should be published by a committee appointed for that purpose, who were also directed to prepare and publish a circular explaining and enforcing the objects of the society, and to nominate the clergymen and laymen who are to constitute the first board of managers of the society, and to take such other measures as may be necessary and proper for its organization.

The committee who drafted the constitution, with the addition of the Rev. J. Montgomery, the Rev. J. Kemper, Messrs. W. Robinson, and W. R. Whittingham, were appointed as a committee to publish the proceedings, appoint officers, &c.

At a meeting of the committee in the vestry-room of St. Peter's church, on Wednesday evening, November 15th, the following gentlemen were appointed to constitute a board of managers in addition to the Right Rev. Bishop White and the other bishops:—

Rev. T. Edson, Rev. Alonzo Potter, Messrs. J. W. Ingraham, and W. Colburn, of Massachusetts; Rev. George Leonard, of Vermont; Rev. S. Wheaton, of Rhode-Island; Rev. Messrs. D. Burhans, H. Croswell, E. Rutledge, N. S. Wheaton, Messrs. *E. Jackson, and J. Goodwin, of Connecticut; Messrs. G. C. Morgan*, T. N. Stanford, and *Floyd Smith, of New-York*; Rev. Jehu C. Clay, Rev. W. H. Delancey, Rev. J Montgomery, Messrs. W. J. Bell, G. Hawkins and W. Robinson, Pennsylvania; Rev. J. Croes, jun., Rev. C. Dunn, Rev. B. Holmes and P. Kean, esq., New-Jersey; Rev. R. Williston, and Mr. A. Wilson, Delaware; Rev. Dr. Wyatt, J. B. Eccleston, esq., J. Gibson, and Col. E. F. Chambers, Maryland; Rev. R. B. Croes, Rev. W. Meade, Rev. W. H. Wilmer, D. D., and Mr. J. G. Williams, Virginia; Rev. J. Avery, Rev. W. M. Green, Messrs. G. E. Badger, and G. Hogg, North-Carolina; Rev. Dr. Gadsden, Rev. E. Thomas, Messrs. A. E. Miller, T. S. Grimke, esq, J. W. Mitchell, and E. Thayer, South-Carolina; Rev. A. Carter, Mr. J. F. Lloyd, Georgia; Rev. S. Johnston, and Mr. Whiting, of Ohio; Rev. J. A. Fox, of Mississippi.

Mr. William R. Whittingham, of New-York, was appointed secretary.

The extraordinary unanimity with which this most important institution has been formed, we regard as a most favourable omen of its future success, and extensive usefulness. May the blessing of God attend the exertions of its friends, which are pledged to put it into immediate and efficient operation. It is understood that preliminary arrangements for the purpose are already in progress, and that some official communications on the subject may very soon be expected from the committee to whom they are confided.

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We congratulate Episcopalians on the formation of this society, in which we hope and pray they will all unite, as one of the most powerful means of drawing them closely together, and as placing religious instruction where it ought only to be, under the exclusive inspection and superintendence of their own church.—The great objects of the society are, to furnish suitable books and tracts for Sunday schools; to *recommend*, not to prescribe a plan of instruction; and to concentrate and publish annually reports of the state of the various Sunday schools of our church. Every clergyman is still left at liberty to manage his Sunday school according to his own views, regulated only of course by his general obligations to conduct that instruction agreeably to the doctrines, discipline, and worship of the church.

We hope the clergy and the superintendents of Sunday schools, and others, will forward to the secretary, as soon as possible, the desired information as to the mode of conducting Sunday schools, and the books and tracts proper to be used in them.—*Ed. C. J.*

Acknowledgment, &c.

The librarian of the General Theological Seminary of the Protestant Episcop

Church acknowledges the receipt of the following donations to the library during the month of November, 1826:—

Rev. William Creighton: BIBLIA POLYGLOTTA ANTVERPIENSIA, 8 tom. folio, vellum.

Rev. Samuel R. Johnson: Butler's Analogy, 12mo.; Fuller's Comparison of the Calvinistic and Socinian Systems, 12mo.

Mr. Thomas N. Stanford: Carpzovii Jurisprudentia Ecclesiastica, folio; Heideggeri Historia Sacra Patriarcharum, 4to.: Theses et Dissertationes Ecclesiasticæ. 4to.; Justi Anweisung zu Deutschen Schreibart, 8vo.; Munier de Sacramento Pœnitentiæ, 8vo.; Neumayr Triduum Sacrum, 12mo.; Leusdeni Compendium Græcum Novi Test., 12mo.; Granatensi Memorialis Vitæ Christianæ, 24mo.; Cura Innocentiæ, 24mo.; Buchanani Paraphrasis Psalmorum ex off. Plantin., 24mo.; Erasmi Roterodami Liber de conscribendis Epistolis, 32mo.

Messrs. T. & J. Swords: 6 volumes Theological Tracts and Pamphlets.

Mr. R. Whittingham: 1 vol. 8vo.; 1 vol. 12mo.

Propositions of the General Convention relative to the Liturgy.

Messrs. EDITORS,

The attention of your readers is called to these propositions, (page 385 of this number of the Journal,) which have been somewhat misunderstood. *No serious alteration of the liturgy is contemplated.* On the contrary, as might be expected from the character of that body, the bishops, with whom these propositions originated, design by them to "preserve the liturgy unimpaired." At present, it is in many respects most seriously impaired, in some places, by the unauthorized omission of its parts, and especially of the Ten Commandments, and of the collect before them, and also of the collect, epistle, and gospel for the day, which are commonly called the *Ante-Communion Service.* An attempt is made to justify this omission of the Ante-Communion Service, by a rubric at the end of that service. And though the bishops did some time since unanimously express their *opinion* that this omission was not justified by the rubric, the evil is not corrected. It seemed highly desirable to put at rest the disputes which arise from these varying practices, and to secure the liturgy from those mutilations for which the length of the service is alleged as an excuse. The least exceptionable way of doing this seemed to be, to *allow* merely, not to enjoin the *shortening*, *not the entire omission*, of the *Psalter* and *Lessons*—and to alter the disputed rubric so as to enjoin the Ante-Communion Service. The *gain* therefore, according to this plan, is in *favour* of the *liturgy* as it now stands. For the reading of the Ante-Communion Office, a most edifying and important part of the liturgy, is secured, and the reasons for shortening the service on account of its supposed length, in some measure at least removed; while on the other hand, no distinct part of the liturgy is omitted, but only the *shortening* of the Psalter and Lessons *allowed* Those who prefer reading the whole of the Psalter and Lessons, may still do so.

In like manner, with respect to the Confirmation Service, certain parts are proposed to be used at the discretion of the bishops, instead of the present parts, which however may still be used whenever the bishops choose. And we think any persons who will candidly consider the proposed parts, will see the reason of them, and be induced to give them the preference.

Episcopalians will bear in mind that these are only propositions. They are not binding until adopted by the next General Convention, which meets three years hence, and in the mean time must be laid before the different state or diocesan conventions. It is proper to observe also, that it is not required that these conventions should express any opinion on these propositions, or in any way act upon them; but they may leave them, and the whole subject, to the next General Convention. And perhaps this would be the wisest and the safest course. Every friend of the liturgy, however, must earnestly desire that, by this plan or some other, the liturgy may be secured from those mutilations by individual clergy to which it is now subject. These irresponsible alterations must tend, however contrary to the wishes of those who make them, to diminish the reverence which ought to be cherished for this admirable service; and being contrary to the *law* of the church, must also impair respect for the laws of the church generally, and thus ultimately endanger its purity and unity. H.

EPISCOPAL ACTS.

In the Diocese of Pennsylvania.

On the twenty-fifth Sunday after Trinity, November 12th, the Right Rev. Bishop White held an ordination in St. Peter's church, Philadelphia, and admitted the Rev. David C Page, deacon, missionary at Greensbury, Westmoreland county, Pennsylvania, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York; the sermon preached by the Right Rev. John H. Hobart, D. D., of New-York; and the candidate presented by the Rev. Jack

son Kemper, an assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia.

In the Diocese of Virginia.

On Tuesday, September 19, the Right Rev. Bishop Moore visited the Fork church in Hanover county, Virginia, accompanied by the Rev. Messrs. E. C. M'Guire, R. B. Croes, G. A. Smith, J. Cooke, and L. H. Johns. Divine service was performed and a sermon preached by the Rev. Mr. Croes; after which the bishop addressed the audience in a very feeling manner, on the duties which result from a profession of Christian faith. On Wednesday the 20th, the bishop held an ordination in the same church, and admitted the Rev. John Cooke, deacon, minister of St. Martin's parish, Hanover and Louisa counties, to the holy order of priests; on which occasion morning prayer was read by the Rev. Mr. Johns, and a sermon preached by the Rev. Mr. M'Guire.

New African Episcopal Church.

On the 10th day of October, the corner-stone of the *first* African Episcopal Church in the city of Baltimore, was laid by the Right Rev. Bishop Kemp, accompanied by several clergyman. The land on which this church is to be built, we learn, was a donation from James Bosley, esq. of Baltimore.—*Church Register.*

The degree of D. D. has been recently conferred on the Rev. James Morss, rector of St. Paul's church, Newburyport, Massachusetts.

Obituary Notices.

At Charleston, South-Carolina, on the 31st of October, after a few days illness, Jane W. Bowen, eldest daughter of the Right Rev. Bishop Bowen. Seldom has so ample a field for panegyric been presented to the eulogist, as that furnished by the life of this amiable and interesting young lady. Bland, frank, and engaging in her manners, she won the esteem and admiration of all who knew her.

Died at Wellsburg, Virginia, on the 8th of November, in the 58th year of his age, the Rev. Joseph Doddridge, M. D., for many years a presbyter of the Protestant Episcopal Church in the western part of Virginia, and in Ohio.

On the morning of Friday, the 17th of November, between twelve and one o'clock, departed this life, in Philadelphia, in the fiftieth year of her age, Mrs. Mary Bronson, relict of the late Mr. Enos Bronson, and *daughter of Bishop* White, of that *city. The deceased* having lived in the *profession of the religion* of the Redeemer, with corresponding exercises of devotion, and having discharged the duties of a daughter, of a wife, and of a mother—it is a consolation to her surviving friends to believe that she has been received into those heavenly habitations, where the souls of those who sleep in Jesus, enjoy perpetual rest and felicity—waiting for the consummation of bliss, in body and in soul.

This lady was in her usual state of health until Tuesday the 14th of November, having been in St. Peter's church on the morning of Monday, and on the same day visited a friend in the afternoon. In consideration of the speedy termination of the severe disease with which she was visited, the event is another intimation of the uncertainty of life; and, to every one acquainted with the circumstances of the case, addresses the admonition, "Be thou also ready."

For the Christian Journal.

Since o'er thy footstool here below
Such beauteous gems are strown,
O what magnificence must glow,
My God! about thy throne!
So brilliant here these drops of light—
There, the full ocean rolls how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like some royal canopy
With glittering diamonds fraught—
Be, Lord, thy temple's outer veil,
What glories round the shrine must dwell!

The dazzling sun, at noontide hour,
Forth from his flaming vase,
Flinging o'er earth a golden shower,
Till vale and mountain blaze:
But show, O Lord, one beam of thine—
What then the day, where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays;
Or how my spirit so impure,
Upon thy brightness gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

XXX.

THE VILLAGE CHURCH.

Sweet home of peace! the ling'ring day
Still plays upon thy turrets grey;
But silent now the voice of prayer
Which once uprose so sweetly there;
The cricket's fitful cry alone,
Is mingled with the low wind's moan;
Sadly they seem to wail the fate
That left thy altars desolate.

Sweet home of peace! how oft I've stood
Amid thy little solitude;
A truant boy, stolen forth to get
The crane's bill and the violet,—
And listened to the village hum
Which on the quiet air would come,
With the long echoing laugh and shout
Sent shrilly from the urchin rout.

And oft at Autumn's balmy eve,
When the bright flowers began to leave

The faded grass, and gloriously
The harvest moon went up the sky;
From the far distant greenwood tree
The kit's light notes of melody
Stole upward to the holy ground,
As joyously the dance went round.

Here, when the Sabbath day was done,
And ruddily the summer sun
Shone o'er the little vale below,—
Uprose the hymn, so sweet, so slow;
The traveller, in the distant glen,
Paused on his way, to catch again
The lingering notes, till parting day
Threw its cold shadows o'er his way.

Those days have pass'd; and mournfully
The chilling wind goes rustling by,
But finds not there those beauteous flowers
It sported with in happier hours;
And gentle forms, who loved to gaze
Upon their bloom in youthful days,
Like them have passed away and died,
And humble here sleep side by side.

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We copy from a Vermont paper the following beautiful lines. The accuracy of the admirable portrait which they exhibit will be owned by all who have the honour of an acquaintance with the venerable original; who, as in years he is almost unequalled, so in piety, in learning, and in enlightened devotion to the religion and church of the Redeemer, is he unsurpassed, by any of his brethren in the ministry. Still the veteran "watchman" is found statedly "on" his "tower;" and though bending under the weight of infirmities and years, is a model of regularity and fidelity, and of that energy which strong devotion only can inspire, in the discharge of the sacred services of the altar, the desk, and the pulpit.

THE WATCHMAN.

It was the day of Christians' prayer.—A few
Had met in chapel built in olden time,
For Christian worship.—He, the good old man,
Was at the altar, and his generous blood
Was in the veins of those who knelt around,
To the third and fourth degree.* Time had thinn'd
His locks, but had not wholly wasted them;
Yet what remained were loosely scattered o'er
His brow, and hung in light, thin curls about
His neck, and waved in every lightest breath;
Ripened they seemed, and fit for ready harvest;
Whiter were they than the wreath of foam
Which binds the brow of the broad cataract—

The pious man had been at prayers with all
His people, and his countenance was white
As was his lawn; and as you gazed upon
His face, it paler grew, with his devotions,
And brighter still the fancy made it seem
Like that which Peter saw the Son of man
Did wear, when saints came down from heaven to hold
Converse with him upon the mountain height.

I saw the reverend man of age ascend
The pulpit, with his raiment changed—His step
Was feeble, and infirm, and slow; and when
He reached the height, he sunk as if exhausted;
And as he rose he trembled—not because
The eyes of mortal man were on him fixed;
Nor yet because he stood before his God—
But yet he trembled—age was on his limbs
That half refused their office—but he rose,
A watchman on a tower; and you might see
His reverend figure, which before was bent
With weight of years, now animate, erect,
And lifted to the height of youthful prime,
And clothed with dignity of one that came
With message from the sky. Slowly he stretch'd
His trembling hand, as in affection, o'er
The people of his charge, and with a voice
That faltered, though its aged tones were full,
Announced his text—"Watchman, what of the night?"
Who that hath seen a boy, green in his youth,
Whose soul of pure devotion, purified
By fire that burned on God's own altar, has
From that holy thing, the pulpit, shot down
On hoary heads beneath him, light from heaven
To guide, or terrors from the damned to warn:
Who that hath seen and heard him, hath not felt
A conscious shuddering run thro' all his blood?
But when the Patriarch of his people rose,
Whose foot was sinking in the grave on which
It rested, while his hand reached heaven's towers,
To which the hand of angels stretched, to lift
Him, their pure brother, to the skies, soon as
His work was ended; and when to his text,
With tones almost unearthly, that did seem
To come from other worlds, the old man gave
This answer—"I, the watchman, tell you true,
"The morning cometh and the night also."
Ah say, what heart that heard it did not sink
Within his bosom at the threatening word!

O Watchman, venerable man! thy night
Of earthly pilgrimage must soon be past;
And then thy morning cometh, which the night
Shall never, never darken or obscure!

Rochester, August — D. D. B.

* This was an Episcopal clergyman near New-York, aged 83 years when the author heard him preach.

Calendar for January, 1827.

1 Circumcision.
6 Epiphany.
7 First Sunday after Epiphany.
14 Second Sunday after Epiphany.
21 Third Sunday after Epiphany.
25 Conversion of St. Paul.
28 Fourth Sunday after Epiphany.

Errata in October Number.

Page 371, line 7, *for* Scriptures Sacres *read* Scripturæ Sacræ.
13, *for* secundo read secunda.